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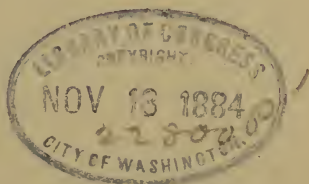
UNITED STATES OF AMERICA.

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A REVIEW
OF THE
HOLY BIBLE:
CONTAINING THE
OLD AND NEW TESTAMENTS.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

BY
EDWARD B. LATCH.



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INTRODUCTION.

LET the light shine; let truth steal forth from its abiding-place, and reveal its grandeur and magnificence.

This work at best can be but a scanty elucidation of the Scriptures; for there is no limit to the substance of the inspired work, the foundations of which are massive, well-laid, and ever enduring.

The privilege and honor of building upon this foundation is granted to whomsoever will, and each one builds his own superstructure; let us hope it may be neither "hay, straw, nor stubble." The views embraced in the following pages do not, of necessity, unsettle a single stone in the sacred fabric, but tend rather to cement them into a more perfect and harmonious whole.

Should, however, any be taken away, they are restored with tenfold brilliancy. In no point or position is the substance of this review to be taken in a sectarian sense, for the Scriptures are not of private interpretation; and, therefore, no man, or bodies of men, can limit the boundaries of light.

Sectarianism may bear in its train concentration and development, but it cannot deliver from error. The light shed must come from the source which commanded it to be, and in true recognition of this source unity and harmony will prevail.

Let it be thoroughly understood from the beginning that one man cannot convince another of either right or wrong; but if a man be convinced, it is by his own investigation of that which is placed before him; therefore let such a one, if so disposed, read over the bases of this book, and bearing them in mind, discard the remainder, and commence the study of the Scriptures from the first chapter of Genesis, continuing the same without a break unto the Omega of the book of Revelation. Let each man convince himself, for it is his own interest that is at stake.

The interpretations are based upon the revelations of the Apostle Paul

and of St. John the Divine. To the former was revealed the mystery of our Lord and Saviour, Jesus Christ, and to the latter the mystery of the creation and preservation of men. These revelations give a harmonious solution to the Scriptures from the writings of Moses down, and they cannot fail to show the Master-hand which strewed inspiration broadcast through centuries and centuries of blindness.

The text used will be the Bible according to the version of King James.

BASES.

FIRST BASIS—*The Holy Trinity*.—The triune character of the Creator is self-evident; that is, three separate Persons in One. These are, first, the Power which conceives; second, the Power which gives or signifies assent, as the Word or Command; third, the Power which carries out or performs the thought signified or expressed. Each equal, the one with the other; for the Power which conceives would not be a Power if each conception was accomplished without assent. The Word would be no Power without the thought and action. The Power which acts would be no Power without the thought and command; therefore it follows that these three are equal, the one with the other, and combine into the one Infinite Majesty, perfect and supreme in all his attributes, and above all other powers; yet each is separate and distinct, the one from the other. They possess the attribute of manifesting themselves separately and distinctly as Persons, and it follows that the Power which creates matter can invest itself in it, endow it with life and become visible clothed with it.

It also follows that no inharmonious relation can exist between the three; that they all work together; and that without the three was nothing made that was made.

SECOND BASIS—*The Overthrow of Evil and the Redemption of the Fallen*.—This embodies the ends and aims of the labors involved in the scriptural records according to the great work Mount Zion, which was laid down from the beginning.

THIRD BASIS—*The Antiquity of Man*.—This basis brings to light four separate, independent, consecutive creations of men, of which the present race is the fourth and last. It embraces a period of time of about thirty-three thousand five hundred years' duration. The revelation of St. John the Divine unlocks the history of the human races, and also sheds much light on the overthrow of evil.

FOURTH BASIS—*The great Law of Iniquity*, in which the iniquity of the fathers is visited upon the children, and upon the children's children, unto the third and to the fourth generation. Divine in its origin, laid down

from the beginning, and upon which hinges the plan of the redemption of man as recorded in the Scriptures.

FIFTH BASIS—*The Mystery of our Lord and Saviour, Jesus Christ*, who entered upon his mission as the Redeemer from the day Melchizedek met Abram returning from the slaughter of the kings. This is the revelation of the Apostle Paul.

SIXTH BASIS—*The Vail*, under which are hidden the mysteries of the Scriptures.

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A REVIEW OF THE HOLY BIBLE.

GENESIS.

CHAPTER i. verses 1, 2. "In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness *was* upon the face of the deep."

At this time the earth was without form: shapeless as a cloud, it floated in space, probably circling in its orbit, in conformity with some law of order, which develops simultaneously with every new creation. All its atoms being kept apart by a great force, refused to assimilate until the Spirit of God moved upon it, and then by Divine command a correlative existed by which the particles of matter hurriedly approached each other, uniting into one seething, molten, whirling mass, like a fiery cyclone turning upon its axis, and becoming fearful in its grandeur and immensity.

In five great days the earth was created and prepared as the dwelling-place of man. Upon the sixth, man was created 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, and over every creeping thing that creepeth upon the earth."

I. 27. "So God created man in his *own* image, in the image of God created he him; male and female created he them."

The term "male and female created he them" implies two separate yet contemporary creations; the one as independent and distinct from the other as two of any other of the creations or creatures.

I. 28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

Would the command have been given to the very first man to "replenish" the earth? It is not at all likely that such would have been the case: for to replenish means to restock, and how can the earth be restocked unless a generation had passed away, or nearly so? By ordinary induction it cannot be so. What is to be inferred, then, from the passage? that it is an erroneous choice of words, or that it is truly an implication of the existence of a race of men created before the one to whom this command was given? The latter view is the most correct: for it is the evident meaning of the

command to replenish ; and, if such is the case and meaning, why seek from the first to build upon a manifest error by denying it ?

According to the text, therefore, two creations of men are to be inferred, each distinct from the other, but whether there are more than two does not seem to be given in this chapter. The great point inferred is that there are more creations of man than one. And the evening and the morning in which man was created was the sixth day.

Man, after his creation, was placed in the garden of Eden. Eden is a figure expressive of existing conditions, among which is the condition or tree of the knowledge of good and evil, and also the condition or tree of life ; but of the tree of the knowledge of good and evil man was not to eat. He was already good, and there was no necessity that he should know evil : for good cannot come from evil ; therefore the command was given him that he should not partake of that fruit. The penalty of a transgression of this command is given in the following words : “ For in the day that thou eatest thereof thou shalt surely die.” This is the irrevocable decree from the Most High. In addition to this there is another decree equally immutable,—the great Law of Iniquity, given forth in Ex. xxxiv. 7, by which the iniquity of the father falls upon the son. Hence by these two unchangeable laws, should man once fall into transgression, he can by no possible means redeem or recover himself. This the powers of evil saw, and straightway they sought the fall of man, that their own kingdom might be established forever.

Is man of sufficient importance or magnitude to induce the prince of evil to risk his kingdom in order to produce his fall ? The question of the magnitude and extent of man is typified in

II. 10–14, as follows : “ And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads.

“ The name of the first *is* Pison : that *is* it which compasseth the whole land of Havilah, where *there is* gold ;

“ And the gold of that land *is* good : there *is* bdellium and the onyx stone.

“ And the name of the second river *is* Gihon : the same *is* it that compasseth the whole land of Ethiopia.

“ And the name of the third river *is* Hiddekel : that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.”

The river of Eden is representative of the whole human family ; of every race, kindred, nation, and tongue. This great river is divided into four heads, which are typical of four separate creations, not evolutions, of men, the oldest of which is the river Euphrates, corresponding to the first seal of the revelation of St. John, and is the White, or Euphratic race. The second creation is the river Hiddekel, corresponding to the second seal of the revelation of St. John, and is the Red, or Hiddekelic race. The third creation

is the river Gihon, corresponding to the third seal, and is the Black, or Gihonic race. The fourth river is Pison, corresponding to the fourth seal of the revelation of St. John, and is the Pale, or Pisonic race, the race of the present day. By the vision of St. John, the first four seals typify the four creations of men; and these have an aggregate existence of about thirty-three thousand five hundred years, from which is derived the minimum length of the sixth day of creation,—a period somewhat over twenty-five thousand years.

Such is the magnitude of the people in whose fall the prince of evil sought to perpetuate his kingdom forever; but the fall of the people, on the contrary, brought destruction upon his own head, and to them life eternal.

II. 21, 22. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

This Adam was evidently an independent creation, but the woman manifestly was not, as she already had an existence of flesh, blood, and bone in the form of a rib, and the rib was made woman. The female in this case was not created independent of the man, but was part and parcel of him; bone of his bone, flesh of his flesh. In the first-mentioned creation of man it is stated "male and female created he them," which implies independent creations, as all the animals were created male and female. It is not to be supposed that the males were created first, and the females afterward were formed from their flesh and bone; but this exception occurred only in the fourth and last creation of man; if so, then some especial purpose is involved in it. From the manner of the creation of the females it follows that a plurality in the creations of men is also indicated.

Chapter iii. It is stated in this chapter that the serpent was more subtle than any beast of the field which the Lord God had made; consequently the serpent was not of those beasts of the field which the Lord God had made; and if not of the beasts of the field, from whence came he? The serpent is evidently the prince of the kingdom of evil. He comes to tempt the woman that she may fall into transgression, in which he is successful: for the woman eats of the forbidden fruit, and she gives to the man, and he also eats of it. This is the consummation the serpent sought: for in it he thought his kingdom established forever, knowing that the Lord God could not speak falsely in the two great decrees embodying the descent of iniquity and the penalty of transgression. If the man and woman had partaken of the tree of life, the serpent would have been successful beyond all his hopes, and man would have been united to the kingdom of evil

beyond all hope of redemption ; but this tree was guarded and man sent from the garden.

After the transgression the Lord God said unto the serpent, "Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life :

"And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

The success of the scheming serpent in producing the fall of man brought upon his own head this fearful denunciation, so that even the very cattle and beasts of the field should be before him in honor, and that his power should be broken and taken entirely away, his head becoming the footstool of the seed of woman.

That the commandment is given at this time for the overthrow of evil is evident, for the Lord God said, "Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field," which signifies complete, unquestionable overthrow. The commandment for the overthrow of evil bears with it the commandment for the restoration and rebuilding of the fabric thrown down by the wiles of the serpent. This great fabric is Jerusalem, typified as the river of Eden with its four heads. The commandment for the rebuilding of the great city Jerusalem is given forth in the decree that the seed of woman should bruise the serpent's head.

The time this command is given forth fixes a great historical landmark : it is the beginning of the Pisonic era.

Adam, it has been stated, was driven forth from the garden of Eden to till the ground from whence he was taken. Whatever type of purity and innocence Eden may represent, Adam left it all behind and was driven into the world. The whole earth was now before him, with its rocks and hills ; with its mountains and plains ; with all its physical combinations ; to till, to subsist, to subdue.

The fear which came upon him after the fall never quitted him, it was a consequent of the knowledge of good and evil. That these two great powers existed he had now a knowledge ; for he, himself, being the weakest, was subject to them both.

VI. 1-4. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

"That the sons of God saw the daughters of men that they *were* fair ; and they took them wives of all which they chose.

"And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh : yet his days shall be an hundred and twenty years.

"There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown."

From these statements came the inferences that the sons of God were different from the sons of men; that they were of gigantic stature, and also that their traits descended to their children, the same becoming mighty men. Who were they? When Adam was driven from Eden did he find nothing more than green valleys and verdant hill-sides? Or did he find this gigantic race already existing? Adam's son was in his own likeness and image; if such was the case, his son's son was in the same image also: for the Divine command was "for the earth to bring forth the living creature after his kind," which command the creation of Adam was not likely to unsettle. The natural inference is that they were in existence, separate and distinct from the later creation, and that by intermarriage they stamped their traits to a greater or less degree upon posterity, thus confirming the Divine command in themselves that they brought forth after their own kind, and not after the type of Adam only. In speaking of these giants it is stated in the text, "The same *became* mighty men which *were* of old, men of renown." What is the inference from this? The inference is that the giants as a class of old were men of renown, and that their physical traits were transmitted to their children born to them by the daughters of men.

The lapping and intermarriage of this race is of very great importance; for that a knowledge of good and evil had also been gained by them is perfectly clear from the text, and consequently the overthrow of evil will involve their redemption also.

If this race was originally created male and female, then the command to replenish the earth may have been given to them, in which case three independent races of men are indicated, viz.: the one which was swept away; second, the one which was created male and female, and which was commanded to replenish and to subdue the earth; third, the present race, in which the female was formed from the rib of the male.

It is not certain, however, that the command was given to the Gihons, or race of giants, to replenish the earth, for it will apply equally well to the race preceding them. This view would give no limit to the number of creations, yet the figure of the river of Eden and its four branches does limit the number, and at the same time shows a relation between them: for the blood of the source flows through the whole four, thus indicating the genus man.

In the races this intermingling of the blood is shown forth by the intermarriage of the Gihons with the race of Adam, the same having been the case with the preceding creations, which also substantiates the genus.

In course of time the wickedness of man became so great that the Lord said he would destroy all flesh, wherein is breath of life, from under heaven: and everything that is on earth shall die. But Noah found grace in the sight of the Lord. In obedience to the Divine command he built an ark; and he and his wife, his three sons and their three wives, were taken into

the ark. These were all the human beings who were saved from the flood; and from these the earth was replenished, Noah being the common father after the flesh. These four couples are representative of the four creations or generations; in their veins flowed the mingled blood of the four races of men, and from them were redeveloped all the nations, kindreds, and tongues visible at the present day.

It is quite probable that Methuselah, the grandfather of Noah, perished in the flood, as he would not have been nine hundred and sixty-nine years old until Noah was six hundred years old. The anniversary of this birthday Noah must have passed whilst he was in the ark, having been in the six hundredth year of his life when he entered therein, and not past it. This leaves the longevity of man an unsettled question; if, however, Methuselah had died before the deluge, nothing definite appears to be given to establish the maximum limit of man's age.

IX. 20-27. "And Noah began *to be* a husbandman, and he planted a vineyard:

"And he drank of the wine, and was drunken; and he was uncovered within his tent.

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

"And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

"And Noah awoke from his wine, and knew what his younger son had done unto him.

"And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

"And he said, Blessed *be* the Lord God of Shem; and Canaan shall be his servant.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

In these verses it will be perceived that the good and evil follows Noah into his vineyard. After all he and his house have been saved from, he is overcome with wine, and lies insensible and naked within his tent. Whilst in this condition he is seen by his youngest son, Ham, the father of Canaan; but what does Ham see? simply his father lying helpless in a sleep? or is a mysterious vail lifted and he sees before him a long vista of evil? When Noah awakes does he curse Ham? apparently not, but said, "Cursed *be* Canaan; a servant of servants shall he be unto his brethren." This does not appear to have been said in anger, but rather in a spirit of prophecy, for he goes on further to say, "Blessed *be* the Lord God of Shem; and Canaan shall be his servant." Whose servant? The servant of the Lord

God of Shem. The substance of this is repeated where he says, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant;" that is, God's servant, not their servant. From this it follows that Canaan has some special mission to fulfil as the servant of God, and that Noah speaks in the spirit of prophecy and not in anger.

Although Canaan was cursed, he became prosperous and begat a large posterity, which settled a tract of country called the land of Canaan, and of which they retained possession for hundreds of years. Wherein, then, lies the curse? It is hidden within the vail, and as the vail is lifted, rent, or taken away, the light will flow and shine with corresponding clearness. A lapse of years now occurs during which the generation of Shem is given unto Abram, the son of Terah.

XII. 1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing :

"And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed."

The exact time when these words were spoken to Abram does not appear to be given, but the words themselves are of remarkable import. "In thee shall all families of the earth be blessed." Where could Abram find all these families? Among his own kindred of the blood of Adam? No, it would seem not: for he was commanded to depart from his kindred, and from his country, and from his father's house.

How could Abram leave his father's house when his progenitor, Shem, was yet alive? Did not Shem claim kindred with all the inhabitants of the earth? Undoubtedly he did, for they were descended from himself and his two brothers; therefore it follows that all living were kin, and in addition to this their common ancestor, Noah, was still alive when Abram was born.

The words spoken by the Lord unto Abram embody a figure in which other families than those of the race of Adam are embraced, and where can they be found but in figure? and where can their country be found but in figure? They are of the past; not only those of Adam's race who lived before the flood, but all the creations which existed before Adam. This figurative country is typified by the land of Canaan, and, as the land of Canaan rests under a curse, so does the figurative country rest under a curse. The land of Canaan is promised to the children of Abram, and the figurative land of Canaan is promised unto the Seed of Abram.

In the fourth verse it is stated, "So Abram departed, as the Lord had spoken unto him." If Abram departed as thus stated he must have gone

alone, for that was the command ; but when he departed and took Lot with him, and Sarai, his wife, and all the souls they had gotten in Haran, it was in continuation of their journey into the land of Canaan, which land was promised to the children of Abram, as above stated ; but in a promise where all the families of the earth were included, why should Abram go to one place more than another if the house of Adam only was referred to ? He would still be among his own kindred. It is undoubtedly the figurative country of Canaan which is meant. The existence of a veil becomes manifest, and it will enshroud and continue to enshroud until it is rent and taken away.

XII. 13. " Say, I pray thee, thou *art* my sister : that it may be well with me for thy sake ; and my soul shall live because of thee."

The promise was given to Abram that " in thee shall all families of the earth be blessed," and hence he knew the necessity of caring for himself for the sake of others ; not for his wife's sake merely, but for that of all the families of the earth as well.

It also seems clearly implied in the words, " And my soul shall live because of thee," that the plan of redemption was disclosed unto Abram to a greater or less extent. The verse above quoted embodies the promise to the Seed of Abram, and the promise to the Seed of Woman.

XIII. 14-16. " And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

" For all the land which thou seest, to thee will I give it, and to thy seed for ever.

" And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

" Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee."

That the Seed to whom this land shall be given is but one seems obvious : for as Abram is one and he passes away, so the Seed to inherit it must be one, to whom it is promised forever ; therefore he cannot pass away. The Seed which is to be made as the dust of the earth cannot be the heirs : for they do not endure forever, but pass away even as their father Abram, and when they all have passed away, if they are the heirs, what becomes of the promise ? No ; the promise is to Abram, and to the Seed of Abram forever, and it is the Seed which endures forever.

That the land here promised is figurative, and is the land of all the families of the earth, is a clear inference : for Lot had agreed with Abram, and had chosen a portion of the land before him to feed his flocks and herds of cattle, separate and distinct from those of Abram, that there might be no dispute among the herdsmen ; and when the land was given Abram and his

Seed neither Lot nor others were disturbed in their possessions, although Abram was commanded to walk through the length and breadth of it. Again, the land promised to Abram and to his Seed forever had no bounds; no limits were set beyond the terms to the northward, and to the southward, and to the eastward, and to the westward. It is the figurative land of Canaan that is meant, the land of the White man, and of the Red man, and of the Black man, as well as that of Adam's race.

Who and what was Abram that promises of such magnitude should be made unto him? Was he not a son of Adam, a creature of flesh and blood, endowed with traits of good and evil, handed down from the fall, even as other men are? That he was, and recognized it fully, is shown where he says to Sarai, his wife, "And my soul shall live because of thee." The promise given in the garden of Eden, that the seed of woman should bruise the serpent's head, must be fulfilled. But how great and grand the struggle none can tell. The promise was given in the garden of Eden that evil should be overthrown, and in this overthrow the rebuilding of the fabric thrown down by the serpent becomes manifest. Who shall rebuild this fabric? The one to whom the inheritance was promised. To whom was the inheritance promised? It was promised the Seed of Abram. Who is the Seed of Abram? It is the Son, for it is stated in the ii. Psalm, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." Here the inheritance and the possessions are the same, and therefore by the magnitude of the gift shall the possessor be known; hence to the Seed of Abram the land has been promised forever. By the wording of the text, the promise of the land to Abram and to the Seed of Abram forever, is in relation to the future: for it says, "to thee will I give it, and to thy seed for ever." From which it becomes evident that the near future is indicated, for Abram is already well advanced in years, and as yet is without Seed; therefore by the promise the advent of the Seed is close at hand, and by the promise the Seed hath no end of days: for the land will be given to him forever.

Chapter xiv. In course of time it came to pass that Amraphel, King of Shinar, Arioch, King of Ellasar, Chedorlaomer, King of Elam, and Tidal, King of nations, made war with Bera, King of Sodom, and with Birsha, King of Gomorrah, Shinab, King of Admah, Shemeber, King of Zeboiim, and the King of Bela, which is Zoar. Four kings against five. The latter were put to flight and spoiled; the victors departing and taking with them Lot, Abram's brother's son, and his goods. When Abram was informed of this, he armed his trained servants and started in pursuit of the four kings and smote them, bringing back with him all the

spoils, and also his brother Lot and his goods, and the women also, and the people.

After the slaughter of the kings it is stated in

XIV. 18-21, as follows: "And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

"And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

"And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

With these verses commences the grandest epoch of all our known or imagined history, in which Melchizedek bears the Seed to Abram.

In the previous chapter the near approach of the coming of the Seed was indicated; the promise having been given to Abram and to his Seed; therefore during the lifetime of Abram must this promise be fulfilled, and in accordance with it Melchizedek brought forth bread and wine. This bread was the Seed, the bread which came down from heaven, the bread of life, the Seed, the Son to whom was given the land forever.

Abram partook of this bread and wine, and Melchizedek blessed him and said, "Blessed *be* Abram of the most high God, possessor of heaven and earth." The Bread has now become the Seed of Abram, and to Abram and his Seed are given all things: for Melchizedek calls him "possessor of heaven and earth." The Messiah has now made his advent.

Who is it that calls Abram of the most high God, possessor of heaven and earth? Some earthly potentate as the various kings spoken of in the text? Not at all: for by the revelation of the Apostle Paul, Melchizedek is "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God." From this it follows that he is Divine, being made like unto the Son of God, from whence it also follows that he is not an earthly potentate, king, or ruler, but that he comes from on high upon a mission of the greatest import; that he comes in fulfilment of the command given in the garden of Eden for the restoring and rebuilding of Jerusalem, the great city, and of which the prophet Daniel prophesied where he says (Daniel ix. 25), "Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince *shall be* seven weeks, and threescore and two weeks."

Melchizedek is not the Messiah, but he is like unto him, and bears the Seed to Abram. It may be asked why the Messiah should take upon himself the Seed of Abram? It is that the iniquity of the people may fall upon him in accordance with the great Law of Iniquity: for the irrevocable degree has been given that the iniquity of the father shall fall upon the son; therefore, should the Messiah take it upon himself to become man, then, in accordance with this immutable law, the sins of the father would fall upon him. If the sins of the fathers fall upon him and he pays the

penalty of the transgression, and rise again from the dead, then shall the people be redeemed and their sins taken away forever. From this it is evident that not one jot or tittle can pass away from the law until all be fulfilled: for the Seed must fulfil the law, because it is immutable, because it is irrevocable. Iniquity must be garnered with the greatest of care, that in the end it may be destroyed. Should remnants of it be left, redemption would be incomplete and evil would not entirely be destroyed.

To accomplish this overthrow it is absolutely necessary that one should come who has power to lay down his life and take it up again, and hence God gave his only-begotten Son, that through him all might be saved. It seems clear enough that there is no other conceivable way whereby men can be saved than through the only-begotten Son of God, Jesus Christ.

The plan of redemption is simple and clear; but the sufferings which it will involve are fearful to contemplate. The powers of darkness realize that their kingdom will be overthrown to a certainty should the Messiah pass through the ordeal successfully and collect the great harvest of iniquity; therefore all their energies are bent to cause the fall of the Son of man: for it is only through flesh and blood that they can reach him. Suffering and torture were not necessary to redemption, but they were poured upon the Seed by the workers of iniquity to induce a fall; in which attempt they were entirely unsuccessful. What the Seed suffered in the flesh is unknown to man, but that it was seen of angels is the undoubted record of Paul.

The Messiah has now entered upon his mission; which is the redemption of man and the overthrow of evil. To redeem the people he must assume their debts, and their debts are their sins, and through the working of the law of iniquity they are assumed. Abram is the tabernacle. Abram of the most high God is the Seed: for Abram calls the Lord the most high God, the possessor of heaven and earth; whilst Melchizedek calls Abram of the most high God, the possessor of heaven and earth; therefore Abram of the most high God and the Lord are one and the same: for there can be but one possessor of a gift of such magnitude. Particular attention must be paid to this: for the Seed is frequently apostrophized by the name of the tabernacle in which he walks.

XV. 1, 2. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: *I am* thy shield, *and* thy exceeding great reward.

"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?"

The words of the Lord which came to Abram are evidently addressed to the Seed as an encouragement and promise of protection in the great labors upon which he has entered; but the man Abram said, "Lord, what wilt thou give me, seeing I go childless?" That Abram longed for a son is very plain from his question, and that nothing ordinary would be a

reward to him is equally so, seeing he had wealth in abundance, power, the respect even of kings, but no heir. A son would be a great reward to him.

The Lord not only promised him this, but had said already, "*I am* thy exceeding great reward." The Seed which existed before Abram, to be called the Seed of Abram, is beyond all question a reward of exceeding greatness, and one which will continue through all generations.

The actual existence of the Seed in the work of redemption must be kept continually in view, and also the vail which enshrouds, but which for us is rent and partially taken away.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

In this is typified the magnitude of the inheritance and the great extent of the land. The text continues: "And he believed in the Lord; and he counted it to him for righteousness." Upon this belief hinges the great and everlasting decree, Justification through faith in Jesus Christ the Word of God.

And the Lord said unto him, "*I am* the Lord that brought thee out of Ur of the land of the Chaldees, to give thee this land to inherit it."

What land is here referred to? It is the land which is bounded by the northward, and the southward, and the eastward, and the westward; it is the land from which Abram was brought forth abroad to view the stars, and where was the limit to the bringing forth abroad of the Lord that Abram might see the extent? The language is figurative, and the land is the figurative land of Canaan, the whole land which is to be redeemed and inherited.

"And he said, Lord God, whereby shall I know that I shall inherit it?"

"And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

"And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not."

These are typical of the inheritance, of the four creations: one creation being represented by the heifer, another by the she goat, and another by the ram, the three years of each also representing the three ages, epochs, or times. The animals were divided in the midst, thus symbolizing the dividing of the times. The fourth creation or epoch is represented by the turtle-dove and the young pigeon, corresponding to the two half-times of this era. By the figure there are four times, which give rise to eight minor times or epochs or half-times. Such was the representation of the inherit-

ance, the land which was promised to Abram and to his Seed forever. How was Abram to know from this that the inheritance was sure? It was made known to him after the sun had gone down and it was dark; when a smoking furnace and a burning lamp passed between those pieces and harmed them not: for fire, the most destructive of elements, failed to injure them.

It is said in the eighteenth verse, "In^e the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," which manifestly means the three great creations; whilst the fourth, by a continuation of the text, is represented by the land of the Kenites, and the Kennizzites, and the Kadmonites, and the Hittites, and others.

It must be noticed that these creations are now given to the Seed. The gift is now clearly made and announced, "Unto thy seed have I given this land." Could this have been done except the Seed was actually in existence to whom it was given? Not at all.

In the xiii. chapter this land was promised to the Seed of Abram forever. In the xiv. chapter the Seed made his advent, and now by the xv. chapter this promise is fully carried out and the gift made. At this time Abram has no heir, for it was said of the one born in his house, "This shall not be thine heir." Therefore it is evident that the seed here mentioned is neither Ishmael nor Isaac, but is in reality the Seed of promise, to whom was given all things, who is "possessor of heaven and earth," and to whom is given the land.

It is further stated in the xv. chapter, "And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him."

This deep sleep is typical of a journey, or of a journey in a deep sleep. Who knows? Abram in it may have fulfilled the command, "Arise, walk through the land in the length of it and in the breadth of it: for I will give it to thee." What visions he must see in the past as he goes back through the vista of years,—horrors of ills, horrors of evils, horrors of all types, horrors upon horrors! This is the land to which Job refers, and which he describes as "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Is this simply the effect of a dream,—an effect to be shaken off when the sun shines? No. This horror of darkness seen in a vision will be borne by the seed. Its effects will be traceable in every feature, for single-handed he will combat with the evils of darkness, and single-handed he will come out conqueror.

The land shall be redeemed, and he shall inherit it. This was made known to him by the vision of the smoking furnace and burning lamp passing between the pieces and destroying them not.

It is further stated in this chapter, "Know of a surety that thy seed shall

be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years."

This statement is to the effect that the Seed of Abram shall be afflicted four hundred years. The seed upon whom this will fall is the Seed of promise, the Messiah; but that affliction will also fall to some extent upon the descendants of Abram is a clear inference, for the text says, "Thy seed shall be a stranger in a land *that is* not theirs," the plural signifying more seeds than one.

This four hundred years of affliction is indicative of the labors of the Messiah; but of Abram it is said, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." How could Abram live to a good old age, and go to his fathers in peace, if his children were overwhelmed with affliction? By analysis the children of Abram do not suffer affliction for the full four hundred years; therefore it can be no other than the Messiah who does, and to whom the prophecy really refers. How can the prophecy be fulfilled if the Seed be not present? It is manifest that the Messiah must be present, for it is stated by the text in substance that after the four hundred years have expired they shall come out with great substance. Abram, therefore, witnessed the inauguration of this period of time, but he was not a witness of the afflictions called for by the text. What is the inference, then,—that the afflictions did not exist? By no means; but the inference is that the Messiah is engaged in his great labors, unrecognized by man yet seen of angels.

In the sixteenth verse it is stated, "But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full."

The term "they" seems to refer to the entire Seed of Abram, the inheritance spoken of above, the four creations, that they all should come again in the fourth generation, all from the river Euphrates to the river Pison. The fourth generation is the generation of Adam, the fourth creation, and during this generation all who have passed to the valley of the shadow of death shall return and be redeemed. But what time in the fourth generation they shall come is not stated, for the iniquity of the Amorites is not yet full. The inference is that they will come after the expiration of the four hundred years of affliction. The return of those of the past strongly foreshadows the end of all flesh as coming in this generation. It may be asked why the end is stayed that iniquity may be full? It is to insure the entire and complete overthrow of evil. Iniquity and its whereabouts becomes a consideration of the greatest importance in the grand work of the overthrow. The law of iniquity existed when the first man fell, and in consequence thereof the iniquity of the first transgressor fell upon his son, and the iniquity of the son fell upon his son; the iniquity of each individual generation fell upon the next; the iniquity of one creation fell upon the next creation; the iniquity of Euphrates fell upon Hiddekel; the iniquity

of Hiddekel fell upon Gihon; the iniquity of Gihon fell upon Pison; and the iniquity of the whole fell upon whom? Why, it fell upon him to whom the whole was given, upon him who redeemed the whole, upon him who suffered for the whole. Can it be wondered at that "a horror of great darkness fell upon him"? Is it possible to realize the extent of this burden?

Where could another be found to assume it? Is it not enough to make the world tremble? Was not the day in which this terrible trial was inaugurated the commencement of the grandest epoch in all our known or imagined history? There in array were the hosts of heaven in all the grandeur of their eternal magnificence; there the powers of darkness, grouped in eager expectation, awaited the coming of one upon whose success or failure depended the fate of their kingdom. These all awaited and watched the advent. But where was man while such momentous events were transpiring? He knows nothing of them; the ploughman ploughs in unconcern, the reaper reaps, the sun goes down in peace, and he forgets himself in slumber. Blind to all, the grand struggle for his redemption is inaugurated, progresses, and he perceives it not, but it was seen of angels.

In accordance, therefore, with the law, the iniquity of the Gihons fell upon Adam's race. Cain, after he had slain his brother, went into the land of Nod, on the east of Eden, and dwelt there. It is quite probable that he took a wife of the Gihons, and the iniquity of that race was at once transmitted to the race of Adam. But later, the sons of God came in unto the daughters of men, and they bare children to them. Here it is stated plainly enough that the two races were intermingled; and, without referring to Cain, it is seen how the iniquity of one generation of men was handed down to another. As progress is made, the existence of the law of iniquity will become more and more manifest.

Sufferings from iniquity, hereditary taints and defects arising from it, are different from iniquity itself. These may die out with families; but iniquity does not die out with families. It is handed down and accumulates until its final destruction, and this final destruction is accomplished by the Seed of Abram, who took the entire burden upon himself; adding nothing thereto, he came to destroy it.

How quickly Noah, upon whom the iniquity of the previous creations rested, added to the mass, notwithstanding the special benefits he had received, is shown where he lay in his tent insensible and overcome with wine. If the most righteous of men thus add to the mass, it is perfectly evident that man in his fallen state cannot destroy it, and yet one must come as man to overthrow it and accomplish its destruction.

From all this it can be seen that the mission of the Messiah is to destroy evil; and to do this, that he must suffer as man has suffered; that he must be tempted in all things as man has been tempted, lest one should say he did not suffer as I suffered, or he was not tempted as I was tempted. Methuselah, who may have perished in the flood, might say, "If he had lived as

many years as I lived, he might have perished in a flood also ;” but did not the Messiah suffer temptation as long as Methuselah ?

It seems almost beyond question that he did, and much longer, and that the struggle was for a longer period than the lifetime of the longest lived of the four creations.

The duration of the struggle has, however, been expressed by the prophet Daniel in Dan. ix. 26, as follows: “And after threescore and two weeks shall Messiah be cut off, but not for himself.” The sixty-two weeks of Daniel involve the time from the day Melchizedek brought forth the bread and wine until the time of our Lord and Saviour, Jesus Christ, who is one and the same with the Seed, the Messiah. The great work of redemption commences in the beginning of the Bible, not in the end of it. The harmony of the sacred writings is perfect ; the inspiration clear ; and they are filled with the grandest poetry and imagery conceivable.

XVII. 1. “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am* the Almighty God ; walk before me, and be thou perfect.”

Could words of such import have been addressed to any mortal man ? Certainly not ; they were addressed to “Abram of the most high God,” who was possessor of heaven and earth, to the Seed.

The work to be accomplished required perfection and nothing short of perfection. At this time Abram, the son of Terah, was troubled about an heir to his wealth, although Ishmael was born to him. Could these words have been addressed to him who was so deeply interested in the transmission of his worldly goods ? Not at all ; therefore they could have been spoken to none other than the Seed, who was actually present. It was a Divine command to the Seed at the outset of his labors, and this command was followed by the great encouraging words of the Lord, “Fear not, Abram : *I am* thy shield, *and* thy exceeding great reward.”

That the substance of this chapter comes in between the xiv. and xv. chapters is clear enough : for the Lord said in this chapter, “I will make my covenant between me and thee,” whilst by the xv. chapter the Lord made a covenant with Abram, saying, “Unto thy seed have I given this land ;” hence the promise must be in advance of the fulfilment, and the fulfilment after the advent of the Seed ; therefore it is more than probable that Abram was ninety and nine years old when he was met by Melchizedek, the priest of the most high God, and that this is a continuation of that interview.

To Abram a son was promised of Sarai also, God having said, “As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be. And I will bless her, and give thee a son also of her.”

If the son of Sarah was the seed promised to Abram, why was the term

“also” used to express it as though another had been spoken of? The natural inference is that the son of Sarah was not the one spoken of before. Was Ishmael? No; “this shall not be thine heir” was the positive assurance. Then if neither the son of Sarah nor the son of the bondwoman was the one spoken of, Who was it? To whom did God say, “be thou perfect”? Who was called “possessor of heaven and earth”? Abram? No: for Abram calls the Lord the possessor of heaven and earth. Was Abram perfect when the Lord said unto him, “And give thee a son also of her”? Did he not laugh in his heart and raise the question of his age and the age of Sarah? Certainly he did. Did he not even intercede for Ishmael? Undoubtedly. Perfection such as God commands admits of no question, therefore the words, “be thou perfect,” could not have been spoken to Abram, the son of Terah, for his actions show his weakness and his words his imperfection; hence it follows that the one spoken of was the Seed, the Messiah, in whose advent Abram had faith, and it was counted unto him for righteousness. Although Abram seemed to have doubts about the son promised him of Sarah, on account of his age, yet he believed the Lord in this, and was circumcised with all the males of his house the self-same day.

The principal events set forth in the xiv., xv., and xvii. chapters seem to have occurred upon the same day, when Abraham was in the ninety-ninth year of his age. In the hundredth year is the promise given that his son Isaac shall be born to him of Sarah, his wife. Terah, the father of Abram, was about ninety-two years old when Abram was born, and Abraham was one hundred years old when Isaac was born.

XVIII. 1-5. “And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

“And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

“And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

“Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

“And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.”

According to the reading of these verses it seems that, as Abraham sat in his tent door, the Lord appeared unto him, and that by the side of the Lord there stood three men, whom Abraham ran to meet.

These three men seem to be the angels of the three past creations. They represent the three races, and as such know the necessity of their redemp-

tion. The promise was given to the whole land, from the river of Egypt to the great river, the river Euphrates, and they came to be redeemed or for an assurance of hope. To whom do they come? They come to the Seed of Abraham, which is the bread of life, the bread which came down from heaven.

Abraham knows what they came for: for he says, "rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant." They came for a morsel of bread, and this bread, which is the bread of life, is hidden in the three measures of meal, one measure for each of the three creations, by Sarah, the wife of Abraham, and by it will the whole be learned. This is typical of redemption and of the kingdom of God, and is the counterpart of the parable spoken in St. Matt. xiii. 33, as follows: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." That the three men were great is without doubt, for they stood beside the Lord, but that Abraham was greater is also without doubt, for he read what was passing in their minds, told them what they came for, and bade them comfort their hearts. It follows that the greater can read the less, but the less cannot read the greater. The angels were greater than the man Abraham, and the Comforter was greater than the angels: for he said unto them, "comfort ye your hearts," and, "therefore are ye come to your servant."

After having eaten of the food prepared by Abraham, they said unto him, "Where is Sarah thy wife? And he said, Behold, in the tent." In view of the great promises made unto Abraham, is it any wonder that those representatives were anxious as to the whereabouts of Sarah? But the promise of a son to Abraham and Sarah was given by the Lord in their presence, in the presence of all, the whole land being represented, from the river Pison to the river, the great river Euphrates, and with that son the Lord will establish his covenant for an everlasting covenant.

In Abraham shall all nations be blessed. Abraham is the temple of the Seed, and to the Seed is given all things and to know all things. In the great type and figure here given it is manifest that the bread of life is to be eaten, for the bread of life is the body of the Redeemer, and it must be eaten. Such is the figure.

XVIII. 17. "And the Lord said, Shall I hide from Abraham that thing which I do?"

The contemplated destruction of Sodom and Gomorrah is communicated to Abraham, who pleads for the cities that they may not be destroyed. The Lord said he would spare all if he could find fifty righteous in the city, but not even ten could be found. What a mass of iniquity and wickedness was here collected! What was to become of it all? Would iniquity perish with the people, and would the people perish with the

iniquity? If the iniquity perished with the people, then the people could not be saved, for they would perish together.

Should a man die in his iniquity, a resurrection of the man would bring a resurrection of his iniquity: he would not be changed at all, his ways would be the same; therefore it follows that iniquity cannot perish with the man, or the man is lost. It must be separated from him, and then it can be destroyed and the man saved. How can this be accomplished? By the working of the great Law of Iniquity, in which the iniquity of the father falls upon the son, and in turn upon the son's son, until it falls upon the one who came to save all, who came to die for all. With him alone can iniquity die and be resurrected no more. He has none of his own: he is perfect. The command was given, "Be thou perfect," and iniquity cannot rise with him, having no part in him. It will be forever dead. What a task to accomplish! We cannot realize it, we cannot comprehend its magnitude with our feeble grasp, but the angels of heaven were witnesses of the wonderful work.

Chapter xix. In this chapter a picture is drawn showing the wickedness of the people of Sodom. Is iniquity not full enough that wickedness should be increased above this? Yet it seems not: for the iniquity of the Amorites is not yet full. Lot and a portion of his family were hastened out of the doomed city by the angels, which came to warn him and bring destruction upon it.

Lot, his wife, and two of his daughters were all that escaped. These were commanded not to look behind them, but Lot's wife failed to heed the caution, and, looking back from behind him, she became a pillar of salt. The motives which actuated her were probably of the noblest character: for forgetting herself and her fate in her anxiety for the children left behind, maternal love overcame all other fears. She looked back, and became a pillar of salt. But was not the pillar of salt a grand type?

Sodom, Gomorrah, and the cities of the plains were destroyed. Was the iniquity destroyed with them? No, by no means: the iniquity must be preserved and transmitted through the escaping remnants. Who were they? Lot and his two daughters; and through them it was transmitted to their children, Moab and Ammon, and from them to their posterity, until it fell upon him who came to overthrow it.

Chapter xxi. "For in Isaac shall thy seed be called." God, in addressing these words to Abraham, gives assurance as to the tabernacle of the Seed. When Sarah, his wife (Abraham's), said unto him, "Cast out this bondwoman and her son," the thing was very grievous to Abraham because of his son. Now, although he had an assurance that Ishmael should not be his heir, he is grieved at the idea of sending him away. Why should this be? It seems almost, if not quite, clear that Abraham does not know

in which of his two sons the Seed shall be called. His worldly goods are now matters of unconcern to him, however much Sarah may value them; but it is the tabernacle of the Seed which occupies his mind. This is set at rest when God tells him that "in Isaac shall thy seed be called."

The Seed of Abraham is one and Isaac is another; therefore if the Seed of Abraham be called in Isaac, then Isaac becomes the temple of the Seed, as Abraham was the temple. Whilst walking in these temples, the iniquity which they bear falls upon the Seed by the operation of the law governing the same.

The Seed, however, does not dwell continuously in these temples,—that is, from Abraham to Isaac, and from Isaac to Jacob, and so on,—but he is out in the world enduring temptation, privation, torture, and distress. This is a great mystery, even as Paul says, "Great is the mystery of godliness;" yet whilst much of this work is hidden from man for a wise purpose, it was seen of angels.

XXII. 15–18. "And the angel of the Lord called unto Abraham out of heaven the second time,

"And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

These words were addressed to Abraham after he had offered his son Isaac for a burnt-offering; but the Lord did not suffer him to injure his son, and a ram was offered up in his stead.

On account of the faith of Abraham and his willingness to obey the voice of the Lord, the above blessing was sent not only upon him but upon others: for the text reads, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven," which evidently means that when the Lord blesses, Abraham will receive an especial blessing, and also that in multiplying Abraham will be especially multiplied; consequently there is a blessing and a multiplying of another beside Abraham; and that one is the Seed of whom it is said, "Thy seed shall possess the gate of his enemies," but one being expressed by the term "his"; and again, "In thy seed shall all the nations of the earth be blessed."

The history of the Seed is remarkably great: first, he was invested with all things; the priest of the most high God calling him "possessor of heaven and earth;" then the charge is given him, "Walk before me, and be thou perfect;" after this it is said unto him, "Fear not, Abram: I am thy shield;" and now the Lord has sworn by himself to Abram, saying, "Thy seed shall possess the gate of his enemies."

If these expressions do not positively imply the presence of the Seed and the inauguration of the great work, how can it be implied or expressed? Why should it be doubted? The promise was given in the garden of Eden to this effect, and the house of Adam looked for the advent of the Messiah at any time. Is there anything improbable in the fulfilment of the promise in the days of Abraham? None at all; the work to be overthrown was the work of many years' standing. As far as man was concerned, and according to the types and figures given, more than three-fourths of the entire number of years allotted unto man had passed away up to the days of Abraham. The probabilities are altogether in favor of an early inauguration of the work and labors of the Redeemer, who by the light of Revelation was to suffer and be tempted as all men are. The ministry of Jesus Christ, three and one-half years, will not cover the lifetime of Methuselah: the ministry being but one link in the great chain of the labors involved; therefore more time must be allowed, and this time has been allowed, as the records of the Old Testament clearly show.

The promises made to Abraham, together with his history, by the revelations of the Apostle Paul, whose especial mission was to declare the mystery of Jesus Christ, fully confirm the advent of the Messiah in the days of Abraham. Whilst the revelation of St. John makes manifest the magnitude of the inheritance, the land to be redeemed.

Chapter xxiv. In this chapter Abraham sends his head-servant unto his father's house to seek a wife for his son Isaac: for he does not wish him to take one from among the Canaanites. The transmission of iniquity by the law now becomes very important, and certain channels are undoubtedly given whereby it may fall more directly upon the Seed. Of this Abraham seems aware when he sends to his father's house for a wife for Isaac. The choice of a wife, therefore, becomes a first consideration: for through the woman the iniquity of many channels is brought into the male line of descent which represents but one channel; hence the anxiety of the angels which came to Abraham as to the whereabouts of Sarah.

To trace out the workings of the law through these channels is to be guarded against as useless; Paul himself, in his epistle to Titus, cautions him to "avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain." Abraham's head-servant brought back with him Rebekah, the daughter of Bethuel, who became the wife of Isaac.

XXV. 21-23. "And Isaac intreated the Lord for his wife, because she *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived.

"And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the Lord.

“And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.”

These two children are the representatives of the four races of men, of which Esau, the eldest, represents the three hidden by the vail and which passed away before the flood, whilst Jacob is emblematic of the fourth race. The nations connected together by the type Esau into one nation are a different manner of people from that of Jacob. In what manner are they different the one from the other? The most striking difference between them would seem to be in the manner of their creation: for it is stated that the race which was commanded to replenish the earth were created male and female, whilst in the last race the female was formed from the rib of a male. In this consists a great difference: for the woman was bone of man's bones, and flesh of man's flesh, from which it is stated that a man and his wife shall be one flesh. In addition to the two manners of the people, it is stated in the text that the one people shall be stronger than the other people. This is borne out in the description of the physical structure of the sons of God, who were giants, and, as heretofore intimated, were of old, men of renown. It is further stated that the elder shall serve the younger, which seems fairly to imply that the elder nations must come to the younger for help and assistance and deliverance: even as it is stated in Gen. xv. 16, “But in the fourth generation they shall come hither again.”

Whatever rights the elder may have been entitled to on account of his seniority, he sold them to the younger; the record of which is given as follows: “And Jacob sold pottage: and Esau came from the field, and he *was* faint:

“And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

“And Jacob said, Sell me this day thy birthright.

“And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

“And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

“Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.”

In this figure is shown the condition of the three races of man: faint, weary, and at the point to die, they come to the younger for help and deliverance. Why do they come to the younger for assistance? It is because there is no other to whom they can go. Esau and Jacob are representative of two manners of people, and these two manners of people comprehend all. To whom can Esau go but to Jacob? It is manifest that there is no other. Each of the three first creations fell from their estate, and the penalty of

transgression rested upon them, and if deliverance comes to them it must come through the younger; and if through the younger, then the birthright must rest with the younger. That such is the case is manifest, for the birthright now rests with Adam's race, or the fourth creation of man, each of the previous races having enjoyed the same privilege in their day.

These allegories indicate the existence and condition of the races of men, and are natural consequents of what has gone before. They are also great types of existing conditions of good and evil.

Chapter xxvi. "And the Lord appeared unto Isaac, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

The land which was given to the Seed of Abraham is now promised to the Seed of Isaac: from which it follows that the Seed of Abraham is not yet called in Isaac, but that it shall be is the record positively given. That the Seed of Isaac is the same with the Seed of Abraham is clear from the gift and the promises: for it is said of them both, "In thy seed shall all the nations of the earth be blessed:" therefore, owing to the magnitude of the promises and gifts, but one can be the recipient thereof. Moreover, Isaac was born and weaned when God said to Abraham, "In Isaac shall thy seed be called," which clearly implies that Isaac is one, and the Seed is one, each separate and distinct from the other. One was the grandson of Terah, the other was not; and if not, from whence came it, and what was its mission? The Seed came with Melchizedek, and his mission is such that all the families of the earth shall be blessed through him.

In Isaac the history becomes continuous. The promise given Isaac by the Lord is an earnest to him that the promise given unto Abraham his father shall be fulfilled (xvii. 19), where it is said of Isaac, "I will establish my covenant with him for an everlasting covenant, and with his seed after him."

Chapter xxvii. In this chapter Jacob sought and obtained the blessing of his father. Isaac being old and blind, or nearly so, tells his elder son Esau to bring savory meat, that he may bless him before he dies. Rebekah overhears this, and tells Jacob to bring two young kids of the goat, which she prepares and gives to Jacob, instructing him to take it to his father.

Jacob, in obedience to his mother's voice, takes the meat to his father, having first arrayed himself in Esau's garments, and disguised himself to personate his brother, and, according to the text, "He came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

"And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

"And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the Lord thy God brought *it* to me.

"And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

"And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

"And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

"And he said, *Art* thou my very son Esau? And he said, I *am*.

"And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank."

The questions which Isaac asks his son Jacob, and the answers returned by Jacob, are very important: for they confirm the sale of the birthright whereby Esau became merged into Jacob. This was foreshadowed in the revelation to Rebekah, that the elder should serve the younger. Therefore, by the sale of his birthright, Esau became merged into Jacob, and Jacob was Esau; and, in the allegorical sense, Jacob tells his father that he is his very son Esau. Moreover, by the descent of iniquity, Jacob truly is Esau, and represents him.

Now, when one country is merged into another, it takes the name of that other; therefore it follows in the types that when one type merged into the other, it lost its distinctive name and took the name of that other, but, should it be inquired for, its name would rise up again.

The care with which Isaac questions Jacob leads to an inquiry of a most important character, and that is, in which of the two sons of Isaac shall the Seed be called? for the promise was given to Isaac that "in thy seed shall all the nations of the earth be blessed."

This evidently was to be made known when the venison should be eaten. Isaac without doubt thinking that it would be called in his first-born son Esau: but, by the revelation to Rebekah, it seems clear that it would be called in Jacob the younger. That this view is correct seems manifest: for after Isaac had blessed Jacob with a great blessing, and Jacob had gone out, Esau came from his hunting, and he also made savory meat, and brought it unto his father, and he said unto his father,—

"Let my father arise, and eat of his son's venison, that thy soul may bless me.

"And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

"And Isaac trembled very exceedingly, and said, Who? Where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed."

Isaac is aroused and startled to the fact that in Jacob, and not in Esau, shall his Seed be called; and he confirms his blessing by saying, "Yea, *and* he shall be blessed." This, together with the revelation to Rebekah, and the sale of the birthright, makes it comparatively clear that in Jacob the Seed shall be called, and that, through the Seed of Jacob, Esau and all the families of the earth shall be blessed.

Chapter xxviii. Esau felt much aggrieved that the blessing of his father had fallen upon Jacob. He treasured ill will against his brother, which was told unto Rebekah; and she, fearing for the safety of Jacob, advised him to flee to the house of her brother Laban, in Haran, until the anger of Esau was turned away.

Under the ostensible purpose of seeking a wife, Isaac called Jacob, and blessed him, and charged him, and sent him away unto the house of Bethuel, his mother's father. He invokes the blessing of God Almighty upon him that he may be fruitful, and multiply, and be a multitude of people. This blessing seems to refer to his worldly prosperity, to his family, to his descendants; but where he says in addition, "And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham," the reference is altogether different: for in this Jacob, the Seed, and the inheritance are mentioned. The indications that the Seed should be called in Jacob are verified in this text, Isaac having said to Jacob, "To thee, and to thy seed with thee." Here Jacob and the Seed are defined as being two distinct personalities, both of whom are present. Jacob is unmarried as yet, and has no children, therefore the Seed of Jacob can mean no other than the Seed of Abraham.

The inheritance which God gave unto Abraham being the inheritance of the Seed also identifies the individuality of the Seed. According to Isaac the Seed of Jacob is an actual presence, of which Jacob is the temple, or it could not be the Seed of Jacob and with him. The land or inheritance referred to is undoubtedly a land to which Jacob is a stranger. Abraham, Isaac, and Jacob have been living in and around the country of Canaan for many years: therefore it could not be considered a strange land to them. These repeated references to a strange land lead to the supposition of something which has an existence, which has a history. It cannot be of the future, for the future has no history; it cannot be of the present, for they

have wealth and honors in abundance, and why should they lament for any more? Therefore it must be of the past, something which is locked up and hidden in the past that seeks the light. What is there in the past which is hidden and seeks the light? It is the great creations which have been typified as the land, and this land is the inheritance promised unto the Seed.

Jacob obeyed his father and went out from Beersheba, and went toward Haran.

“And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“And, behold, the Lord stood above it, and said, *I am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

“And, behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.”

In this dream the two divisions of the land, viz., the figurative land of Canaan and the country of Canaan, Esau and Jacob, are typified. They are connected with or by a ladder, one end of which rests on the earth and the top reaches to heaven: thus the relative situations of the two lands or divisions of the land are symbolized, the intimate relation between them being expressed by the ladder. Upon the ladder were the angels of God; there, in accordance with what has gone before, are the angels of the creations or races of men: for it is said, they were ascending and descending, not descending and ascending: consequently they are rather representative of the earth than of heaven. In all the great types and figures where the promises are given, the whole land is represented: and so in this vision all are represented, and the land on which Jacob lay was given to him and his Seed.

The angels which ascended the ladder also descended on it and were witnesses of the promises given Jacob, that in him and in his Seed all the families of the earth should be blessed.

To whom were these promises addressed, to Jacob only? or was the Seed actually present at the time? The Seed was present: for by the words of Isaac the Seed was with Jacob, and in the fourteenth verse of this chapter it is stated, “In thy seed shall all the families of the earth be blessed,” which is a token whereby the Seed shall be known. In the fulfilment of

this promise a great deal of suffering must be encountered: for it is stated in substance in Gen. xv. 13, that the Seed of Abram should be afflicted four hundred years; wherefore, in accordance with which, it is said unto the Seed in the text, "And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of."

That these words were not addressed to Jacob seems clear enough: for both Isaac and Rebekah sent Jacob away without any especial fears for his personal safety. He was only going to the house of his mother's father, yet see what promises of protection are given, as though great difficulties were to be encountered by some one. And again, the Lord said, "Until I have done *that* which I have spoken to thee of." The Seed had work to do, but what is the mission of Jacob, and why does he leave his father's house? His father sends him away to seek a wife: Rebekah sends him away from his brother Esau, beyond which there seems nothing especial in his mission.

The words must have been addressed to the Seed, which was with Jacob and which had work to perform.

When Jacob awakened out of his sleep, he was bewildered. He was probably brought in contact for the first time with the great magnitudes: the light breaking in upon him for the first time. What is this light? It is the revelation of the great work to be accomplished in the redemption of the land, the work in which the iniquity of the whole human family was to be assumed by the Seed, the work in which his pathway was to be beset with enemies; in which temptations and snares were to meet him on every hand; but in which he was to triumph, for it is said, "I will not leave thee, until I have done *that* which I have spoken to thee of," and also, "Blessed be the most high God which hath delivered thine enemies into thy hand."

How much of the vision Jacob really comprehended does not appear. He does not know, apparently, what to say; he is filled with fear, and thought the place dreadful. The message spoken was intended to inspire confidence, but did Jacob feel more confident? No; on the contrary, he felt afraid. Therefore the message could not have been addressed to him, and if not to him, would it be to one who was not in existence, and who would not be for hundreds of years? No; for the words were spoken to one who was not only then present, but to one who had been in existence, reference having been made to him in connection with the past. The actual presence of the Seed, and actual progress in the work of redemption even at this time scarcely admits of a doubt.

Jacob vowed a vow, that if God would be with him and bring him to his father's house again in peace, the Lord should be his God: and the pillar which he set up should be God's house, "and of all that thou shalt give me," said he, "I will surely give the tenth to thee." These words of Jacob seem to confirm the view that the message of the Lord was not

addressed to him. Why should he make a vow unto the Lord, that he might have protection and come again to his father's house, if the Lord had already promised positively to bring him back? The one reference was "to this land," which implies the existence of another land, and where was that land? It was the land of the past, which also had to be redeemed. Was it not to be visited? Did not Esau the great nation say, "I am on the point to die"? Did he not need a Saviour also? Unquestionably he did. How can it be possible that such promises of protection should be given to the man Jacob, who was simply going on a journey from one country to another? His personal comforts were well provided for without doubt: for his father was wealthy and he started out with his blessing. All that human foresight could procure was given him, and what more could he want? It is not reasonable, therefore, to suppose that the especial promises of protection were addressed only to Jacob, but that they were applicable unto the Seed.

Jacob sought for protection that he might return in peace to his father's house; the other promise was a return "to this land," evidently meaning the land of Adam's race; and if a return to Adam's race, the other land must have been visited, or should be visited, and the inhabitants thereof brought back, typified by the angels which ascended as having descended again. This was shown Abraham where it is said, "But in the fourth generation they shall come hither again."

How grandly the picture of the vision expresses the two lands and the journey: the earth, the heaven, the ladder connecting them, the angels ascending and descending, the Lord God in his strength and majesty repeating the promises given to Abraham and to Isaac! What could be clearer? The imagery is perfect, the grandeur sublime. What vistas are opened to the view! Is the vail rent in twain that such magnificence prevails all around?

Chapter xxix. "Then Jacob went on his journey, and came into the land of the people of the east.

"And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone *was* upon the well's mouth."

These flocks waited by the well until the stone was rolled from the well's mouth, and then they watered the sheep; but this could not be done until all the flocks were gathered together. How many flocks are there to be gathered together? Three are already waiting, but when Rachel comes with her flock the stone is rolled away from the well's mouth, and the sheep are watered. According to this the number of the flocks is limited to four, and is there anything significant in this? Does this contain anything more than a simple account of the manner in which sheep were watered? Undoubtedly it does. It is another figure in which the heritage is involved: for these four flocks of sheep represent the heritage, and are typical of the four creations

or races of men. The three first can do nothing of themselves, but they must wait for the coming of the fourth generation, when all shall be gathered together, or, as it has repeatedly been typified in these grand figures, "In the fourth generation they shall come hither again," then shall they be watered.

Why does Jacob, who is a perfect stranger, tell those who are in charge of the flocks to water the sheep? He does it that the type may be full: for they answer, "We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep."

When the flocks were gathered together, Jacob rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother, and through Jacob were all the flocks watered: Jacob thereby becoming a type of the great Shepherd, of whom it was said, "In thee shall all the families of the earth be blessed."

The vail which is now rent was greatly obscured in the days of Abraham, and in the succeeding generations; all these things being expressed by types and figures. Blindness existing as a special part of the plan of redemption from the foundation of the world: even now "we see as through a glass darkly;" but the light will shine clearly and brightly, and the work and labors of the Saviour, the Seed, made manifest; to be testified, as Paul says, in due time.

Chapter xxx. Jacob goes to the house of Laban, his mother's brother, and abides with him. In course of time he takes the two daughters of Laban for wives, and afterward they give him their handmaids for his wives, thus making four in all. These are typical of the four races of men, and the twelve sons which they bear to him appertain to the four creations; Jacob also has one daughter born unto him.

After many years of service, Jacob asks of Laban his wives and children, for whom he had served him. Laban objected, and said unto Jacob, "Appoint me thy wages, and I will give *it*."

"And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

"I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

"So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

"And Laban said, Behold, I would it might be according to thy word."

Jacob's reward now rests upon his righteousness. The flocks were all separated, and the spotted, speckled, and brown from all others, which left none but a white flock, and a three days' journey was set between them.

"And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and piled white strakes in them, and made the white appear which was in the rods.

"And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink."

Now in this matter Jacob acted with great fairness. Laban was represented equally with himself in the rods. Jacob was careful that the white should appear; for all the white ones were to be Laban's, and all the spotted, and speckled, and brown were to be his own. But when the flocks conceived before the rods, they brought forth ringstraked, spotted, and speckled. What does Jacob now do? Does he leave the spotted and speckled in the flock that there could be no question but that all the young brought forth would be spotted and speckled, and thus become his own? No; he separated them and kept Laban's flock from his, and let the cattle conceive before the rods where each was equally represented. Could there be any question as to Jacob's righteousness in this? None at all. Beside this, Jacob did not strive for the feebler cattle; they, undoubtedly, brought forth after their kind, as far as color was concerned, and Laban was a gainer by this instead of a loser.

Chapter xxxi. Laban was not satisfied with the result of his bargain, but changed the order of the hire, and when the order of hire was changed, the order of conception was changed also; that is, if ringstraked was the hire, then the cattle bare ringstraked; if speckled, then all bare speckled.

"And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

"And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

"And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee."

According to what has gone before Laban's flock is white, and what possible way exists whereby the order of their conception can be changed, that they should become ringstraked, or speckled, or grisled? The command was given at the first: "Let the earth bring forth the living creature after his kind." From whence, then, came these rams, which are represented as of three varieties? They seem to imply new creations, and doubtless are typical of new creations: hence the whole four flocks are represented in the allegory, commencing with the white flock of Laban, which is one, and the three rams, ringstraked, speckled, and grisled, are the others. The figure also implies that they all come to Jacob as a reward for his righteousness.

Laban's flock and Jacob's flock are separated by three days' journey, which are typical of the three times between them: the race of Adam

being the third from the white race represented by the white flock of Laban.

Is all this simply a history of how Jacob got rich, or is it a representation of greater importance? A representation of the different races of men; of their gathering together; of one great Shepherd to whom comes the White man, and the Red man, and the Black man, and those of the present race? Are not all these the families of the earth? Truly, they are the reward of great righteousness and labor, the reward of one who rolled the stone from the well's mouth, and placed it not back again. The wealth of Jacob was the same as the riches of Laban, but the riches of the Seed was the sheep without a shepherd.

Chapter xxxv. According to this chapter God appeared unto Jacob again when he came out of Padan-Aram, and blessed him, and changed his name to Israel.

This seems to be the same meeting spoken of in the xxxii. chapter: in which Jacob wrestled with a man until the breaking of the day, and when he was blessed and his name changed to Israel. It is also stated in this chapter that the angels of God met him, and Jacob said of them, "This is God's host."

These circumstances are evidently connected together forming one vision. The angels of God, which he calls "God's host," are the same with those whom he saw ascending and descending the ladder, and are representative of the inheritance, the land which was promised to the Seed of Jacob in that vision.

By the xxxv. 11, 12. God said unto him, "Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

"And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."

The land was promised to the Seed of Abraham, then it was promised to the Seed of Isaac, then it was promised to the Seed of Jacob, and now it is promised to the Seed of Jacob after him, which evidently means that in whomsoever the Seed may now be called, the Almighty God will give the land to the Seed forever.

This land which shall be given to the Seed is a nation and a company of nations, and has been represented over and over again by grand types and figures.

If the country of Canaan simply is meant by the land, and if the multitude, which is as the sand of the sea-shore, or as the stars of heaven, or as the dust of the earth for numbers, be the Seed, where could they pitch their tents? Where could they feed their cattle? The country would be too small, it would not hold them; therefore how can such an interpretation hold good? Moreover, the Seed is already "possessor of heaven and earth,"

and what is this country of Canaan that it should be promised to him? it is given unto him already.

When he will take possession of the land does not seem to be stated as yet, but that the Seed has an existence and presence, and does change from habitation to habitation, seems to be established; for he is called in turn the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, and the Seed of Jacob after him. Why should this be so? It is that the iniquity of the people may fall upon him, that the burden may be upon him, and this could only be done through certain channels, in which the iniquity has been transmitted.

Some tradition or knowledge of the existence of a law which governs this must have been extant, for a curious custom existed in which it was incumbent for one to raise up seed to a deceased brother by marrying his widow. This may have been considered necessary for several reasons, one of which, as may be inferred from the above remark, is that the iniquity of that line might be transmitted. Another reason is that the worldly wealth might be transmitted, and a third reason is that the Advent of the Seed of promise was looked for, and it was not known from whence he would come, hence all sought that honor. This last view seems to be borne out by the question of Hagar, Gen. xvi. 13: "And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" Which by substitution would read, "Have I also looked after God which seeth me?" thus recognizing the Divinity of the one who should come in the flesh to redeem man. But to revert to the first reason, it is plain to be seen that under such conditions and circumstances the relatives of the deceased felt the necessity of carrying out the custom; for if the iniquity be not transmitted, then that soul would, in all probability, be cut off from among his brethren. The transmission of iniquity is of very great importance, but the transmission of wealth is of comparatively little or no importance.

Judah, the son of Jacob, married the daughter of a certain Canaanite, whose name was Shuah, and she bare to him three sons. The eldest of these took a wife whose name was Tamar, but he died without leaving any children. Judah told his second son to go in to his brother's wife, and marry her, and raise up seed to his brother; this he refused to do, and the Lord slew him. The youngest son not being of age, Judah told Tamar to dwell in her father's house until Shelah his son should be grown.

After Shelah was grown, Tamar, seeing that he was not given unto her, disguised herself, and Judah went in unto her, and she became with child by him, by which the iniquity of that branch was transmitted through what was considered a legitimate channel. And Judah knew her no more, for by the custom it was the first-born only which was to be the seed of the deceased. Tamar bare unto Judah two children, twins, Pharez and Zarah,

and strange as it may seem, in one of them the Seed of promise was called.

It is evident from this that Tamar was an especial channel for the transmission of iniquity, and that which rested upon her had been handed down from many generations. When Pharez became the temple of the Seed, then the iniquity borne by Tamar fell upon the Seed in accordance with the great law; and by the working of this law all the iniquity of man must fall upon him or that soul cannot be redeemed.

Joseph, another of the sons of Jacob, being hated by his brethren, is sold to a band of Ishmaelites. He is carried by them into Egypt and resold to Potiphar, an officer of Pharaoh, and captain of his guard. In course of time Joseph is thrown into prison under a false accusation, and whilst there he interprets the dreams of certain members of Pharaoh's household, which turn out according to his interpretations.

Chapter xli. "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

"And, behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow.

"And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the *other* kine upon the brink of the river.

"And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

"And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

"And, behold, seven thin ears and blasted with the east wind sprung up after them.

"And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream."

There were none found among the wise men and magicians of Egypt who could interpret these dreams; but through the chief butler, whose dream Joseph had interpreted correctly, Joseph was sent for, and stood before Pharaoh.

"And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he *is* about to do.

"The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

"And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

"This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

"Behold, there come seven years of great plenty throughout all the land of Egypt:

"And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

"And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

"And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass."

This famine, the great famine of Pharaoh, seems like a type of something fearful. It seems to betoken destruction almost as great as that of Noah's deluge: for it is said in this same chapter that "the famine was over all the face of the earth." If the famine was as great as that expressed by the dream and the interpretation thereof, how could it be possible for the nations of the earth to exist outside of Egypt and the adjacent countries for seven years, during which there should be neither earing nor harvest? It would not be possible without special provision was made to that effect, which, in the case of Pharaoh, was made. What is the object of recording the history of the famine of Pharaoh? It is that through it its fearful predecessor may be manifest: for in this history is hidden the destruction of the Hiddekelic race, which undoubtedly perished by famine.

A portion or remnant of this race escaped the general destruction: for by the type of Egypt provision was made to this effect. The preservation of a remnant is necessary, that the iniquity of the race may be transmitted to the succeeding grand generation, which, in this case, was the Gihonic, or Black race.

The river from whence the well-favored and fat-fleshed kine came was the river Hiddekel, which flowed out of the garden of Eden.

The famine which followed Pharaoh's dream was confined principally to the land of Egypt and Canaan; but in tracing up the history of the dreams, a famine was disclosed extending over the whole face of the earth, which gives place to conditions that are widely dissimilar from those of Pharaoh. The dream being doubled, both famines could be described to a certain extent.

Simple history does not seem to be the aim of the inspired work, but it is used as a type of something more. There can be no doubt but that a famine of seven years' duration, extending over the whole face of the earth, would sweep all life from it without provision was made against it. In one section of country such a provision really was made: for it is absolutely necessary that a remnant should escape for the transmission of iniquity.

The tribes of Joseph, Benjamin, and Dan appertain to this creation (the Hiddekelic), and by their numbers the bounds of this people are set.

Chapter xlix. According to the records of this chapter Jacob calls unto his sons to gather themselves together that he may tell them what shall befall them in the last days.

Of Judah he says, "Judah, thou *art he* whom thy brethren shall praise : thy hand *shall be* in the neck of thine enemies ; thy father's children shall bow down before thee.

"Judah is a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be*.

"Binding his foal unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes :

"His eyes *shall be* red with wine, and his teeth white with milk."

This seems to indicate that the Seed shall be called in Judah, and in the house of Judah. That it would not be called in Joseph is evident from the xlviii. 5, where Jacob repeats to Joseph what the Almighty God said to him at Luz, that he would give the land to his (Jacob's) Seed for an everlasting possession. Jacob then claims the two sons of Joseph, Ephraim and Manasseh, and says they shall be to him as Reuben and Simeon, and if so, the Seed would be called in neither of them : for one was the same as the other to Jacob ; but with Judah the case is different : for Jacob says, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Judah, therefore, becomes the temple of the Seed.

Shiloh and the Seed are one and the same : for Jacob said, "unto him," referring to Shiloh, "shall the gathering of the people be."

The book of Genesis has been reviewed to some extent, and a portion of its vast wealth brought out. Its contents must harmonize with all the Sacred Writings contained in the Old and New Testaments. One of the strongest proofs of the inspiration of the Scriptures will be found in this harmony : for with the blindness which existed from the time of our Adam until the coming of Shiloh, and even unto this day, it would be impossible for different writers to keep up strict and perfect harmony.

Parables which were dark to us were dark to the prophets ; and if dark to them, how could they of their own volition and accord write in harmony one with another ?

It would be impossible. The prophets prophesied what they were commanded to prophesy. They could not rend the vail. The Master-hand was one, but the prophets were many, and in their blindness lies a proof of one great directing Power ; therefore the Scriptures must accord, the Master-hand having directed all.

This book has indicated the advent of the Messiah in the flesh ; it also has indicated four consecutive creations or races of men ; one of which was swept away by the deluge of Noah, and the previous one by the great famine brought to light through Pharaoh's dream.

EXODUS.

CHAPTER I. In the book of Exodus the history is taken up after the death of Joseph and all his brethren and all that generation.

The children of Israel were extremely prosperous up to this time, but a new king arose who knew not Joseph, and who brought great afflictions upon them.

From this it will be seen that the afflictions of the children of Israel did not commence for more than two hundred and fifty years after it was said to Abraham, "Know of a surety that thy seed shall be afflicted four hundred years;" therefore it is the Seed, the Messiah, who is afflicted during the whole of this time, and there can be no other of the Seed of Abraham to suffer; consequently he must be in existence and actually engaged in the great work; and if not engaged in the great work, why should he suffer affliction?

Chapter ii. Moses was born unto the house of Levi. His father and mother both were of the house of Levi, as was also his brother Aaron.

Chapter iii. In this chapter God says, "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites."

This was in fulfilment of the promise given to Abraham that his Seed should possess that land. Moses is chosen and called by the Lord God to bring forth the children of Israel out of Egypt; and is sent unto the children of Israel to inform them of their deliverance from bondage.

The text states, "And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"

This question of Moses taken in connection with his statement is very singular: for in it he implies his ignorance of the name of the God of the children of Israel, when at the same time he is conversing with the God of Abraham, and the God of Isaac, and the God of Jacob. Why should he be ignorant of the name of the God of the people to whom he was sent?

Can it be that there are others to come out of Egypt of whom Moses is in comparative if not entire ignorance? It really seems that such is the case, and if so, who and what are they? They are the Lord's host, a people whom the Seed has been redeeming during these years of affliction. They are the people of the past whose names are now being raised up again in the midst of their brethren. They are the dwellers in that great land of the valley of the shadow of death. Is it any wonder that Moses is ignorant of the name by which their God, who is also the God of all things, is known? Not at all; therefore in answer to his question, God said unto Moses, "I AM THAT I AM:" which evidently means, "I am that God," and is an assurance unto Moses that he is the God of the fathers whomsoever they may be. It is further said unto Moses, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." I Am, therefore, is the name whereby the Lord was known unto the people to whom Moses was sent. Moreover, this seems like a message to the Seed, conformable and identical with the great command, "Out of Egypt have I called my Son."

It is further stated in this chapter, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations;" hence the name which is now given is the name whereby all generations may know the Lord God.

The instructions thus given unto Moses manifestly refer to two manners of people: for there seems to be no evidence that the Lord God was previously known to any of Adam's race by the name of "I Am," yet according to the text Moses is commanded to say that "I AM hath sent me," thus signifying a class to whom the name was well known. In figure, Esau and Jacob have represented these two classes of people, which afterward became merged into Jacob.

In the phrase "The Lord God of your fathers" the term fathers does not of necessity refer to Abraham, Isaac, and Jacob, but, on the contrary, refers to fathers beyond them, so that the name "I Am" is a memorial unto all generations, and includes the White man and the Red man and the Black man. The evidences of these creations multiply at every step, and also that each, before being swept away, transmitted their iniquity to posterity by intermarriage, also their blood and their characteristics; hence it follows that from those who were saved in the Ark all the races of the present day have been redeveloped.

The redevelopment is a natural consequence of the great command, "Let the earth bring forth the living creature after his kind." Intermingling of blood cannot make null and void this law; it is immutable. The interminglings and confusions of over thirty thousand years have failed to stamp it out, but the four races are clearly and distinctly marked to-day.

The transmission of iniquity under the law called for the escape of a remnant, and in consequence one race merged into another until they all finally were represented in the fourth generation, which has been typified by several grand figures.

The great object and aim of redevelopment is the transmission of iniquity that redemption might ensue, but redevelopment does not carry with it the birthright; this belongs to the fourth creation, or Pale race, of which the Jews are the purest representatives or type.

Chapter xii. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

"And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

Now, although the sojourning of the children of Israel was four hundred and thirty years, the time from the advent of the Messiah unto the exodus was four hundred years, the same being substantially declared by the text of Genesis.

Thus was fulfilled the prophecy to Abraham, that his seed should be afflicted four hundred years, and that they should come forth with great substance. For a period of over two hundred and fifty of these years the children of Israel were prosperous and happy and multiplied exceedingly: therefore that part of the prophecy which said, "Know of a surety that thy seed shall be evil entreated four hundred years," cannot apply to them. To whom, then, does it refer? To one not yet in existence? No; the reference is not to one who shall come, for the time called for by the prophecy has elapsed; therefore the one who was to suffer the affliction has suffered. Who can it be? If it was not the children of Israel, then there is but one other that could suffer according to the prophecy, and that one is the Seed, the Messiah. Is the Seed in existence, or is the prophecy only half fulfilled? The text of the book of Genesis emphatically calls for the presence of the Seed, and the fulfilment of this prophecy absolutely calls for it.

According to the Sacred Writings, then, the Seed is present, and he is the one who has suffered affliction. That he should meet with enemies and encounter difficulties in his mission has been stated from the fall of Adam unto Jacob's vision at Luz, where it was said unto him, "And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of." Thus far the history of the Seed, although enshrouded in mystery, has been closely connected together. The land is being redeemed, while the labors and sufferings involved are in reference to this work.

Who went out from Egypt? It is stated that "all the hosts of the Lord

went out from the land of Egypt." Who are the hosts of the Lord? Jacob said of the angels which met him after he had left Padan-Aram, "It is the Lord's host." These are typical of the creations of men, as were the angels which ascended and descended the ladder, and as were also the three angels which came to Abraham for bread and were comforted. This people was undoubtedly being redeemed by the Seed during the four hundred years, and they are the great substance brought out of the country by him. The afflictions he met with were poured out upon him by the "workers of iniquity," who sought his destruction and fall.

It seems almost beyond question that the plagues which came upon Pharaoh and the Egyptians were for the purpose of manifesting to these workers of iniquity the power of the Almighty, which raises the question as to the probability of their redemption. It is not unlikely that, in the sublimity of his Divine character, the Almighty may leave a path whereby even these have a chance of escape; but they are now completely blinded by the great power of the Adversary.

The Seed being present and engaged in his great work, must be manifest in the flesh: for it has been stated that he was the Seed of Abraham, and the two laws involving the penalty and the transmission of the iniquity make it imperative that the Seed should be manifest in the flesh. It may not be accorded unto man to understand this part of the mystery, but the evidences contained in the Scriptures fully support the view that he was in the flesh as man, and not only that, but the very number of years of this manifestation are typified in figure.

Chapter xv. In the song of Moses and the children of Israel it is said, "Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation." Here the redemption of a certain people is clearly stated, and not only that, but they are guided unto the holy habitation.

This is truly significant of redemption: for the holy habitation is undoubtedly the body of the Saviour, the Redeemer, the Seed. The plan of redemption will not be changed from first to last, and the body of the Redeemer is just as necessary in the days of Moses, where redemption is spoken of as an accomplished fact, as it was in the days of our Saviour Jesus Christ, who is the same with the Seed.

It is not yet manifest whom this people may be, but that they are of the past seems clear enough from the statement that "thou hast guided *them* in thy strength unto thy holy habitation."

Of the workers of iniquity it seems to be said, "Fear and dread shall fall upon them; by the greatness of thine arm they shall be still *as* a stone; till thy people pass over, *which* thou hast purchased." This emblematic of work done.

Chapter xvii. "And the Lord said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

This is a record that the powers of evil will be completely overthrown, so that even the remembrance of them will utterly be put out. It is further stated, "the Lord hath sworn *that* the Lord *will have* war with Amalek from generation to generation." From this it seems clear that Amalek is an embodiment of evil, endowed with great length of life, even from generation to generation; but in the last generation the horse and his rider shall be overthrown forever.

This seems emblematic of the struggle for the overthrow of evil during the four ages of man; and, during the limits set by the habitation of man, evil shall be overwhelmed, never more to rise.

Chapter xx. "Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments."

In this, the second commandment, is found the existence of the great Law of iniquity, the Lord having said "visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me." The term "visiting" implies a state already existing, and not something that will be brought into existence under certain conditions. The limits of this state or condition are confined to four generations, which, according to the interpretations given, are the four creations or ages of men. God is described as being a jealous God, and he will not permit the establishment of the works of any other god or power, hence iniquity, which follows in the train of the Adversary, is now by the law carefully transmitted, or visited, from the fathers upon the children until it shall be harvested and overthrown. The iniquity is not visited upon the children as a punishment, for it is stated in another place that the children shall not suffer for the sins of the fathers; therefore what is the object of the visiting or transmission, that the only wise God should establish it as a law? The inevitable conclusion is reached every time that by it evil is garnered until its final destruction through the body of the Seed, Jesus Christ.

Iniquity, as here referred to, is not hereditary taints or defects, for the children in these may suffer for the faults of the fathers, but they are traceable to other laws or conditions, and they may die out or disappear in course of time. Iniquity does not die out with time, but that it is visited upon

the children unto the fourth generation is given forth by the most high God from the heights of Sinai.

Chapter xxiii. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

"But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy to thine enemies, and an adversary unto thine adversaries.

"For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off."

The angel here spoken of is not the Seed, yet the Seed is undoubtedly among the hosts; for it was said, "even the self-same day it came to pass that all the hosts of the Lord went out from the land of Egypt." The words which are addressed to the children of Israel are also addressed to the Seed: for he also must fulfil the laws of God. From this time forward the presence of these two, the Angel and the Seed, will be manifest in the work, even as they have been manifest in the past.

Chapter xxxiii. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me."

Who is this people about whom Moses appears to be in ignorance? They cannot be the children of Israel: for it was said unto him from the first (Ex. iii. 10), "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Then who can they be? The inhabitants of the wilderness? No: for the wilderness was barren, and probably uninhabited, the children of Israel subsisting upon manna. Can they be the Canaanite or Amorite? No: they are beyond. This people is unknown to Moses, and he seeks light from the Lord, and prays, "If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people." This nation, then, is the Lord's people also, and they are not of the Israelites. Where can they be found? They can only be found in those who have been redeemed; who have been brought back from the shadowy country; whose names have been raised again from the dead. They embody the great substance brought out of Egypt by the Seed; the people which knew the Lord God by his great name, I Am: they are the White man, the Red man, and the Black man.

As the light dawns upon Moses he says, "Shew me thy way, that I may know thee." The magnitude of the wonderful work seems to be bursting upon him; redemption with its momentous results is opening up before him,

and the presence of the Seed in the work has been made clear unto him. It is not strange that he should pray for more light to consider this nation the Lord's people.

In answer to his prayer, "Shew me thy way, that I may know thee," the answer is given, "My presence shall go *with* thee," and the especial promise is given him, "And I will give thee rest," signifying that he should enter into the same rest also.

It seems beyond much question that this is the beginning of the great revelations which were made unto Moses: for Moses repeats a portion of the substance of his prayer, and says, "I beseech thee, shew me thy glory." The reply is given him, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

"And he said, Thou canst not see my face: for there shall no man see me, and live.

"And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

"And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

"And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

The fulfilment of this promise would give Moses information from the beginning unto the end: for in the vision God was in the beginning and in the end of it, the Alpha and the Omega. But the vail which was lifted for Moses was to exist unto others until it was rent and taken away by the one who came for that purpose.

Chapter xxxiv. "And he hewed two tables of stone like unto the first: and Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

"And Moses made haste, and bowed his head toward the earth, and worshipped."

From this a clear inference can be drawn that the forgiveness of iniquity

and transgression and sin does not destroy it and redeem the transgressor: for of forgiveness it may be said, "and that will by no means clear *the guilty*." If redemption of a surety does not follow forgiveness, how can it be accomplished? It can only be accomplished by the transmission of iniquity from father to son until it falls upon the one who is proclaimed "merciful and gracious, long-suffering, and abundant in mercy and truth." The wisdom of the immutable law governing iniquity is clearly manifest in the proclamation where it is said, "visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." The necessity of the Seed becoming manifest in the flesh and overthrowing iniquity through this great law is indisputable: for by the proclamation the iniquity shall be transmitted from father to son. There seems no other possible way of redeeming man than through the working of this law which undoubtedly has existed from the beginning, and which has operated throughout the four creations or generations of the text.

If the forgiveness is effectual in itself, why should the evil fall from the fathers upon the children? It is not effectual in itself, it only transmits the debt; and the debt is transmitted that in the end it may be destroyed.

Forgiveness does not destroy evil, but the one who forgives sin assumes and bears it, and by him it is destroyed: for he only can pay the penalty; he only can lay down his life and take it up again. It is no wonder that Moses "made haste, and bowed his head toward the earth and worshipped," when the working of the great plan dawned upon his mind, and prayed for protection and forgiveness and acceptance.

The work is now assuming the grandest proportions, of which redemption is one great factor, and the overthrow of evil another. Is this work to be done without a struggle? No: for it is stated in this chapter, "And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the Lord: for it is a terrible thing that I will do with thee."

To whom is this addressed? Moses? No: for they are addressed to the possessor of the people; Moses is the leader, but not the possessor: therefore "thy people" must mean the Lord's people, and consequently it is the Seed to whom the words are addressed, and who has come to redeem the people. It is clear that there are others beside the Lord's people who shall witness the terrible doings of the Lord, and they are the Adversaries, the workers of iniquity; and, moreover, it is certain that the angels of the Lord also were witnesses: for Paul says of the mystery of godliness, that it was seen of angels. The terrible doings of the Lord, therefore, are those which have been manifest in the past as well as those which may be fulfilled in the future: for by the vision Moses saw the goodness of the Lord from the beginning. The great power of the Lord has been made manifest

to all hosts, in the creation and in the destruction of the three great races of men ; and later in the marvels done in the land of Egypt. In the great overthrow it does not follow that there is no highway of escape prepared for the fallen, but the very exhibitions of power given by the Lord are so many evidences that there is such a highway. Why should the Lord inaugurate "terrible doings" if no special result should follow them? No, the conviction forces itself that the way of life and the way of death lie before the great host of the fallen, and they must now choose for themselves which they will follow.

There is little doubt but that the verse quoted above is also prophetic from the days of Moses, and under such a construction the presence of the Seed among the host is an almost unavoidable conclusion, the after-history of the children of Israel fully bearing out this conclusion in the marvellous works done in the wilderness and in the promised land.

It is stated in the previous chapter, the xxxiii., "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp : but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

The book of Exodus develops the fulfilment of the prophecy to Abraham, that his Seed should be afflicted four hundred years, and then should come out with great substance. These years cover the epoch from the time Melchizedek, king of Salem, met Abraham, and brought forth bread and wine, unto the exodus. The substance brought out of Egypt by the Messiah was the hosts of the previous ages, while the children of Israel, the remainder of the Seed according to the flesh, spoiled the Egyptians of their gold and silver, and brought that forth with them.

The great law whereby iniquity is transmitted, is also made manifest in the proclamation of the name of the Lord. This law is of vital importance ; for through it the iniquity or debt of the people is transmitted until paid. Jesus Christ comes in the flesh that through the operation of this law the iniquity of man may fall upon him ; and inasmuch as this law cannot be revoked, it must be fulfilled to the very letter.

LEVITICUS.

IN the rite of sin-offering it will be seen that the priest made an offering whereby a promise was given that the sin committed shall be forgiven; but it is now evident enough that forgiveness by no means clears the guilty; that is, washes away or destroys the iniquity, for the transgression or debt still remains, yet by forgiveness it is transferred. How is it transferred? It is transferred in the eating of those things wherewith the Atonement was made. This great fact is clearly stated as being necessary in the plan of redemption, and in the various offerings and sacrifices it certainly is typified, for where the promise is given the sacrifice must be eaten.

It seems that according to the text of Leviticus the priest makes an atonement for transgression, bears the iniquity, and the transgressor is forgiven. But is this really the case? Can sin be transferred from the congregation upon the priest, and in turn from the priest upon the Seed who came to bear the iniquities of the people? By the working of the law this does not seem probable if possible, for the priesthood is entirely of the house of Levi, while the Seed is called in the house of Judah. What is the inference, then? that these offerings are altogether types, and figurative in their character? By no means: for it is said in connection with the sacrifices and those offering them that their sins shall be forgiven, which is a positive assurance of forgiveness; therefore sacrifice and offerings were made in faith by the people that they should be cleansed from their sins; but the time when this promise would be fulfilled is not given; hence there is no virtue whatever in the Levitical priesthood whereby sin and transgression can be blotted out. Sacrifices and burnt-offerings were not instituted for the first time in the commands to Moses, but their significance was far more clearly manifested by them.

As far back as the history of man reaches these rites were in existence, yet redemption is not in them, and by the law of iniquity redemption never can come from them; but the promise of redemption can and does come from them: for the promise of forgiveness is given with them.

In this lies one great object of their institution, that through them the people might have the benefit of the promise carried with them, which is an assurance that the sin shall be forgiven for which such sacrifice was made. Every sacrifice, therefore, by which the people sought the remission of their sins was grateful and pleasant unto the Lord.

The inadequacy of the priests in the ministrations of their offices to bear the iniquity of the people and forgive their sins is shown in Lev. x., where neither Aaron nor his two sons were qualified, upon a certain day, to fulfil the required duties.

The two sons had failed to eat the goat of the sin-offering, and the blood of it had not been taken within the holy place, as should have been done when the sin-offering was not eaten. And Aaron said on his part, "And such things have befallen me; and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?" The priests needed a redeemer as well as others, and their iniquity had to be transferred as well as that of others; hence they made sacrifices for themselves that the promise of the forgiveness of their sins might be sure unto them also.

There can be but little doubt that these same promises followed with the sacrifices offered in the past ages of man, and they also looked forward to redemption and remission of sins. Those races passed away, yet their redemption was not fulfilled during their day; the promises, however, were made sure, and they became a portion of the heritage. Their iniquity was transmitted by an escaping remnant, and their sins shall be forgiven: for they died having faith in the promises, while they showed their faith by their sacrifices.

Through the Levitical priesthood there is no redemption, and no redemption is promised through it, but only through the Seed of Abraham is redemption promised, and he was made a priest, not of men, but of the most high God, after the order of Melchizedek. What is man that he should take upon himself the Divine attribute of forgiving sin; that is, blotting it out? It is not possible for him to do so, for God himself came and redeemed the world, passing through terrible things that all might be fulfilled.

The redemption of man is not the only object of the labors disclosed by the Sacred Writings; on the contrary, it is secondary, the primary object being the overthrow of the kingdom of evil; therefore, even should man be wholly and entirely blotted out of existence and the kingdom of evil destroyed thereby, the gain would be great beyond all conception: for future creations would dwell forever in harmony, whilst pain and suffering would be abolished absolutely and eternally.

The twelve tribes of the children of Israel appertain to the four ages of men, and, in the breastplate of judgment, they are represented by four rows of stones, which will make one row or three tribes or three stones to each age. The text of Ex. xxviii., 17, does not call for three rows of stones each containing four stones, but for four rows each containing three stones; therefore in the breastplate the four races of men are represented, and they shall be for a memorial unto the Lord continually.

Why should this memorial be continually before the Lord? It is because of the promises given: for by the sacrifices the promise was given that their

sins should be forgiven. It is a memorial of the entire heritage in which the four races are represented through the twelve tribes of Israel, and Aaron bears this memorial upon his heart.

If one of the labors of the Seed was to take upon himself the iniquity of man, it becomes manifest that the iniquity which exists cannot be transmitted to the children any more if it is transmitted to him, and his labors would be ineffectual if it was not transmitted to him. The end of the law, therefore, rests with him, for that which is transferred or falls upon him is not retransferred to another, and in consequence it can fall upon the children no more.

Iniquity is not assumed all at once, but the work is progressive. By the law it is handed down until it is assumed: the harvest may be gathered through lateral channels, but it is handed down from father to son until it is gathered.

From what has gone before it is to be seen that sacrifices and burnt-offerings were works of great importance: for through them the people received the promise of forgiveness. In them was something tangible for their faith to rest upon. Man being made of matter constantly seeks for substance to realize a condition or state, and without it comprehension fails. The sacrifice was to them a visible evidence of work done, and faith in the result became a more natural consequence. Moreover, in them the people showed their faith, and by them was the knowledge of the necessity of a redeemer kept in remembrance.

Chapter xvi. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

This is a type of the collection and destruction of iniquity: for after reconciliation had been made for all things, that is, the holy *place*, and the tabernacle of the congregation, and the altar through the blood of the goat which was the Lord's lot, the sins and transgressions of the children of Israel were put upon the scapegoat, and, by the type, were borne by it unto a country not inhabited.

It is expressly stated that the iniquity is borne unto a land not inhabited; therefore it can find no resting-place, nothing to fall upon, nothing to bear it, nothing to transmit it: the land is uninhabited, it is a void, it is inert, an emptiness wherein dwelleth nothing: and where nothing is, nothing can exist; iniquity, therefore, is destroyed, it is blotted out of remembrance, its resurrection and retransmission is rendered impossible: for no way exists whereby it may return, and in an uninhabited country it rests upon its own base.

NUMBERS.

CHAPTER XIII. According to the text of this chapter Moses, in obedience to a command of the Lord, sent men to spy out the land of Canaan.

After an expedition of forty days' duration they returned, bringing with them specimens of the fruits of the land, which they said was a land flowing with milk and honey. But in addition to this they said, "Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled *and* very great: and moreover we saw the children of Anak there."

Caleb, one of the spies, however, stilled the people before Moses, and advised the immediate occupation of the country, which he thought they were able to overcome; but the men who went with him spoke again and said, "We *be* not able to go up against the people: for they *are* stronger than we.

"And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

"And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

From this it will be seen that the men who were sent to spy out the land of Canaan brought back word of the existence of a race of giants. Whence came they? The children of Israel say, "*which come* of the giants." From this it is evident that they had a tradition or some definite knowledge among them of a race of men of large stature.

The children of Israel, through Shem, the son of Noah, had a more direct descent from Adam, owing to the care taken in regard to marriages among their own tribes and families, and there seems to be nothing especial to identify them with this race. They seem to look upon them as strangers, although they know them as the sons of Anak, and say they came of the giants, which is evidently a tradition of the race which existed before the flood. That these gigantic beings were a redevelopment of the preceding generation of men is almost certain. The Gihonic race existed before the flood and was swept away with it; but by their intermarriage with the Pisons, or race of Adam, their blood and characteristics were transmitted through the family of Noah: and hence their physical reappearance.

In this people is found the type of the third creation of men, a rede-

velopment of the sons of God spoken of in the vi. chapter of Genesis: men whose bodily strength was such as would enable them to perform labors perfectly herculean in the eyes of the later creation. No law seems to exist whereby men of Adam's race could of themselves develop into such colossal proportions. With all their intellectual qualifications they cannot add one cubit to their stature: they may dwarf and stunt, and make confusion, but they cannot create.

To improve their physical structure has been the study of the world for hundreds of years, and what has been accomplished in this respect? Nothing. If they could accomplish no improvement or more perfect development, with all their intelligence to aid them in furtherance of some fixed plan, would mere accident produce it? No; yet if so, then mere accident would nullify the most steadfast law, and laws would cease to exist. If man in accord with man fails to improve his physical structure after the lapse of so many years' trial, is it really worth while for him to strive to demonstrate its practicability with animals of the lower orders, and which have but little intelligence to aid him? No; but that which has existed before may be reproduced to some extent if the seed be not entirely lost: for the law from the first was, "Let the earth bring forth the living creature after his kind," and man in himself carries the proof of this law.

The sons of Anak, whom the children of Israel say came of the giants, were, therefore, a redevelopment and not an abnormal growth. Could the giants which existed contemporary with Adam be considered as abnormal growths? By no means, for they were a class, a race. Did not Adam and his sons have the same climate and diet as the sons of God? And if the sons of God and the sons of Adam are identical, why are they separately classed, especially in so early a stage of the history of Adam?

The independent creation of this race seems almost indisputable from the interpretations of the Sacred Writings, and not only this, but the history of the whole four creations is intimately connected with the Scriptures from the beginning unto the end.

Chapter xxiii. In the parables of Balaam the Seed seems to be apostrophized as Jacob and Israel. The words of his parable are put in his mouth by the Lord God and he speaks that which he is commanded to speak: for it is stated, "And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak." The text continues:

"And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

"And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come curse me Jacob, and come, defy Israel.

"How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the Lord hath not defied?

“For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

“Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!”

This part of the parable seems to refer to the Seed and the inheritance, and the intimate relation existing between them: for in and through the Seed shall all the nations of the earth be blessed. Balaam asks, “How shall I curse, or how shall I defy *whom* God hath not cursed or defied?” Why does he ask this? He himself answers and says, “For from the top of the rocks I see him, and from the hills I behold him.”

In this vision the great host of Israel is spread out before him as the dust of the earth not only the children of Israel, but the whole host which was brought out of Egypt, the Lord’s host, whilst the people of whom Balak is the representative, and which evidently is typical of the evil element, shall dwell alone and shall not be reckoned among the nations. The triumph of Israel is clearly typified and the overthrow of his enemies manifested by the parable. How, then, could Balaam curse or defy where the work of the Lord was so plainly seen? Balaam sees the great army of the redeemed, and as he views it he exclaims, “Let me die the death of the righteous, and let my last end be like his!”

The vision of the prophet embraces the whole inheritance, which gives great significance to his question, “Who can count the dust of Jacob, and the number of the fourth *part* of Israel?” What is the fourth part of Israel? It is the fourth part of the whole inheritance; it is the fourth creation, or the fourth race of men. The fourth part of Israel, the sons of Jacob, is composed of three tribes, and three tribes appertain to each race, and represent it; therefore by his question the four ages of man, or the dust of Jacob, are indicated; hence the bounds of each race are set according to the number of the three tribes appertaining to them.

“And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

“God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

“Behold, I have received *commandment* to bless; and he hath blessed; and I cannot reverse it.

“He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God *is* with him, and the shout of a king *is* among them.

“God brought them out of Egypt; he hath as it were the strength of an unicorn.

"Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain."

Balaam here calls the attention of Balak to the immutability of God, and shadows forth in his remarks some particular promise of the Lord which has to be fulfilled. This promise relates with scarcely a doubt to the redemption of the hosts of Israel, and the overthrow of evil. The fulfilment of this promise seems to be averse to Balak; hence the promise or promises relate to those whom it is Balak's aim to injure. Who are they? Balak's instructions to Balaam furnish the answer where he says, "Come, curse me Jacob, and come, defy Israel." Balaam says he has received commandment to bless and he cannot reverse it, and not only that, but he says, "he hath blessed," which evidently means the Lord hath blessed. Whom hath he blessed? It is the Seed who is apostrophized as Jacob and as Israel. And if the Lord hath blessed him he must be among them. That he is among them seems unquestionable: for Balaam continues and says, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." The Seed must be there as Jacob and as Israel, or what would be the force of the remark? That the children of Israel are not meant by the terms Jacob and Israel in this portion of the parable is clear: for iniquity and perverseness are continual drawbacks to them. That the Seed is with them is further evident where it is said, "The Lord his God is with him," not with them. And again, it is said, "The shout of a king *is* among them." Who is meant by "him" and who are meant by "them"? Without doubt the Messiah and the inheritance. What king have they among them but the one whom Jacob the patriarch called the Sceptre and Law-giver of Judah? They have no other, and this is the one who, according to the assurance given Abraham, suffered four hundred years of affliction and was then brought out from the country in which he dwelt, with great substance.

The king, and the children of Israel, and those whom the king had redeemed were brought out of Egypt, and it is he, the king, that hath as it were the strength of a unicorn: for the Lord his God is with him. The temptation to which the Seed is now subject is probably one of great temporal power. Balaam states that no charge of enchantment or divination can be laid against Jacob, which carries with it the counter-statement that no enchantment can prevail against him, but that all that has been done was wrought by the hand of God.

Balaam tells Balak for the second time that the triumph of the Seed over his enemies will be complete: for of his enemies, the people, it is said, "Behold, the people shall rise up as a great lion, and lift up himself as a

young lion," which type expresses the great power of the adversary: but of the Seed it is said, "he shall not lie down until he eat *of* the prey and drink the blood of the slain." This triumph Jacob the patriarch has forcibly depicted where he says (Genesis xlix. 9), "*Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?*"

Does the terrific combat of the lions here intimated correspond with the ministerial link of our Saviour's life? Not at all. The great struggle was then nearly, if not quite, finished.

In view of the triumph of Israel expressed by Balaam, Balak says, "Neither curse them at all, nor bless them at all." From this it is evident that if Balaam did not curse them, he did not wish him to bless them. Balaam replied, "All that the Lord speaketh, that I must do."

Again, for the third time, Balak made the attempt that Jacob and Israel might be cursed by Balaam, and for the third time the seven altars were erected, and a bullock and a ram offered on every altar.

The downfall of the Seed and his inheritance was what Balak, the king of Moab, sought. It seems clear that Balak and Balaam were raised up that the history of the Seed might be made manifest when the veil should be rent and taken away: for neither the land of Moab, nor that of the children of Ammon, were to be occupied by the children of Israel, and the figures are thereby entirely free from interpretations to that effect: consequently attention is directed at once into the channel to which it belongs, and that is, the labors of the Seed and his manifest presence.

Chapter xxiv. In this chapter the prophet takes up his parable, for the third time, as follows: "And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

"And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

"He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

"How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

"As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, *and* as cedar-trees beside the waters.

"He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

"God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

"He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, *and* cursed *is* he that curseth thee."

In the portions of the parable previously given, the presence of the Seed is unmistakable, and in this portion it is more strongly marked than ever: for Balaam says, by the Spirit of God, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" These tabernacles are the dwelling-places of the Seed, in which he was manifest in the flesh. In these tabernacles, Balaam has already said, there is neither iniquity nor perverseness, consequently they are perfect in their spiritual beauty, and are likened to valleys, and as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters. Where can such perfection exist but in the dwelling-places of the Seed? If the Seed is not in existence where can others be found in whom such perfection and beauty exists? Not one only, but others; many? Sacred history thus far fails to furnish a single example of such excellent merit. How, then, can many be found? It is not possible: for they are not; and if not, then the Seed must be the one which dwells within the tabernacles.

If the Seed dwells in tabernacles, then he must go from one to another. Such is really the case: for first he was called the Seed of Abraham, then the Seed of Isaac, then the Seed of Jacob, and was called the Seed of Jacob after him. Promises were given to the Seed, and although Abraham was the temple of the Seed, yet he was not the tabernacle as here described. In these tabernacles, however great the mystery may be, the Seed dwelt and walked and suffered the temptations of the world, whether of poverty or power.

In the parable, temples such as Abraham, Isaac, and Jacob, are likened to waters poured out of buckets, thus signifying generation after generation; and, in conformity with this construction, the parable states that "his Seed *shall be* in many waters," which, therefore, means in many generations; but, by the text, he also was in many tabernacles.

The Seed is the king, and he shall be higher than Agag, and his kingdom shall be exalted.

This king is the one whom God brought forth out of Egypt, and he hath, as it were, the strength of a unicorn. Balaam identifies the king with the Seed: for he says, "he shall eat up the nations his enemies, and shall break their bones, and pierce *them* with his arrows." Moreover, he reiterates the great blessing, "Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee."

How can the actual working presence of the Messiah be more clearly expressed than has been done, the existence of the veil being taken into consideration, and also the magnitude of the inheritance to be redeemed and the work involved?

The history has been continuous, and without a single conflict. Where the veil obscures completely there is no conflict, and where the veil is rent the light streams through in full confirmation. The plan of all the great work was laid down in the beginning, and there can be no conflict, the same Master-mind directing all.

Balak's anger was kindled against Balaam because of the averseness of his parables to him, and tells him to return to his place. Balaam replies, "I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak?"

"And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

"And he took up his parable, and said, Balaam the son of Be'or hath said, and the man whose eyes are open hath said:

"He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

"And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

"Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

It seems evident enough that Balak, king of Moab, is the representative of evil, and as such his complete overthrow and destruction by the Seed is expressed by the parable; but in this particular portion of the parable the reference seems to point to the time of the Saviour's ministry, when he shall be seen and known, at which time the downfall of his adversaries will be accomplished. Edom and Seir shall be possessed by their enemies, and Balak's host destroyed. Israel the Seed is the one which shall do valiantly: for he is the one that shall have dominion, and who shall destroy him that remaineth of the city.

Balaam continues: "And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

"And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

"Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

"And he took up his parable, and said, Alas, who shall live when God doeth this!

"And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

"And Balaam rose up, and went and returned to his place: and Balak also went his way."

In this part of the parable, the city, the evil city which has its dwelling-place in the four creations, is irrevocably consigned to destruction. By the Amalek, by the Kenite, by Asshur and Eber, the four ages are apostrophized; whilst by the manner of the parable these ages are consecutive.

In the parable of Balaam is found a strong confirmation of the presence, work, and success of the Seed, and also strong indications of the four ages of man. The words of it, he says, are not his own, and he cannot change them. His interests and inclinations are probably altogether on the side of Balak, inasmuch as he is a diviner and uses enchantments in his dealings with man. The magicians of that day could perform many strange works wherewith to deceive the people, but they did not of necessity deny the existence of God and his supreme power. After the parable Balaam returned to his place, and Balak also went his way.

DEUTERONOMY.

CHAPTER I. "The Lord our God spake to us in Horeb, saying, Ye have dwelt long enough in this mount.

"Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

"Behold, I have set the land before you : go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them."

In the beginning of his mission, Moses was sent to bring out of Egypt a certain people of whom he seemed to be in ignorance, and to whom he himself was unknown : for when he is instructed to say, "The God of your fathers hath sent me unto you," he knows not what answer to give should they ask him for the name of their God. In this emergency the Lord vouchsafed to give him the name by which he was known unto them as I Am, thus confirming, as it were, the existence of this people.

In Ex. xxxiii. 12, the continuation of this interview, or the substance of it, appears to be taken up where Moses says, "See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me." The children of Israel he already knew, and had known them for years, and beside this, he was explicitly told from the first that they were to be delivered from bondage, so them he knew, and the name of their God he knew ; but of this people, the name of whose God was I Am, he still knew little or nothing, and prayed for light in regard to them, that he might consider them the Lord's people, which was accorded him when all the goodness of the Lord passed before him.

The continuation is again taken up in the first chapter of this book as given above : in which Moses is instructed to turn and go to the various countries mentioned to possess them, which the Lord sware unto the fathers, Abraham, Isaac, and Jacob, and to their seed after them.

In view of the great host to be brought out of Egypt, the country to hold them must be great : for they also return into their possessions. By the text the country specified is great, and the little land of the Canaanites is but a speck in the midst of them. Do the promises refer to this little speck, or do they refer to the whole land which extends from the river of

Egypt to the river Euphrates? Is not this land expressed and its limits pointed to in the xv. chapter of Genesis? Undoubtedly it is. And is it not a land which comprehends within its scope the great multitudes of whose existence even Moses was not aware? There can be but little doubt of it. The people, their God, and their land are now made manifest, and the promises apply to all this land, which absolutely denote the existence of it; a land given to the Seed of Abraham.

The children of Esau were the Seed of Abraham; the children of Keturah were the Seed of Abraham; the children of Ishmael were the Seed of Abraham; but the promises were not made to them: on the contrary, it was positively asserted that the child of the bondwoman should not be his heir. If the promises were not made to this multitude which formed an excessive majority of Abraham's seed, to whom were they made? If not to the multitude, they must have been made unto one, and that one is the same whether called the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, or the Seed after him. The promises were given to one, but by the wonderful completeness of this great plan all were made partakers of them.

The land, the people, the promises, are all here, the command is given to take possession: but where is the Seed? Where is the heir? Abraham is dead, and Isaac is dead, and Jacob is dead, and where is the heir? Is the command to take possession of no effect because the heir cannot be found? Shall the land which has been grouped, pointed out, specified, even to the great river Euphrates, lie unclaimed because no heir can be found? The thought cannot be entertained for one moment that such is the case. The heir is at hand; the heir has been at hand; his existence and presence have been indicated over and over again, and it cannot be doubted; neither can the magnitude of the heritage, the land which reaches far beyond Adam, be doubted: for it is said, "The Lord your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude."

This multiplication was at the very time when the "strange people" was brought to the notice and knowledge of Moses. Are all these sayings to be taken as mere coincidences? or are they in accordance with some great plan fixed from the beginning? What is the object of sayings and writings in parable if the outside meaning only is to be taken and the hidden meaning be considered a mere coincidence? The scale of the promises is too great, and the magnitude of the work too overwhelming, to be kept within the little link connecting Adam with the last man of his race. The antiquity of man is clearly called for by the Sacred Writings, whilst the comprehensiveness of the work must be admitted. In the overthrow of evil none of the Divine attributes shall receive a tarnish; hence the Lord God is "merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin."

In his great mercy, not only one race of men was raised up by the Almighty, that this power should be manifest unto all hosts, but two, three,

and even four were created, that they might see and acknowledge his supreme power and turn from their iniquity. Did they turn from it? No, it seems not: for they evil entreated the servants of the Lord during the three first creations, and in the fourth they seized the heir and said, This is the heir; come let us kill him, and let us seize on his inheritance. The Son indeed they killed, but the inheritance fell not to their lot. It may be that in the long-suffering some of them were restored to their former estate and grandeur; but in the long-suffering of the four creations the conflicting attributes of mercy and justice are completely reconciled and go hand in hand.

Whatever plan exists whereby the fallen stars may be restored, it seems clear that in the redemption of man the iniquity must fall from father to son until it rests upon the one who shall transmit it no more, but who shall set it upon its own base in an uninhabited country.

It is very significant where Moses, in his address to the people, says, "The Lord your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude;" and he makes an invocation and says, "The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!" The number of the stars of heaven is an unknown quantity, but the number of the children of Israel is a known quantity, for they have been numbered by the Divine command; therefore the multitude of whom Moses speaks must include all the host of strange people which came out of the land of Egypt, the people of the past. His remark comprehends, as it were, all the human family; from whence, therefore, can come the multiplication of the multitude called for by his invocation? Does not this indicate the existence of a highway, or that a highway shall be prepared for the restoration of many who are not of the human family, but who are in bondage to evil and to the powers of evil? Such an inference may be drawn, for by the light of revelation more than three-fourths of the limits or bounds of time have passed away, and where could a thousand-fold multiplication of the great human host come from? Would the few remaining years of time bring them forth? It is not at all probable that such could be the case, consequently it is more reasonable to look for them from the hosts already in existence, whose need of a redeemer cannot be denied.

Chapter ii. "And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

"The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

"Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

"The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them."

In these verses three races or tribes of giants are spoken of: the Anakims the Emims, and the Horims: the history of which seems to have been given Moses by the Lord in his instructions to him.

The sons of Anak have already been spoken of in the records of the men who were sent to spy out the country of Canaan. And from the clearness of the traditions among the children of Israel, there seemed but little doubt of their being a redevelopment of the sons of God, or of the Anakims spoken of here; hence the Anakims are identical with the people of the third creation, the Black race.

The Emims are defined as "a people great, and many, and tall, as the Anakims." The definition which makes them a people is positive in its character and divine in its origin, and entirely does away with the idea of abnormal growth or factitious development; but fixes upon a solid foundation their existence as a nation. The difference between them and the children of Abraham and Lot was so great that the conclusion is unavoidable that they were the fruit of a separate and independent creation. If so, to what creation can they belong? Not to the Anakims assuredly, although some of their characteristics were similar to those of the Anakims, the text making comparison between them.

Of the possession given to the children of Lot, it is further stated, "That also was accounted a land of giants: giants dwelt there in old time; and the Ammonites call them Zamzummims:

"A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:

"As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

"And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead."

The Emims seem identical with the Zamzummims, and probably are the same. They were destroyed by the Lord and were succeeded by the Anakims, who dwelt in their stead. This would identify them with the second creation, or Red race.

It may be thought that it was the Ammonites which succeeded them and dwelt in their stead; but it is not at all clear that such is the case, although the Ammonites finally occupied the country; for by the text "the Lord destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to the children of Esau, which dwelt in Seir." How did

he do to the children of Esau? He destroyed the Horims from before them, and they dwelt in their stead; therefore in the same manner the Emims or the Zamzummims were destroyed from before the Anakims, and the Anakims dwelt in their stead.

It seems probable that the Horims, Emims, and Anakims indicate the first three creations, and were known to the Edomites under the names of Horim, Avim, and Caphtorim, but rather by redevelopment than tradition.

The classification of the giants as "a people great and many" is another link in the chain of the antiquity of man: for, as before stated, there seems to be no way given or known whereby man can increase his stature. Perfection of a type is all that can reasonably be hoped for or looked for; but under the existing law, "Let the earth bring forth the living creature after his kind," it seems useless to expect the White type to bring forth the Black type, or the Black type to bring forth the Red type or the White type, or the Red type to bring forth the Pale type. "By the fruit shall the tree be known:" therefore each type brings forth its own fruit.

The various redevelopments of the present day range themselves into classes by instinctive congeniality, whereby their original types are more clearly traced out.

The original types must be independent creations under the law or the law would be null and void; but that the law is not null and void is perfectly clear: for every confusion carries with it the characteristics which belong to such confusion; each element involved asserting its individuality and the supremacy of the law: hence the races of the present day clearly point to more creations than one.

The names of all these great nations must be raised again and brought into remembrance. This has been the work of the Seed during the past four hundred years. Through various channels their iniquity has been transmitted until it fell upon the Redeemer; and when he came out of Egypt, figuratively speaking, this great host came out with him and made up the number which was like unto the stars of heaven for multitude. These are the possessions of Israel; the enemy shall be driven out, and they shall be redeemed and dwell in their own land again.

Chapter iii. "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan."

This was the reply of the Lord to the prayer of Moses: "Let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

The promised land, the land of Canaan simply, was over the river Jordan. Now if the prayer of Moses was to see that land only, why was Moses commanded to get to the top of Pisgah, and look to the northward and westward, to the southward and to the eastward to behold it? When he

turned his face toward the promised land, how could it be behind him? And when he looked behind him, how could it be to the right of him or to the left of him? It is perfectly manifest that if the promised land as a unit lay before him, as his own prayer implies, it could not lie behind him; and it is equally manifest that if it lay on all sides of him, it could not mean the country lying across the river Jordan. What is the inference, then? Why, that the land of Canaan lying across the river was not the promised land, only the type and vail of it. The land promised was the land from the river of Egypt unto the great river Euphrates. Moses from Pisgah could fix no limit to it,—no, not even from the mountain-top. It is the land promised to Abraham and to his Seed (Gen. xiii. 14–17) after his separation from Lot, where he is told to look to the 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.” To the Seed was given all things, and the land of Canaan is but a fragment of that comprehensive promise. To Moses from Pisgah was given the grand assurance that the Seed would occupy the land: for the Lord said unto him, “behold it with thine eyes,” in which he was instructed to look in every direction, not only across the river, but to the northward and to the southward, and to the eastward and to the westward. Moses without doubt understood the figure: for he was aware of the magnitude of the people to whom appertained the promise through the Seed.

Chapter vii. “For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

“The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

“But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”

In these verses it is stated that the children of Israel have been selected for an especial purpose. What is that purpose? It is stated because the Lord would keep the oath which he had sworn to the fathers. Who were the fathers? It does not follow that they were Abraham, Isaac, and Jacob: for the Lord sware to Abraham, which carried equal weight as when the oath was repeated unto Isaac and unto Jacob. The existence of a vail becomes a natural inference, and by the term “fathers” those of the previous generations may be meant: for to them also the promise of redemption was given, which is shown by the sacrifices: for through them and with them came promises of forgiveness of the sin for which such sacrifice was made.

The evidences of the existence of the fathers as here defined have been expressed time and again. What was the promise made unto the fathers

Abraham, Isaac, and Jacob? It was this: "In thy seed shall all the nations of the earth be blessed." The children of Israel, therefore, were chosen that this purpose might be fulfilled.

How is it possible for all the families of the earth to be blessed through the Seed of Abraham? It is through the working of the great plan of redemption, in which the iniquity of man falls upon the Seed through the law, in consequence of which some one people must be chosen for the consummation of the purpose. This great honor fell upon the descendants of Abraham, Isaac, and Jacob: for Abraham was chosen by the Lord.

The covenant undoubtedly was made with all the races of men; for it is stated, "Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

By the light of revelation it does not seem possible for the "thousand generations" to have their fulfilment from the time of Adam; but by the light thus far given a portion of them have been fulfilled in the great past, in the days of the "fathers," in the days of the three ages gone by. This view is harmonious, tangible, progressive; little by little the veil, which was rent in later years, is taken away, and the earlier stages of history are made manifest. The term "fathers," then, may refer to those of the past, and, by the views expressed in these pages, does refer to them; but the children of Israel were chosen that the plan of redemption might be carried out. If the children of Israel had not been chosen it is clear that others would have been chosen in their stead: for the promise was given long before their advent, and could not be annulled.

At the first Abraham was chosen, and in process of time Isaac; then Jacob and the twelve tribes were added. Through these people, therefore, must be performed that which was sworn to the fathers. Hence the mission of the children of Israel is one of the greatest importance; but they were blinded to it, their eyes being bent upon the country of Canaan, the land lying across the river Jordan: a goodly land, over which there was no rail, but to which they evidently thought the promise referred in its fulness.

The existence of man in his various ages is set at a thousand generations, which form a link in the great chain of eternity. How can the length of such a link be found? and when found, how can it be subdivided into epochs, periods, or times? How can be determined the number of the past generations and how many are of the future? Without the light this could not be known; but the light has been given: for the Scriptures are not composed of conflicting elements, but they combine into one harmonious whole.

Chapter ix. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that

he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

“Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.”

In these verses Moses says that the nations were driven out from their possessions on account of their wickedness, and the children of Israel were given possession of it, but not on account of their own righteousness or uprightness of heart, Moses stating distinctly and positively to the contrary.

Now why should the unrighteousness of the children of Israel meet with more favor than the wickedness of others, that the land should be given to them? It is emphatically stated that it does not, but the decree is that they shall perish also; whence it follows that the children of Israel and the nations are under the same ban, and they are all unrighteous together; and also that the land is given to the children of Israel that the Lord may perform the word which he sware unto the fathers, Abraham, Isaac, and Jacob.

Then the word which the Lord sware unto the fathers was something beyond the mere possession of this land by a people to be born hundreds of years after they the fathers had passed away. What was it which he sware? It was in substance the redemption from evil; and from the time of the promises the people have been resting in faith.

The children of Israel having been chosen for a special purpose, and from the fact that the Seed dwelt among them, it seemed requisite that a land should be given for them to dwell in, as their history is for types and figures on the one part, and that through them the power of the Lord may be made manifest. The great struggle which was inaugurated when Melchizedek met and blessed Abram was to be witnessed by the workers of iniquity as well as by the hosts of heaven. It must be kept in mind continually that evil is to be overthrown and destroyed in addition to the redemption of man. Therefore by the possession of the land the field of the labors of the Seed can be traced, and a definite base given whereon revelation can rest.

Chapter xi. The land is again defined as follows: “Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea shall your coast be,” only in this case the land seems to be typified even beyond the river Euphrates, which river is the type and figure of the first age of man. All things have been given to the Seed, who is called “possessor of heaven and earth,” and therefore the expression “from the river Euphrates, even unto the uttermost sea” comprehends and takes in all things.

These promises are without doubt intended for the Seed: for it is evident that the children of Israel cannot in the future fulfil the requirements called

for any more than they have fulfilled them in the past. It is incumbent upon the Seed to carry out the commandments given unto the children of Israel : for he is of them, being of the Seed of Abraham.

Moreover, the commands, all of them were righteous, and it became the Seed to fulfil all righteousness. These commands he did fulfil, and so became the possessor of this land which extends even to the uttermost sea. Intelligencies beyond man are evidently included in this promise.

The land of Canaan, which is over Jordan, shall be given to the children of Israel, that is certain, even as it is said, "For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein." This is typical of the occupation of the great land, and is an earnest to the Seed that he shall inherit it.

Chapter xii. "These *are* the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

"Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree :

"And ye shall overthrow their altars, and break their pillars, and burn their groves with fire ; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

"Ye shall not do so unto the Lord your God.

"But unto the place which the Lord your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come."

In these statutes and judgments a portion of the labors of the Seed in the overthrow of evil are shadowed forth. The destruction of evil is one part of his mission ; which, although unrecognized of men at this stage, is seen of angels. That he is among them is to be inferred where it is said, "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come." His habitation is specified as being chosen out of one of the tribes of Israel. Which tribe is that ? Jacob said, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." The habitation seems to refer to the tribe of Judah, and not to Levi ; but it is not at all improbable that Levi is the one chosen, for upon his shoulder rests the habitation, "the breastplate of judgment."

That this habitation was hidden seems obvious from the following : "Take heed to thyself that thou offer not thy burnt-offerings in every place thou seest : but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there shalt thou do all that I command thee." This caution appears to be addressed to the children of Israel only ; but in the first quotations of this chapter the Seed is evidently

included. It seems highly probable that the habitation here referred to rests with the tribe of Levi.

Moses, after enjoining the children not to heed the sayings of diviners, or observers of times, says, in

XVIII. 15. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

The Prophet called for by this verse undoubtedly is the Seed: for he is to be raised up from the midst of the people,—that is, from among them; and "of thy brethren,"—that is, of the Seed of Abraham, "like unto me." What does this comprehend? Moses talked face to face with the Lord, performed many wonderful works, was a leader in Israel, and was in the flesh. The Prophet to be raised up must be like unto Moses in all these things which are so briefly referred to. More than this, Moses said, "unto him ye shall hearken." This command gives to the Prophet a character of perfection such as no mortal man possesses or ever possessed. In it there is no admission of a possibility of error, and the measure can only be filled by one of Divine origin; and if of Divine origin, then that one must be manifest in the flesh, like unto Moses.

The Seed fulfils in himself all these requirements; and hence none but the Seed can fulfil them. From this it is manifest that the Prophet will perform many wonderful works, and by them he will be known when he comes: for the "tree shall be known by its fruits."

In the eighteenth verse of this chapter it is stated, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Is this verse simply a repetition of the substance of the fifteenth verse? In all probability it is not a repetition, but that this also is a Prophet whom the Lord shall raise up. In this case, however, it is only stated that he is raised up from among the brethren, like unto Moses, which means that he will be in the midst of the brethren, as the first Prophet was, but not of them: yet, like Moses, he will be manifest in the flesh, and will have power to do wondrous things, even as the Seed, when he shall be raised up as a Prophet.

Unto this one it is intimated also that ye shall hearken: for it is said in the nineteenth verse, "And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him."

From this it follows that two Prophets are to be raised up like unto Moses, both of whom will be endowed with Divine attributes, and both of whom will be manifest in the flesh. These are the two faithful witnesses, and by their fruit shall they be known. In this chapter is brought out in

full relief "Moses and the Prophets." Unto them shall ye hearken; and, as it is stated in a certain place, "If they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Chapter xix. "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."

This verse is remarkable in its reference to landmarks, which they of old time have set in the inheritance. This people, whomsoever they may be, are not the descendants of Canaan: therefore from beyond the flood they must be sought, which opens again to view the land of the White man, and the Red man, and the Black man.

Their landmarks shall not be removed. The children of Israel may possess the land, but the people who have passed away shall come again, and their names shall be raised again in the midst of their brethren. The constant references to those of old time cannot fail to have a bearing upon the antiquity of man, and it seems scarcely probable that in speaking of the landmarks of Adam, or Methuselah, or Noah, they would be called neighbor's landmarks. The system of narrow and contracted limits being given to biblical interpretations will not hold good.

The promises are all on the grandest scale, and why should the interpretations be placed within small bounds? Perfect harmony cannot come from it, but with the magnitude of the promises must be the magnitude of the fulfilment. Six men of the age of Methuselah would have made connected links from Adam up to the present time, but if these links have been shortened because of continued transgressions, it does not follow that the magnitude of the promises must also be reduced, that harmony may be kept up: therefore to the numbers of the present creation others must be added, and that these will be added seems clear enough where it is said, "Thou shalt not remove thy neighbor's landmark, which they of old time set in thine inheritance."

Chapter xxi. "Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them."

This is the prayer of the elders of Israel when one is found slain, and lying in the field, and it is not known who hath slain him.

One of the most important features in this short prayer is found in the words, "whom thou hast redeemed." Could this expression have been used unless redemption had been actually accomplished? The term, whom thou hast redeemed from bondage, has been used, but is that to be taken as the full meaning of redemption? Not at all: yet if it be considered the meaning, then the definition of bondage is brought forward, of which the bondage of sin is the worst type; therefore, to give strength to the expres-

sion, redemption must have been accomplished, although the elders may be in ignorance of it, being blinded by the vail: for they are taught to make this prayer.

The redemption from the bondage of the Egyptians is only a type and figure of the great deliverance, and as that has been fulfilled to a certain extent, so has the greater deliverance been carried out, and many souls redeemed by the Seed during his labors, from the days of Abraham. The term "whom thou hast redeemed" therefore is significant of actual redemption performed, and as this could be done only by the Seed, he must of necessity have been present.

It is impossible for the people to be redeemed without the iniquity falls upon him, and when it has thus fallen upon him, then, to all intents and purposes, those to whom it belongs are redeemed, although the final consummation is not fulfilled until the Messiah lays down his life. With the assumption of the iniquity names are raised up, and these names are representative of the redeemed.

It must be kept in mind that the children of Israel are a chosen people: for a special purpose they were chosen; therefore all the inspired writings connected with them have especial and particular meanings outside of their simple history. Taken simply as a nation they are no better than those around them: this Moses positively declares; therefore they cannot arrogate to themselves any great degree of righteousness above their fellows. They were chosen that the works and power of the Almighty might be made manifest through them, and that he might fulfil his great purpose of blessing all the families of the earth.

Chapter xxvi. "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

"And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression:

"And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

"And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey."

Who was the Syrian referred to in this selection that went down into Egypt? Was it Jacob or was it the Seed? The one called for, it is stated, was ready to perish. This could not strictly be applied to Jacob, for he had flocks and herds, and gold and silver in abundance, and was within easy reach of the vast storehouses of Egypt. Wherein, then, was he ready to

perish? No more than two years of the famine had expired, and he had just begun to feel the need of drawing on his surplus wealth for subsistence when he went down into Egypt. To a certain extent he was ready to perish, and in this lies the evidence of the great vail, but behind the vail is found the one who was ready to perish; in him who was to suffer four hundred years of affliction is found the one who was ready to perish, not in Jacob. It was the Seed. Of a surety he had been evil entreated two hundred years, and is it any wonder that he was ready to perish? Jacob, during his years, increased and multiplied, and if he suffered he had a reward in his wives and children, in his flocks and herds, and why should his memory be treasured up in the manner called for by the text as though he had accomplished some great work? The Seed was the Syrian, and he went down into Egypt after much suffering and tribulation, and whilst he was in Egypt his labors and sufferings were continued, but through them all he was redeeming his enemies from the worst of all bondage, the bondage of sin and death. It was not only the children of Israel whom he redeemed but it was the nations far back of them, which worshipped the Lord their God under the name of "I Am," and then he became there a nation great, mighty, and populous.

Moses has spoken of this great army more than once; in fact, his recurrence to it is frequent, but especially is it noticeable in Ex. iii. 13, where he says, "Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?" And again, in Ex. xxxiii. 12, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me." And again, in Ex. xxxiii. 13, he prays that he may find grace in the sight of the Lord and consider that this nation *is* the Lord's people.

The work involved in the redemption of this people is foreshadowed in Jacob's vision at Luz, where the promise is given the Seed, "Behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of." In fulfilment of this the Seed came out of Egypt when the hosts of the Lord came out, and did return to the land of Canaan again, but Jacob died in the land of Egypt. It is true that Jacob after the vision made a vow that if the Lord would bring him back in peace to his father's house, then the Lord should be his God, and he would give a tenth part of all the Lord should give him unto the Lord. This seems like the actions of one bewildered, but Jacob in peace did return to his father's house. This part of the history of Jacob is the vail, the grand fulfilment of the vision seems to be when the hosts of the Lord came out of Egypt, a nation great, mighty, and populous.

It seems that under all the changes of men, habitations, conditions, and circumstances, from the time of Abraham down, the great leading, vital

principles have been unchanged, and the more searching the investigation the firmer will be the conviction of the truth of this statement.

In the great plan of redemption the mystery connected with it was not fully revealed to man, but it undoubtedly was seen of angels, for the conclusion is unavoidable that in the overthrow of evil the adherents of that kingdom must be cognizant of the work involved, and if they were cognizant of it, then also were all the hosts of heaven. Over this struggle a vail was thrown to screen it from the eyes of man : for the yoke upon him was already great enough, and how much greater it would have been had he been a witness to the sufferings of the Seed and then still fall away into sin and error.

The vail is now rent and partly taken away, and man is permitted to realize to a limited extent the magnitude of the work performed, but still he is not strong enough to behold it in all its grandeur. An excess of light would probably bring with it a great falling off in righteousness, and in the last days extreme wickedness may prevail from this cause ; but it will carry with it the last opportunity for redemption and life.

Chapter xxix. The existence of the vail seems clear from the declaration of Moses unto the children of Israel, made in the fortieth year of their exodus from Egypt, as follows. The text states, "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land ;

"The great temptations which thine eyes have seen, the signs, and those great miracles :

"Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."

All the wonderful things which the children of Israel saw and heard had, therefore, no more meaning to them than that which was manifest. Nothing hidden presented itself to them, and they were blind to them as parables and figures fraught with the greatest import. That which they saw or heard to them was a matter of fact. The promise of the great land was to them only a promise of the land of Canaan. The promise that the Seed of Abraham should be as the dust of the earth was to them but a promise of a multiplying of their own progeny, and thus it was with all they heard. But the Lord again establishes a covenant with them, and will they see any clearer for it? Moses says, "Ye stand this day all of you before the Lord your God ; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

"Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water :

"That thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day :

"That he may establish thee to-day for a people unto himself, and *that*

he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

“Neither with you only do I make this covenant and this oath ;

• “But with *him* that standeth here with us this day before the Lord our God, and also with *him* that is not here with us this day.”

The covenant here established is the same as that which he swore unto the fathers, to Abraham, to Isaac, and to Jacob ; but with whom does he make and include within this covenant and oath ? It includes not only the children of Israel, but it includes all. This is not a new view or condition brought forth by exigency or development of circumstance, but it is the substance of that which the Lord swore to the fathers, only the children of Israel were not able to perceive it. As progress is made the light shines clearer. The text states that “neither with you only do I make this covenant and this oath ; but with *him* that standeth here with us this day before the Lord our God, and also with *him* that is not here with us this day.” How is it possible to make the magnitude of the inheritance any clearer and yet have any shadow of a veil ? The term “you” takes in all the men of Israel, with their captains, elders, and officers, together with their wives and little ones, the stranger that is in their camp, their hewers of wood and their drawers of water. From whence, then, cometh the others which are included in the covenant ? That there are others is clear from the text. The covenant is made to include all hosts, and therefore a highway is opened whereby escape may be made by all hosts. But will all embrace the opportunity offered ? No, for it is stated, “*And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath.*”

This land evidently means the “workers of iniquity.” The context continues and says, “Even all nations shall say, Wherefore hath the Lord done thus unto this land ? what *meaneth* the heat of this great anger ?

“Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt :

“For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them :

“And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book.”

The covenant does truly seem to include all, but to strive to trace them all out would lead into paths of great intricacy and mystery ; therefore it is said in the twenty-ninth verse, “The secret *things* belong unto the Lord our God : but those *things which* are revealed belong unto us and to our children for ever, that *we* may do all the words of this law.”

Chapter xxx. The solemn commandment of the Lord to those with

whom he made the covenant and oath is given in these verses: "See, I have set before thee this day life and good, and death and evil;

"In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

"But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

"I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

"I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

"That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

Chapter xxxii. "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."

Why should the children of Israel be told to remember the days of old, and to consider the years of many generations? It seems as though it was to direct attention to the past; not that which has just gone by, but to the far past: of which they must ask their fathers and their elders. This far past, the years of many generations, are the years of the past creations, and it is to them that attention is called: for they are part of the inheritance, and their landmarks shall not be removed. In connection with this it is stated in the eighth verse, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel;" and, according to Deut. vii. 9, the covenant was made to a thousand generations. Now, consider the years of these generations: for according to the number of the children of Israel the bounds of the people are set, and these bounds must agree with the thousand generations.

These expressions each indicate a value to the duration of man on the earth simply as man, but as yet a fixed value has been given to neither of them. It seems evident from that which has gone before that the bounds of each creation are set according to the number of the three tribes which appertain to them: which was done from the first when the sons of Adam were separated. It is not clear as yet in what part of the thousand generations the exodus of the children of Israel took place, but the two depopulations of the earth, one of which was by famine and the other by the flood, take history

far beyond the Adam of our race. In due time, however, the values will be made manifest : for the work progresses step by step, and the light will shine accordingly.

It becomes more and more evident that the children of Israel were raised up for a special purpose and as a special people unto the Lord, that by them and through them the wonderful workings of the Lord should be manifested.

Chapter xxxiv. "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan,

"And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

"And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

"And the Lord said unto him, This *is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither."

This is the actual land which was promised to the Seed of Abraham, and Moses viewed it with his eyes. This land, however, is a type of the great land which the Seed came to redeem and to inherit. As the land of Canaan is divided by lot unto the Israelites, so the great land is divided unto them : for according to their number the bounds of the people are set ; but the people do not belong to the children of Israel, they also being the Lord's people. It is said in Deut. xxxii. 9, "The Lord's portion *is* the people ; Jacob *is* the lot of his inheritance." The nation which Moses brought out of Egypt was the Lord's people, although Moses knew them not. This people is in part the "ten thousands of Ephraim, and they *are* the thousands of Manasseh," pushed together to the ends of the earth ; they are the people which appertain to the tribe of Joseph, and not to Joseph only, but also those which appertain to all the tribes of the children of Israel.

Did Moses understand the figure of the land he viewed from the top of Pisgah ? Most likely he did, as his blessing of the children of Israel shows, wherein he says, speaking of Joseph (Deut. xxxiii. 17), "His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns : with them he shall push the people together to the ends of the earth : and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh." From Pisgah Moses must have comprehended the land even to the ends of the earth, and to the uttermost sea. Could it be possible that these almost limitless expressions of greatness should only refer to the people of Israel, the descendants of Abraham ? The children of Israel have been likened unto a great multitude already, multiplied as the stars of heaven. From whence came they ? They must be of the past,

the numbers must be separate from the sons of our Adam. Their existence has been expressed and typified over and over again. If they are not in existence, what is to take their place in the Sacred Writings?

Of course they do not exist in the flesh and blood any more than Adam or Noah, but both Adam and Noah have an existence, and their iniquity must fall upon the Seed, and their names must be raised up, even as the great host brought out of Egypt by the Seed had their names raised up. With the iniquity comes the name, and without they come together redemption would fail that soul. It is necessary that all the iniquity should be harvested and destroyed: and, in consequence, all sin must be made manifest and brought to light ere it can be destroyed and the name set free from it. A grand feature of the law is that it will be transmitted, there will be none left or hidden to reappear at some future time: the work of redemption will be complete and the destruction sure.

If, then, both Adam and Noah have an existence, why should not a host have an existence as well as Adam or Noah? There is no reason why they should not, and the Scriptures point to a great host which has been waiting for years, that the promises given with their sacrifices and burnt-offerings might be fulfilled.

To fulfil these promises the Seed has come, and the plan of redemption laid down from the beginning is in actual progress, and has been for over four hundred years. The one who came to fulfil came to be tempted, came to meet temptation in full force, to meet the full shock of it, and not merely to contend with the name of it.

In meeting it, he came to crush it, to overthrow it, and in this work he was tempted as all men are or were. Could the temptations to which man is subject be crowded into the space of a few days? Could the temptations of a thousand years be crowded into the space of a few days? Is it possible for the abrasion and wear of a thousand years to be crowded into the space of a few days? If it were possible, it is not probable, lest the adversary should say, "Our hand is high." No: for years the burden was borne and progress made without faltering; it was borne "in the desert land"; "in the waste howling wilderness"; in the high places of the earth, and with all the fat of the land. Adversity failed to shake the strength of the structure, and prosperity failed to undermine it: progress was constant until the final consummation when the Saviour came into his kingdom.

The doctrine taught by Moses must stand and be confirmed by all the writers which follow him. The harmony must be perfect: the cardinal points must remain the same, and yet each writer see but darkly, if at all, the solutions of the parables and sayings of his predecessors. This could only be done through inspiration. Man left to himself would be too ambitious; he would add something to it; he would strive to leave his own mark, or propound his own interpretations: in consequence, discrepancies would soon follow and confusion prevail.

Therefore it is possible for the Holy Writings to contain within themselves the proof of their inspiration.

The writings of Moses have shown clearly and distinctly the three-fold character of the Supreme Being in the work and manner of the redemption, whilst the presence of the Seed in the work can scarcely be mistaken. The antiquity of man is placed upon a broad, firm base, and two expressions are given whereby to determine the duration of his existence upon the earth as man, or, in other words, to determine the limits of time.

JOSHUA.

CHAPTER I. "And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

"Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

"Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

"Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising."

By the number of these two tribes and of the half tribe the bounds are set from the time the promise was given in the garden of Eden until our Lord and Saviour, Jesus Christ, comes into his kingdom, or, as stated in the text, "Until the Lord have given your brethren rest, as *he hath given* you." Of the number of these tribes, all are at rest except those which are to cross the river Jordan armed and equipped for the war against the Canaanites. By this division of the number into two parts, the time which they represent is also divided into two parts; of which the part armed and equipped for the war sets the bounds from the crossing of the river Jordan, until the Saviour comes into his kingdom; and also typifies the continuance of the labors of the Seed during all these years. The part which remains and is at rest sets the bounds from the time the promise was given in the garden of Eden until the crossing of the river Jordan. From this it follows that the time when the Messiah will come into his kingdom and the people enter into his rest is typified, but the type does not carry with it, as yet, a numerical value that the exact year may be determined. This is owing to the existence of the veil, which Moses told the children of Israel was over them, in these words, "Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." The veil, then, prevents the people from seeing, but the type and figure remain, that when the veil is rent the people may see the meaning of them. This

vail has been rent, and revelations have been made, whereby the required values may be given to the various figures and types of the Scriptures and their unity and harmony made manifest.

The two and one-half tribes here spoken of are not those which appertain to this creation, the Pisonic, by which the bounds of it are set: for the tribe of Joseph, of which the half tribe of Manasseh is a portion, has already been stated as standing in this relation to the second, or Hiddekelic race.

Chapter iii. "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

"Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

"And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people:

"And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

"That the waters which came down from above stood *and* rose up upon a heap very far from the city Adam, *that is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."

The ark of the covenant now contains the covenant of the Lord, in which all the earth is included, as previously stated, "With *him* that standeth here with us this day before the Lord our God, and also with *him* that *is* not here with us this day," therefore the Lord is described as the Lord of all the earth, and the ark of the covenant contains, as it were, the promise to the whole inheritance: the bounds of which are set according to the number of the children of Israel. Consequently, in the figure manifested by the crossing of the river Jordan, twelve men are chosen from the twelve tribes, who seem to be witnesses or representatives of the whole inheritance.

The waters coming from above, and which seek to overwhelm the host of Israel, seem to typify the workers of iniquity: for it is said of them, "which rose up upon an heap very far from the city Adam," and that heap must be emblematic of their own iniquity.

Chapter iv. Of those which passed over Jordan, it is stated in this chapter, "The children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them :

"About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho."

Now, according to the statements already made, this number, which is about forty thousand, represents the time from the crossing of the river Jordan until the Lord Jesus Christ comes into his kingdom: and the remaining portion of the Reubenites and the Gadites and the half tribe of Manasseh, which are at rest, represent the time from the promise given in the garden of Eden unto the crossing of Jordan.

By the chronology of the prophet Daniel, the time from the promise unto the Messiah, the Prince, was two thousand and seventy years, and by the text from the coming of the Messiah, the Seed, unto the exodus was four hundred years,—these are the four hundred years' affliction which were prophesied should befall the Seed,—and from the exodus unto the crossing of the river Jordan is forty years, thus making in all two thousand five hundred and ten years.

The total number of the two and one-half tribes, taken shortly before the crossing, was one hundred and ten thousand five hundred and eighty: of these, about seventy thousand five hundred and eighty remained behind, which are proportional to and representative of the two thousand five hundred and ten years. Hence, by the forty thousand which crossed over, the link from the crossing of the river Jordan until the Messiah comes into his kingdom is obtained, and is found to be one thousand four hundred and twenty-two years, which being added to the sum already obtained, amounts to three thousand nine hundred and thirty-two years.

These figures correspond very closely with the chronology of Daniel, which gives the time from the promise in the garden of Eden until the Messiah is cut off, a period of three thousand nine hundred and thirty years.

To approximate the time of the Saviour Jesus Christ, from or by the crossing of the river Jordan, it is not necessary to use the chronology of Daniel as a base, for the years are otherwise given sufficiently close to make the desired links from the time of the promise in the garden of Eden unto the crossing of the Jordan, but it is considered better to adhere to the one chronology as far as possible.

Investigation will in all probability confirm the view given as to the great truths contained in Deut. xxxii. 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

The bounds of each of the four ages of man are undoubtedly set by the numbers of the tribes which appertain to them. The numbering of this

people in the wilderness thus becomes a matter of great importance, and the necessity of keeping these numbers separate and free from complication is clear: for with many numberings the truth would be under a double veil, and enveloped with much confusion, if not lost to sight altogether.

The children of Israel passed over the river Jordan in safety, and took possession of the land promised to Abraham. This land was given to them: for the walls of the cities fell down, and the Lord smote the inhabitants thereof with hailstones.

It was not given them for their righteousness or uprightness of heart; but it was given them in accordance with the great plan of redemption, in which a peculiar people was selected by the Lord to be his people in the great work.

Chapter vi. "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho."

In the destruction of the city of Jericho, all the inhabitants thereof, with the exception of Rahab and her household, were slain; even the very beasts perished, and the city was burned with fire.

Why should Rahab and her household have been saved alive? It was that the iniquity of the city should be transmitted. The escape of a remnant is a fixed principle in the Sacred Writings: for by the law the iniquity falls upon the children, and if the children be entirely cut off for their sins, who will transmit the iniquity of the fathers which they bear? And how will the promises to the fathers be fulfilled? There seems to be no other possible way given for such transmission; hence the escape of a remnant is always provided for. The promises given to the fathers can in no way be made of none effect by the transgressions of the children, or the children would be the greater power. The promises were not based upon contingencies, but the Lord swore to them: therefore nothing in the Scriptures is surer in steadfastness than the promises, and the fathers died having full faith in them.

That portion which relates to contingencies relates to the children of Abraham, and not to the Seed: for it is clear that the children could not, and did not, fulfil the requirements of the statutes and judgments. The necessity for the escape of a remnant is now made manifest, and upon Rahab and her household rested the iniquity of the city of Jericho, even as the iniquity of Sodom and Gomorrah rested upon the household of Lot; and by them it was transmitted until it fell upon the Seed.

There appears to have been no great need of Joshua sending spies into the doomed city, as far as conquest and occupation were concerned: for the children of Israel had positive assurance from the Lord that they should cross over and possess the land; and, moreover, when they did cross over, the walls of the city fell down independent of their exertions.

It was undoubtedly in accordance with the plan of redemption that Rahab and her household were saved alive, in order that the city of Jericho might be rebuilt; not the evil city Jericho, but the redeemed city Jericho.

That this city, which is a great type, will be rebuilt, is shadowed forth in the twenty-sixth verse, as follows: "And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it."

This contains an assurance that the city shall be rebuilt; and only by the escape of a remnant could this be accomplished, but a curse is attached to the man who rebuilds it.

Chapter xxi. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

"And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

"There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

In these verses the fulfilment of the promises given unto the children of Israel is clearly and distinctly stated; but is this the end, and is all comprehended in this fulfilment? No: it is perfectly evident that it is not; such a finale to the history which has gone before, and which involved the plagues of Egypt, the overthrow and destruction of the hosts of Pharaoh, the presence and ministrations of angels, and promises of the greatest magnitude, is altogether of too little importance in itself to be entertained for a moment. And if of little importance at this time, could such a result at any time fill out the substance called for? It does not seem possible: therefore there must be something back of it, something hidden by a vail, and this, as already stated, is the promise to the Seed, in which the whole vitality of the Scriptures is bound. Simple history is not the object of inspiration: for the history of the two thousand years, counting from Adam to Abraham, is given in a few chapters, whilst the two thousand years in which redemption was accomplished fills the remainder of the Sacred Writings. Which history is it, then, that is recorded in the Scriptures, that of the children of Israel, or that of redemption? That of redemption: for the children of Israel have entered into the inheritance promised them, which is the land of Canaan. This part of the vail is now thrown off, and the presence and labors of the Seed will in due time be clearly manifest as he strives for and redeems the inheritance promised to him.

Chapter xxii. After the division of the land among the children of Israel, the Reubenites, and the Gadites, and the half tribe of Manasseh are

sent back to their possessions across the river Jordan, but before crossing they erect on the bank of the river an altar, which is described as "a great altar to see to." The remainder of the tribes, hearing of this, are under the impression that the tribes of Reuben, Gad, and the half tribe of Manasseh have fallen from the worship of the Lord their God, which brought them into the land. They send therefore unto them Phinehas the priest and ten princes, head-men of the tribes, to inquire into the matter. In reply to their inquiries the text states, "The children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

"The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know: if *it be* in rebellion, or if in transgression against the Lord, (save us not this day,)

"That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require *it* ;

"And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel?

"For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad: ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

"Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

"But *that it may be* a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

"Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

"God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, or for sacrifices, beside the altar of the Lord our God that *is* before his tabernacle."

By the twelve tribes of the children of Israel the inheritance is represented. In the figure, however, these tribes are separated by the river Jordan, which is emblematic of the division of the inheritance, or of the Lord's portion. But the extent and unity of the Lord's portion must not be lost to sight, consequent upon the lapse of time, whether of the past, present, or future. By the figure the greater part has crossed over Jordan into the promised land, and these tribes fearing the link which connects them may either be lost or broken, build an altar of witness that they also are the Lord's people.

Phinehas, with the princes, heads of thousands, together with Reuben, Gad, and the half tribe of Manasseh, representative of the inheritance, are all collected at the altar, and confirm the purpose for which it was built.

In this altar, therefore, all the Lord's people have an interest, those which have passed away into the shadowy land as well as those which remain behind; and this altar is truly a witness to them. It is not for burnt-offerings, nor for sacrifices of any description. It is entirely different from all other altars, and as such it is a great landmark: for through it, and by it, and to it, will all the people congregate, all the Lord's portion, from "the utmost bound of the everlasting hills, even to the uttermost sea."

"And the children of Reuben and the children of Gad called the altar *Ed*: for it *shall be* a witness between us that the Lord is God."

Chapter xxiii. "And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof."

In this verse Joshua repeats to the children of Israel the substance of xxi. 43, in which the Lord gave unto Israel all the land which he swore to the fathers; and they possessed it, and dwelt therein. This, then, seems to be the fulfilment of the promises given to the fathers, and doubtless is so; but the promises to the Seed are not yet fulfilled. The great work is still going on, the land promised him, as yet, is only partially redeemed. The children of Israel have their inheritance, that is, the land flowing with milk and honey, but whether they will keep it or no depends a great deal upon their own conduct and bearing. Their possessions are placed in the same scale with those of other nations. Changes will be made to the right, and changes will be made to the left: there seems to be nothing to prevent the general ruling of nations from existing among them. Taken simply as man, they are the same as other men, or taken as a nation, they are the same as other nations. Through them, however, the great plan is made manifest; they are still a peculiar people, they are still a chosen people: but they have their land flowing with milk and honey.

Is that, however, of such importance in itself that a sequel should be written in addition to the history already given? Not at all. The important part, which has frequently been stated, is the history of the Seed: the labors, the trials encountered by him in the work of redemption, not of man only, but that a highway of justification might be opened for all hosts which have need of such a highway.

Chapter xxiv. "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old

time, *even* Terah, the father of Abraham, and the father of Nahor : and they served other gods."

How is it possible for Terah to have dwelt on the other side of the flood, except he be a redevelopment to a greater or less extent? That the blood of Adam ran through his veins there is no reasonable doubt or question ; but, in the recapitulation of history given in this chapter, is there not shadowed forth an inference that other blood than that of Adam ran through the veins of Terah? Undoubtedly there is: for the text speaks of those of old time, "and they served other gods." What was old time before the flood? Go back to the vi. chapter of Genesis, and the term old is as indefinite there as it is in the xxiv. chapter of Joshua. All these passages hinge together, and harmonize and refer to an old time which was of a verity old time. The history from Adam down is too modern: it is too intimately connected and interwoven with existing events to be considered old time. Something must be looked for beyond Adam to satisfy the definition of it, and this can only be found in the antiquity of man. By the text the term "fathers" is separated from Abraham, Isaac, and Jacob, and placed beyond the flood; therefore the promises, which were made to "the fathers, to Abraham, to Isaac, and to Jacob," comprehend time beyond the flood. In the figurative language of the text, Terah stands for a representative of the nations which have preceded him, and through him attention is called to the magnitude of the inheritance, more especially that part which existed before the flood, a portion of the blood of which ran through his veins.

Of those which lived on the other side of the flood, it is said "they served other gods." It is not unlikely that Terah, the father of Abraham, served other gods; in fact, the text says that he did serve them. In this the condition of the people is made manifest, and also the need of deliverance from error. In pursuance of the great plan laid down for this purpose, Abraham was chosen from before the flood, even as the text states, "And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed." The text, therefore, indicates a different condition of things from that of the days of Abraham: for Terah, the father of Abraham and Nahor, and the fathers before him, served other gods. Abraham was chosen for a special purpose, and this purpose has been signified by the promise that in him should all the families of the earth be blessed.

In the conquest of Canaan, no matter how great the destruction thereof, a remnant was left, and upon this remnant fell the iniquity of the fathers. The complete annihilation of a people seems to have been avoided that this might be done.

The gathering of the harvest of iniquity is a stupendous work: for those whose sins are forgiven one day fall into sin and error the next, adding con-

stantly to the mass. When will it cease to multiply? Iniquity is a flood which bursts its bounds on every side until it falls upon the one who transfers it not. He collects it; the harvest is to him, he is the great reaper, and his work is well done. Through him it never reaches or falls upon another. However great the mass may become, none of it originates with him. He is "without iniquity, just and right is he."

JUDGES.

CHAPTER V. The song of Deborah and Barak is a great figure given under the cover of the battle between the children of Israel and the forces of Jabin, king of Canaan. The history of this battle is given in the fourth chapter of this book, but the song found in the succeeding chapter is altogether figurative in its character. The song states :

“Then sang Deborah and Barak the son of Abinoam on that day, saying,
“Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.”

It seems in this verse that by the term “Israel” the whole inheritance is meant,—the inheritance from both sides of the flood.

Deborah continues her song, and says, “Hear, O ye kings ; give ear, O ye princes ; I, *even* I, will sing unto the Lord ; I will sing *praise* to the Lord God of Israel.

“Lord, when thou wentest out of Scir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

“The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel.

“In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

“*The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

“They chose new gods ; then *was* war in the gates : was there a shield or spear seen among forty thousand in Israel ?

“My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.”

The text refers to a particular point or division of time which can be no other than the deluge of Noah : for it is stated that “the earth trembled, and the heavens dropped, the clouds also dropped water.” “The mountains melted from before the Lord,” which is indicative of the rising of waters. “*The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.” Could a flood and its destructive effects be more fully given than in the above figure ? The heavens and clouds dropping water, the mountains disappearing, the villages ceasing, in Israel ? Until that Deborah arose a mother in Israel ? The

latter is symbolic of the replenishing of the earth after the flood. Moreover, it has already been given forth by the revelation to Rebekah that two manners of people should be separated from her bowels, and by succeeding figures the interpretation was reached that one of these, Esau, represented the nations which existed prior to the flood; hence, by the text of the song, when the Lord went out of Seir, when he marched out of the field of Edom, the great deluge came, and swept away the villages. That great wickedness prevailed immediately before this event is implied by the text, where it says, "The highways were unoccupied, and travellers walked through byways."

Now, according to this view, the people referred to by Deborah, where she says, "They chose new gods," were of those which existed before the flood, as well as those which existed after it, and beside this it has a bearing upon the evil elements of the various ages.

Why should these continual references be made in figure to those existing before the flood if none but the descendants of our Adam were meant? Their history is given, and no secret was made of it in their day; but now, when redemption is in progress, there seems to be a great multitude shadowed forth and included in the premises. What reasonable doubt can exist of their being the great nations? Is there anything impossible about it? What grounds are there that one should say that man's history does not extend beyond our Adam? If the Scriptures be taken and considered, they confirm the antiquity of man, and their solution absolutely calls for other races of men than that of Adam. Their manners, customs, morals, their physical appearance, the duration of their existences, and much of their general history is given, and why should their creation be doubted?

The descriptions given of these people do not apply to the race of Adam except in a very limited sense, and that sense is so clear that no figure is really needed to express it. What object can there be in writing the history of a living people in parable, that their children may have a knowledge of them and their works? The plan would defeat itself, or else the parables would need interpretation, in which case the parable would become lost to sight, and the interpretation only remain. But if by inspiration the history of the living symbolizes the history of the past, then both the parable and the interpretation are preserved that nothing be lost. The existence of the veil requires that much of the history of the past, as well as that involved in the redemption of man, should be written and preserved in parable.

The song continues, and describes in brief terms a terrible conflict between good and evil. It says, "The kings 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."

Who are the stars but the angels? Sisera and his host are swept

away; "the river Kishon, that ancient river, the river Kishon swept them away." Who can tell the terrors of that combat? Deborah exclaims, "O my soul, thou hast trodden down strength." The destruction of an evil host is evidently expressed in the above description, and the river Kishon, the ancient river Kishon, swept them away. This river seems to relate to one of the races of men, and the text points to it as a weapon of war in the great struggle; but that all the hosts did not fight for the Lord is evident from the text, where it is said, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

In the destruction of the races of men the overthrow of evil is involved, but this the adversaries failed to perceive, they were blinded to it: for they could not read the mind of the Almighty, and his plans were to them an enigma. The destruction of a new creation was to the workers of iniquity an evidence of the power of their chief, and hence they clung to him as the supreme power. This was their mistake, the plans manifestly existing that their iniquity might be full. They mistook the working of the Divine attribute of mercy for weakness, and were governed accordingly, but it all tended to their downfall.

Is it any wonder that the serpent should come into the garden of Eden and seek the destruction of our race also? Not at all; but in this age comes the most terrific struggle of all those involved in the history of the Sacred Writings: for in it the overthrow of evil will be completed, and the vail torn from the eyes of the workers of iniquity, who will then stand aghast at the result of their own blindness.

In the battle which has been described was Sisera, whose numbers were as the sand of the sea, victorious? No; the song states, "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent."

"He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

"She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

"At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead."

Sisera is the embodiment of evil, and by the hand of a woman he is stricken through the temples, his head thereby receiving a deadly wound. Is not this the one which is spoken of as having the seven heads? And have not his seven heads been brought into notice by the seven epochs or divisions of the times? It has been stated in substance that "the seed of woman shall bruise the serpent's head," and that enmity should exist between her seed and the seed of the serpent. What spoil, therefore, does Sisera seek? It is shadowed in the song, as follows: "The mother of

Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?

"Her wise ladies answered her, yea, she returned answer to herself,

"Have they not sped? have they *not* divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?"

What was this great prize for which Sisera sought? It undoubtedly was the great breastplate of judgment with its inestimable contents. Is it any wonder Deborah said of Sisera, "So let all thine enemies perish, O Lord: but *let* them that love him *be* as the sun when he goeth forth in his might."

Chapter xiv. The riddle of Samson with its antecedents and consequents is a study of great import. Samson beheld a daughter of the Philistines, and being much pleased with her, sought her for his wife. He told his father and mother about her, and begged them to get her for him: for, he said, "she pleaseth me well."

The text states, "Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

"And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

"And he went down, and talked with the woman; and she pleased Samson well.

"And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

"And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

"So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

"And it came to pass, when they saw him, that they brought thirty companions to be with him.

"And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments:

"But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

"And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

"And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?*

"And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

"And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

"And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle."

Such is the riddle and such is the solution, but what is hidden back of it? Much. In this figure the dead lion lay upon the ground for an indefinite time, exposed to the weather, to the heat of the sun, to all the elements which engender decomposition, yet it lay there incorruptible, and instead of being an object of repulsion, it becomes the shelter and habitation of a swarm of bees, which garner and husband their stores in all the purity consequent upon any other habitation. This honey was eaten by Samson, and by him it was given to his father and mother, who also partook of it. What is the inference from this? The inference is that strength slew the lion, and that from the lion which saw not corruption came forth meat, and that whoso should partake of this food should be incorruptible also: for it is perfectly evident that incorruption does not inherit corruption; that is, corruption cannot follow through the use of incorruptible food. From whence, then, can incorruptible food be obtained? According to the Scriptures it can only be obtained through the body of the Redeemer; therefore the body of the lion becomes emblematic of the body of the Redeemer, and the meat which came out of the eater is emblematic of the bread of life: of which it is said in positive and emphatic terms, "it shall be eaten."

The riddle truly says, "Out of the eater came forth meat, and out of the strong came forth sweetness." This shines forth in all its beauty in the ministry of the Lord Jesus Christ, who gave his body for "meat indeed," and who, from the terrible tribulations which compassed him during his long-sufferings, wherein he showed the fulness of strength, came forth full of sweetness, so that it was said of him, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory."

Typically, the solution of the riddle appears to relate to the work and labors of the Redeemer. If, then, such be the solution of the riddle, the time when sweetness came out of strength should be typified. This is done,

by the thirty sheets and thirty change of garments, which represent the succeeding thirty generations in the genealogy of the Lord and Saviour Jesus Christ. Boaz, therefore, probably lived contemporary with Samson, and the thirty generations after him are those symbolized by the thirty change of garments. In this great type strength is the predominating feature: for the lion, the one stronger than a lion, Samson, and Boaz, all denote strength.

Not only by the thirty sheets and thirty change of garments is the time of the ministry indicated, but it is typified in the reward given Delilah for the betrayal of Samson. It is said in

Chapter xvi. "And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver."

By these eleven hundred pieces of silver are expressed the number of years from the betrayal of Samson to the betrayal of the Saviour Jesus Christ: for from the time of the promise in Eden until the coming of the Messiah was two thousand and seventy years, to which must be added the four hundred years' affliction endured by the Seed, at the end of which the exodus took place. From the exodus to the crossing of the river Jordan was forty years, and from the crossing of the river Jordan unto Samson was two hundred and ninety-seven years, and Samson judged Israel twenty years. The sum of all these is two thousand eight hundred and twenty-seven years; then add the eleven hundred years represented by the figure, and the number will be found to be three thousand nine hundred and twenty-seven years, which corresponds very closely with the chronology of Daniel, varying but three years from it. It must be remembered that these bounds were also set by the number of the children of Reuben, and Gad, and the half-tribe of Manasseh, the variation in this case being but two years from that of the chronology of Daniel: hence the records multiply in which to look for the coming of the Saviour into his ministry.

In the riddle the seven epochs of time are typified by the seven days of the feast, and during the seventh day the solution was given, even as, by the figure, the ministry of the Saviour, which occurred during the seventh epoch, appears to carry with it the true solution.

In the betrayal of Samson the four times are typified by the four attempts of Delilah to accomplish his destruction. In these figures the seven epochs are also typified by the seven locks of hair, and the seven green withes that were never dried, which correspond with a time and times and the dividing of a time.

The history of Samson bears out the harmony and concord of the interpretations thus far given. According to the riddle the presence of the Seed in the great work is indicated by strength and sweetness: the first relating to that portion of his manifestation in the flesh, in which he overthrew all his enemies, embracing the time from his advent in the days of Abraham until he entered upon his ministry; and the second term relates to the time

of his ministry when his enemies fled from before him, and during which the grand consummation of his labors took place.

Chapter xvii. That the great works which the Lord had done for the children of Israel preceded them is shown in the case of Micah and his mother. They in their ignorance made graven and molten images, which were dedicated to the Lord. The true light had not reached them, but, as far as they saw, they evidently thought they were doing right. They not only gave their money, but Micah consecrated one of his sons to be priest, and also made an ephod and teraphim. All this seems to have been done in good faith. That they expected a reward for it is not to be doubted: for were not the children of Israel promised rewards on all sides? and were they not rewarded on all sides?

A Levite came along, and Micah took him and made him his priest to insure a more perfect acceptance of his offerings; and in all his doings he acknowledged the Lord. But what did the children of Israel do, notwithstanding all the light which they had to help them? Why, the Levite first became a priest to Micah, and afterward became a priest to the Danites.

What did the Danites do? Why, they stole the idols of Micah and set them up in their own land, after which they consecrated priests from the tribe of Manasseh. Here the tribes had gone astray altogether, and yet they had just entered upon their inheritance. Which showed the most righteous spirit, Micah and his mother, who strove from darkness unto light, or the Israelites, who strove from the light unto darkness? From this it is plainly seen that the land was not given them for their righteousness, and, if so, it must have been given for some other purpose, for some plan which is in actual operation.

The kingdom of evil is just as strong now that the children of Israel have full and plenty and the surrounding countries suffer by them, as when the children of Israel suffered and the nations around them had full and plenty. What, therefore, is gained by giving the land flowing with milk and honey unto the Israelites? Nothing at all, if the gift of the country is the end of the promise: for those to whom the promise was made, and who were comparatively righteous men, did not have one foot of it given to them, but what they really possessed they bought and paid for, whilst those which came into the inheritance were overwhelmed with unrighteousness.

If the children of Israel have entered into the inheritance, and there is nothing gained thereby, then it becomes clear that something lies hidden behind all their history: for the promise to them is fulfilled, and it has been shown that nothing has been gained.

Such a barren result has not been called for, but behind the veil is and has been carried on the terrible struggle in which the downfall of evil is involved. Man is secondary, but all are starving, and, no matter who holds the crust, the result is the same. That wickedness should prevail seems to

be well established: for it is absolutely necessary that it should prevail. How could a struggle continue or exist unless there were opposing parties? It is not the good which brings the evil, but the evil itself brings its own forces into the field with every confidence in its own strength. Their apparent victory in the destruction of the three grand creations of men leads them to anticipate a victory in the fourth and last creation, but their blindness in this respect insures for them an overwhelming defeat. These great nations were not created without an especial object, and that object seems to be that through them the kingdom of evil shall be completely overthrown and annihilated. The laws, rulings, and covenants which were made unto the children of Israel were made unto all creatures, good and evil, and by the covenant made in the land of Moab it was distinctly stated in substance that all were included: therefore the penalties attached to the transgression shall surely be carried out against those who fail to fulfil the requirements called for by the covenant. The Lord did not even excuse himself from these requirements, but was actually present in the flesh when the covenant was made, and in the flesh suffered all things which befell others, yet was without sin. The workers of iniquity adhere to their own chief, and, when it is altogether too late, they will see their error; they will see that they marshalled all their numbers to their own destruction.

Man is, as it were, a great battle-field, in which much of this struggle takes place, but whilst the overthrow of evil is the great primary object, the promise was given to the Seed that he should inherit the land, which means that man should be redeemed, that he should inherit the earth, and that the evil host should be driven out of it. The Lord God is all-powerful, but he does not wish to crush the wicked by power alone. All the great attributes of justice, mercy, and truth, and goodness must remain intact: not a single blot, or shadow, or stain shall be left upon them, but unto the very last a chance of redemption is left open to all them that seek him: for by his own attributes he takes no pleasure in the death of the wicked. This is the work which is going on back of the veil. The wisdom of the great law of iniquity, of the penalty, of the promise, of the statutes and judgments, and of the blindness is wonderful to contemplate.

Chapter xx. The working of the law of iniquity again becomes manifest in this chapter. The tribe of Benjamin is almost entirely swept away on account of their wickedness, but a remnant was left through which the iniquity of the tribe could be transmitted and their redemption made sure. Promises were made to the fathers with the burnt-offerings and sacrifices that the sin called for by the sacrifice should be forgiven; but the iniquity attached to the sin by the law must fall upon the son: hence the necessity for the escape of a remnant that the iniquity may be transmitted can be seen. Redemption from sin cannot be accomplished except it fall upon the Seed, and with assumption comes forgiveness.

RUTH.

CHAPTER I. "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

"And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

"And Elimelech Naomi's husband died; and she was left, and her two sons.

"And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

"And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

"Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

"Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah."

Of the two women which started with Naomi on her return to the land of Judah, Orpah turned back again unto the land of Moab, but Ruth continued with her mother-in-law, and came into the land of Judah, where she gleaned in the fields of Boaz, who was a near kinsman of Elimelech, her father-in-law. Ruth being without children, it became incumbent upon her to seek, in accordance with the custom of the country, which custom was confirmed by the law of Moses, that seed might be raised unto the dead. This was done by marriage with the nearest of kin, but should he fail then the next was taken in marriage. Boaz was not the nearest of kin to Ruth, but another was nearer. However, taking the matters of Naomi and Ruth in hand, Boaz sought his kinsman, and with him and ten elders of the city, sat down before them, and said unto his kinsman, according to the records given in the iv. chapter, as follows: "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

"And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

"Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

"And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

"Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

"Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

"And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses 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, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day."

In the destruction of Sodom and Gomorrah, the iniquity of those places fell upon the daughters of Lot, and in accordance with the law, through Lot's children, upon the Moabites and the Ammonites.

Ruth was a daughter of Moab, and, as such, the iniquity of those cities had fallen to a greater or less extent upon her. To strive after the probable amount of iniquity borne by any one is as inexpedient as to strive to trace how much of the blood of Adam flows through the veins of one of the present day. That the blood is not entirely cut off is evident from the existence of the races and the mixture of the races. The transmission of iniquity by the Divine command is just as fixed a law as the law for the transmission of blood, and of the truth of the latter there can be no reasonable doubt. By the remnant which escapes, therefore, the iniquity is transmitted, and it must be borne from the female branch into the main channel through which the seed of woman bruises the serpent's head.

Ruth, with the burden she bears, is a marked example of the value of the law which regulates the transmission of iniquity.

She was a daughter of Moab. Moab was the son of Lot's daughter, and she in turn was a daughter of Sodom. By the law the iniquity of their father fell upon Sodom, and the iniquity of Sodom fell upon Lot's daughters, and from Lot's daughters upon their sons Moab and Ammon, and from Moab it fell upon Ruth, and now from Ruth it will fall upon whom? The Seed.

What has Boaz purchased? The elders are witnesses that he has purchased all that was Elimelech's, and all that was Chilion's, and all that was Mahlon's, and is that all? By no means. What does this purchase represent, simply the transfer of a tract of ground? No; it cannot be so, for the kinsman of Boaz said he would purchase that. Then what is back of this purchase, considering that the parcel of ground was probably of small value, and there were no children to inherit it even if it were worth much? Boaz says he has made the purchase to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren: which, truly, is the result to be accomplished by the purchase of Ruth, and which is accomplished by the purchase. It follows, then, that a relation exists between Ruth and the inheritance whereby the names of the dead can be raised. It also follows that the name to be raised on the inheritance is not confined to Mahlon alone, or else Elimelech would be cut off, and Elimelech's father and his progenitors and all to whom that inheritance appertained.

Why should any one be cut off? It is because of iniquity and transgression. Then the relation existing between Ruth and the inheritance is that of iniquity and transgression; hence to raise up the names of the dead upon their inheritance it is requisite that their iniquity should be taken away, and this can only be done when it falls upon the Seed; therefore the iniquity which is borne by Ruth will be borne by her son, and when her son becomes the temple of the Seed the iniquity will fall upon him. By the genealogy, Obed, the son of Ruth and Boaz, becomes the temple of the Seed, and therefore the long line of names whose iniquity is borne by Ruth shall be raised up again among their brethren, even names from far beyond the cities of Sodom and Gomorrah. The book of Ruth indicates the necessity of the transmission of iniquity in order that the names of the dead may be raised again upon their inheritance.

1 SAMUEL.

CHAPTER XII. "Behold, here I *am* : witness against me before the Lord, and before his anointed : whose ox have I taken ?"

In this verse Samuel speaks of two, the Lord and his anointed.

In the fifth verse he said unto them, "The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand." Here again two are mentioned, the Lord and his anointed. Who are they? They seem to be the two which have been present from the time of Abraham, and, with but little doubt, they are the Priest of the most high God and the Seed.

These verses seem to be especial records left by Samuel as to the actual presence of the Messiah among the hosts of Israel. In the tenth chapter it is stated that Saul prophesied among the prophets. Of whom was he prophesying that one of the same place should ask, "But who *is* their father?" Does it not seem as though Saul, who was king, and therefore was supreme in the land, was prophesying in regard to the Lord and his anointed? Hannah in her song of thanksgiving, ii. chapter, says, "The Lord shall judge the ends of the earth ; and he shall give strength unto his king, and exalt the horn of his anointed."

In this verse, who is king but the King of righteousness, and his anointed but the Seed, the Son? The threefold character of the Most High becomes manifest in the Father, the Lord, and his anointed, Samuel undoubtedly recognizing and bearing record of the three.

In the twelfth verse of this chapter, Samuel, in repeating the words of the children of Israel, which they spoke to him, "Nay ; but a king shall reign over us," said, "When the Lord your God *was* your king." This was the king who brought them out of Egypt, and who fought their battles, but they knew him not. Their blindness was wonderful. How could it exist among them unless it was in accordance with some fixed plan? When the Ark was in the possession of the Philistines, they acknowledged the power of the God of Israel over themselves and over their god, and why should not the children of Israel do so? It was because a great plan did exist of which they had but little knowledge. All through the work involved in the redemption of man and for the overthrow of evil, the children of Israel have been blinded, but the two Persons spoken of by the

prophet Samuel have been manifest, and by the light of revelation their presence can clearly be traced throughout the Sacred Writings.

Chapter xv. "And Samuel said, Hath the Lord *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams."

The truth of these remarks is clear: for while burnt-offerings carry with them the promise of forgiveness, it is evident that if the people had obeyed the voice of the Lord they would not have sinned, and, therefore, there would be no need of offering sacrifices for sin that they might receive the promise of forgiveness, it being manifest that when no sin exists no sin is forgiven. What gain was there in Saul's retaining the spoils of cattle and sheep against the commandment of the Lord, and then offer them that they might receive the promise that such transgression should be forgiven? None at all; it would have been far better had he obeyed the commandment, for that would have brought its reward; and should the sacrifice of the cattle have been accepted, it would only have resulted in a promise of forgiveness, which promise does not carry a reward with it.

It seems to follow that sin-offerings bear with them the promise of forgiveness of the sin for which such offerings are made. The offerings themselves cannot expunge or wipe out sins, or redemption might be accomplished through them.

That this cannot be the case is clear from the working of the law of iniquity: for the sin must descend from father to son until the promise of forgiveness is fulfilled, and this is fulfilled when it falls upon the Seed; but redemption is not fully accomplished until the Messiah has laid down his life and taken it up again.

Chapter xxi. "Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

"And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

"Now therefore what is under thine hand? give *me* five loaves of bread in mine hand, or what there is present.

"And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

"And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common: yea, though it were sanctified this day in the vessel.

"So the priest gave him hallowed *bread*: for there was no bread there

but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away."

David fled from the persecutions of Saul, and came, as above stated, unto Ahimelech the priest, from whom he received hallowed bread, of which it was not lawful for any to eat except the priests. Why should Ahimelech make any exception in favor of David, or by what authority did he give it to him? If David was simply as any other man it would not be lawful for him to eat it, and it would not be lawful for the priest to give it to him. But is there anything to show that Ahimelech or David acted unrighteously in this matter, either in this chapter or any other where reference is made to it? No. Then there must be something more than usual hidden behind this piece of history where David asks for hallowed bread, and says that it is in a manner common, and not only that, but he reiterates it, saying, "Yea, though it were sanctified this day in the vessel."

The authority by which David takes the bread is not vested in Ahimelech at all, but it is vested in David, or he could not pronounce that bread in a manner common which the priest stated was hallowed. David, therefore, must have been greater than the priest, or he must have been sanctified so that in a manner he was holy. That this was the case is a clear inference where he speaks of the young men, saying, "and the vessels of the young men are holy." It does not appear who these young men are, but David, by the genealogy, is the temple of the Seed, and as such it is lawful for him to partake of the hallowed bread.

David also told Ahimelech the priest, "The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee." Who was the king commanding David a business of which he was to tell no man? David himself? Scarcely: for he had no kingdom as yet. Was it Saul? No: for Saul knew not his whereabouts at the time. Who was it, then? The king seems to be as completely hidden as the business which he commanded to David; but does not revelation light up the mystery which envelops this visit of David to Ahimelech? If, according to St. Luke, vi. chapter, "The Son of man is Lord also of the sabbath," does it not follow that he is Lord of the temple also? And if the Son of man is Lord of the temple also, does it not follow that the king which commanded David a business, of which he was to let no man know anything, was the King of righteousness, the King which is also Priest of the most high God? It seems so. The ministrations of the priesthood of Melchizedek must be kept up, and as stated in Isa. vi. 13, "But yet in it *shall be* a tenth, and *it shall return*, and shall be eaten: as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof." And again, it is said in Ex. xxix. 33, "And they shall eat those things wherewith the atonement was made to consecrate *and* to sanctify them." These verses, together with the text, seem to shadow forth that David is the temple of the Seed,

and in consequence that the Seed will be of the flesh of David as it was the Seed of Abraham in the flesh. The mystery which surrounds this is very great, yet that such is the case seems clearly called for by the Scriptures. The great object to be accomplished by a change of habitation is this, viz., that the iniquity may be gathered from all channels. It has been shown that iniquity from many channels was transmitted to Ruth, and from Ruth it fell upon the one who came to bear it: but it is manifest that all channels were not centred in Ruth; hence it is a clear inference that the tenth shall return and shall be eaten, and that the holy seed shall be the substance thereof.

2 SAMUEL.

CHAPTER I. In the lamentation of David over the death of Saul and Jonathan, it is said, "How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places."

This brings to light the existence of a great conflict in which unknown forces are engaged; yet not unknown: for they are the armies of good and evil. Both Saul and Jonathan were special actors in this struggle, which can be seen by the twenty-seventh verse, "How are the mighty fallen, and the weapons of war perished!" That man is a great battle-field can scarcely be doubted. Men rise up, perform their parts as weapons of war, and then depart. If they are weapons of war, from whence come those who wield them? This question can only find solution in the workings for the overthrow of evil, and makes manifest the important fact that the redemption of man is not the primary object disclosed by the Sacred Writings. David testifies of both Saul and Jonathan that they were lovely and pleasant in their lives. Although Saul is dead, the part he took in the great work is not dead. He was raised up for a special purpose, which may or may not become manifest, but he was a weapon of war in the struggle.

Chapter vii. Saul having been slain in battle, David was made king over all Israel, and built for himself a house of cedar after he had rest from his enemies.

The text states, "And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

"That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

"And Nathan said to the king, Go, do all that *is* in thine heart; for the Lord *is* with thee.

"And it came to pass that night, that the word of the Lord came unto Nathan, saying,

"Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

"Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

"In all *the places* wherein I have walked with all the children of Israel

spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

"Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

"And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time,

"And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

"I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

"But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

According to the first three verses of this chapter, David thought to build a house for the ark of God to dwell in, and he spoke to Nathan the prophet to this effect. Nathan told the king to do so, for the Lord was with him. This conversation was incidental to surrounding circumstances, and was perfectly natural in its conception. But what came from it? The Lord by the mouth of the prophet asked David, "Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." Here the Lord has walked in a tent and in a tabernacle for over four hundred years. And still more, the text says, "In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?" This verse takes in and includes all the children of Israel from the time of Abraham, a period of over eight hundred years, and during this time the Lord has dwelt in a tent or tabernacle. If the Lord has dwelt in a tent or in a tabernacle for so many years, the question

to David becomes very significant, carrying with it a counter-statement that a house of cedar is not necessary. What was the tabernacle in which the Lord dwelt? He came down to take upon himself the Seed of Abraham; therefore the tabernacle was a fleshy one, and, as the prophecy of Balaam declares, "his seed shall be in many waters," which evidently means many tabernacles. Therefore the house of cedar is superfluous, it is not in keeping, it is not called for. The dwelling-place of the Seed from the time of Abraham was in the flesh. The very manner in which the question is asked implies that there is no necessity of a house of wood. The Lord asked none to build him a house of cedar, even when the tabernacle for the ark of the covenant was being constructed by Moses.

The interpretation of these verses seems to imply the presence of the Seed in a tabernacle of flesh, in distinction from a house of cedar. With this interpretation, what is said in the text? It is said, "Also the Lord telleth thee that he will make thee an house." By this promise David will be the temple of the Seed, and if he shall be the temple, then by what has gone before, David shall eat of those things wherewith the atonement is made.

The text from the eighth to the eleventh verses inclusive is divided into two portions. The first part refers to the fruit of the promise, and the second to the habitation of the Seed.

The Seed shall be of the flesh of David even as he was the flesh of Abraham; and of him it is said, "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." This carries with it the conviction that the Seed of David shall be actually in the flesh, shall actually be out in the world as man, and in a condition to suffer as man. That the children of men should be chastened with the rod of men, and with the stripes of the children of men, is self-evident, and no especial weight could be given to the remark, but the plain inference of the text is that one shall come who is not of the children of men, but who shall come under the same general conditions as man. This is the one of whom Paul speaks (Heb. i. 5), "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" and again, "I will be to him a Father, and he shall be to me a Son?"

Of this one it is further said, "But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee," and the promise is still further given that the throne of David shall be established forever.

That portion of the history of Solomon given in this vision is typical of the Seed; and the vision taking up the thread of the promise clearly shows that the promise is to the Seed forever. The promise to David embodies the promise to Abraham, and therefore by the magnitude of the gift the identity of the Seed is established.

It now becomes clearer that where the Lord said, "The Lord telleth thee that he will make thee an house," really refers to David as the temple of the Seed.

Chapter vii. After the vision had been imparted to David by the prophet it is stated in this chapter, "Then went King David in, and sat before the Lord, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

"And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God?

"And what can David say more unto thee? for thou, Lord God, knowest thy servant.

"For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

"Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

"And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

"For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, Lord, art become their God.

"And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

"And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

"For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

"And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

"Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever."

These verses embody the interpretations given by David to the vision. The light which came upon him was wonderful; he seems, as it were, overwhelmed with amazement, and said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto? Here David seems to recognize himself as being unworthy to dwell in this house. Why should such be the case if it was only an ordinary house of which the Lord was speak-

ing? A house of cedar? It could not be a house of cedar, for David already was in possession of one after his own heart, and there was no intimation in the vision that a house of cedar was requisite for a dwelling-place. Then if it was not a house of cedar, was it the house in which the lineage of David simply was manifest? No: for David did not consider himself unworthy a place in his own household: for his life had been one of great purity and uprightness; and every upright man carries within himself the conviction that he has fulfilled the duties of simple existence. What other house is there that David should feel himself unworthy to be brought thereto? It is the house of the Lord. Is there such a house? David says, in connection with this, "But thou hast spoken of thy servant's house for a great while to come. And is this after the manner of man, O Lord God?" Thus directly implying that it was not after the manner of man. If, then, this house was not after the manner of man, it must be the house of the Lord, and David himself is the house, David himself is the temple, and therefore it is the Seed which shall be established forever.

What is involved in this interpretation of the vision? The redemption of man is involved in it: for through these tabernacles or temples iniquity is assumed, and the workers of iniquity are combated, and all iniquity overthrown.

The house of David, therefore, shall be established, which house is not the house of Solomon or Nathan, but of the son of David, which is the Seed of Abraham. The Scriptures call for the house of David to be built through this Son, who is really and truly of his flesh: for it is said in the cxxxii. Psalm, "Of the fruit of thy body will I set upon thy throne." These great things were revealed unto David, David saying, "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*." The things which were revealed unto David by the vision comprehended the promises to the fathers, to Abraham, to Isaac, and to Jacob, and they were revealed to him that he might know them.

Does the after-history of David and his descendants fill out the promises to the fathers? By no means: for the simple promises given to Abraham and Isaac and Jacob were fulfilled when the children of Israel entered into possession of their inheritance during the days of Joshua; therefore the words of the Lord of which David speaks cannot have reference to promises of earthly grandeur and magnificence, more especially as the whole generation has been characterized as stiff-necked and unrighteous.

The text stated, "For thy word's sake hast thou done all these great things." Which would be considered great things, the establishment of the earthly house of David? or, the overthrow of evil, together with the establishment of the house of the Seed? The latter, without doubt; and in consequence, as the light of the revelation streams upon him, David says, "Thou art great, O Lord God: for *there is none like thee, neither is*

there any God beside thee, according to all that we have heard with our ears."

In regard to the magnitude of the people to be redeemed, David asks, "What one nation in the earth *is* like thy people?" From all that has gone before, there is no one nation like the Lord's people: for the Lord's people are of different creations, but all combine under the one general name of Israel. This seems to be indicated in the vision, where it is said, "In all the *places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?" In this the tribes are spoken as having been commanded to feed the people Israel. What is the inference,—that the tribes were commanded to feed themselves? or is it the figure in which the tribes appertain to the whole people, the four creations, and the results which follow such appertainings? The latter in all probability.

Of this people Israel, David says, "Whom God went to redeem for a people to himself." This sentence contains the assertion that God went to redeem Israel; and farther on it is said, "Which thou redeemedst from Egypt, *from* the nations and their gods." By these expressions, then, redemption is an accomplished fact. "Whom God went to redeem" must mean Whom the Seed went to redeem: for who was the Redeemer but the Seed? Is there any other Redeemer given? If redemption has been accomplished, then the Seed must have been engaged in the work: for there is no other name given by which or through which this work can be done and if it was done by him, then he must have been present in the flesh: for by the law the iniquity of the father must fall upon the son, and only through the operation of this law can redemption be perfected.

The people redeemed were "from Egypt, *from* the nations and their gods:" not only the children of Israel, but those from the other side of the flood spoken of by Joshua, which served other gods: and also those from the other side of the flood spoken of by Deborah, who chose to themselves "new gods."

These are the people which came out of Egypt when the children of Israel and all the hosts of the Lord came out.

That the Seed did redeem the people is further manifest where it is said, "Whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible."

Here two are spoken of, the Redeemer and the Lord to whom David was praying. How can it be otherwise than that the Seed is in the flesh, engaged in the great labors of redemption? It does not seem possible for it to be otherwise: for the text states in substance that God "went to redeem," and that he "did redeem."

This is the house, the building of which was revealed to David, as he says, "For thou, O Lord of hosts, God of Israel, hast revealed to thy ser-

vant, saying, I will build thee an house." And of the Lord and the house it is said, "Let thy name be magnified for ever:" "the Lord of hosts is God over Israel: and let the house of thy servant David be established before thee."

In this chapter David seems to show the Divine character of the Seed, and that the mystery of godliness has been partially revealed to him. David also shows that the Lord's people are not only the children of Israel, but that they include many others, even nations which had gods. But all the Lord's people seem to be included under the general name of Israel.

The continual reference to people redeemed and brought from Egypt seems to imply something more than contemporary nations: for the Egyptians were the enemies of the Israelites, and the nations they have met with since the exodus also have been enemies. Who, then, could have been the people brought up out of Egypt? They were those redeemed by the Seed from the land of the past, whose names were raised up during the four hundred years of affliction. The Redeemer has been at work, and the people spoken of are a portion of the fruits of his labors. The Redeemer carries with him the names of all the redeemed, and they are the Lord's people, the Lord's portion: they are the multitudes which came out of Egypt, and their numbers will multiply until the work of redemption is finished.

The twenty-first verse of this chapter shadows out the three Persons of the Trinity, viz., the Power which conceives; the Power which signifies assent; and Action, or the Power which carries out the designs of the Power which conceives. The latter is not the instrument with which designs are carried out, but is the embodiment of the Power itself. Saul and Jonathan were instruments; they were characterized as "weapons of war."

The "great things and terrible" undoubtedly have reference to the overthrow of evil. What can it mean otherwise? That war should rage is the record given in Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That this statement has been borne out, without contradiction or variation up to this time, can be traced on every side, whilst a fixedness of purpose is seen in all the writings thus far given.

The substance of these writings was concealed in parable and hidden under a vail.

A manifest interpretation and fulfilment were given, however, that the blindness requisite in the great work might exist until the rending of the vail, when the truth of the inspiration will become clear, and the history of past ages brought to light.

The wonderful records of the Sacred Writings seem to be almost intact. The interpretations given to them are too frequently those of simple history. Simple history in the Scriptures leads to parable, and parable must lead to something more, or it would be superfluous. Therefore, when it

leads to the past, let the past be brought to light; and when it leads to the future, let the future be studied: but in any case the parable must leave its manifest interpretation, and the hidden meaning sought. Should this hidden meaning be found the same in all the parables, emblems, symbols, types, and figures of the different writers, covering the lapse of centuries, the existence of its truth cannot well be doubted, and inspiration must be accorded, for only one Master-mind could harmonize the whole mass.

David is a special instrument, and has been ever since his anointment by the prophet Samuel in the midst of his brethren. What was David after his anointment, king or priest? He was taken directly from the sheep-folds to be a ruler over Israel.

That Israel does include all people and all nations is clear from Gen. xxxii. 28: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men," which takes in all men; and by Gen. xxxv. 10, 11, "Israel shall be thy name;" and also, "a nation and a company of nations shall be of thee," which shows the great numerical strength outside of the Israelites themselves. Besides all this, the Lord's people and the Lord's portion have been expressed over and over again as meaning all men from first to last. David, then, after his anointment, was ruler over all, but his brethren did not appear to have any conception of it. The meaning was hidden from them in the workings of the sacrifices which took place at the time of the anointment.

Chapter xiv. In this chapter Joab, taking advantage of the king's longing to see Absalom, his son, after the latter had slain his brother Amnon, seeks by the recall and pardon of Absalom to find grace in the sight of the king for his slaughter of Abner, the captain of the hosts of Israel. In pursuance of this object he secures the services of a wise woman to go before King David with a parable, in which the woman personates herself as a widow in mourning of long standing; and who, by the parable, has had two sons, one of whom slew the other in a strife. After this encounter, according to the text, the woman stated, "Behold, the whole family is risen against thy handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

"And the king said unto the woman, Go to thine house, and I will give charge concerning thee."

What is the inference from this? It is to be inferred that notwithstanding the guilt of the one which remains, a way must be provided, that the iniquity of that house may be transmitted by the escape of a remnant. In this case the remnant exists in the person of the remaining son.

In seeming confirmation of this, the woman said unto the king, "My

Lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless." It is not at all unlikely that the latter phrase was to call the king's attention to the matter of Uriah the Hittite, which view is further brought out by the king's ready reply, "Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more." To this follows, on the part of the woman, a word for Joab, although under disguise, for she said, "I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the Lord liveth, there shall not one hair of thy son fall to the earth."

This should have sufficed the woman, but in all probability she had no sons, the whole story being a fable, therefore Joab has no assurance that he may not be called upon at any time to answer for the life of Abner: consequently the woman continues, and prays that she may be permitted a word more unto the king. "And he said, Say on." And the woman said, "Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

"For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him."

In this part of the parable is given the important assurance that although the Lord is no respecter of persons, yet he doth devise means that his banished may return to him. The particular principle intimated by the parable is the transmission of the iniquity by the escape of a remnant. This the woman seems to confirm where she continues, and says, "For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God." It follows from this, that should the young man be cut off, the iniquity of that house would be cut off also, and in consequence the mother would perish with the son. The manslayers would not disturb the mother: therefore if the mother was cut off from the inheritance of God, it would be through the failure of the transmission of the iniquity of that house. The parable seems to show forth the meaning and object of the great law of iniquity, and the necessity of an escaping remnant.

In the contest the king suspects that Joab has sent the woman unto him, and the woman acknowledges that such is the case. The king recalled Absalom, and Joab feels that he has a respite as far as David is concerned.

Absalom seems to be a redevelopment of the type of the first creation or race of men. Of him it is said, "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

"And when he polled his head, (for it was at every year's end that he polled it: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

"And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance."

In the fair countenance of the daughter is one of the indications of the complexion of the first race, which was white. The perfection of Absalom's beauty is another indication of that race: for it, the race, had no blemish consequent upon the intermingling of the blood of after-creations. Moreover, the first race was fair and beautiful, with bushy locks, black as a raven.

The recall of Absalom, taken in connection with the parable, seems to indicate that much depended upon it: for the woman said, "Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished." That others are indicated by this remark besides Absalom is made clear, and they are the Lord's people, coming, in all probability, from the first creation. The iniquity borne by Absalom must also be transmitted, and by his recall his deliverance from the man-slayers is guaranteed.

The iniquity transmitted to any one is an independent quantity, distinct from the unrighteousness of the one bearing it. It is a burden of great preciousness, and must not be lost to sight, that the line of souls to which it belongs be not cut off from their inheritance.

Chapter xv. In this chapter Absalom, the son of David, seeks to seize the kingdom of his father. He collects certain forces, and marches toward Jerusalem. David and his servants flee, and bear the ark of God with them. Of the latter it is said, "And lo Zadok also and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

"And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me *both* it and his habitation:

"But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him."

These verses show that the ark of God and the habitation of the Lord are entirely different; yet it has been stated that the Infinite Majesty dwelt between the cherubim. What, then, is meant by the habitation in contradistinction from the ark? It evidently means in harmony with all that has gone before, that the habitation is an earthly tabernacle, in which the Lord walks. David feels the same anxiety in regard to the habitation

of the Seed as Abraham felt before he was assured that his seed should be called in Isaac; he knows that this habitation is not of cedar: for by the mouth of the prophet Nathan the word of the Lord came to him, "The Lord telleth thee that he will make thee a house." The expression, "And shew me *both* it and his habitation" gives to the Seed the title of Lord; and not only that, but also indicates the actual presence of the Seed in his habitation, where he goeth forth into the world as man, to encounter all the vicissitudes of life, from the heights of human grandeur and magnificence to the lowest depths of poverty and distress. Through hunger and starvation he was as the starvelings around him; through sickness and distress he was as the sick and distressed around him. Without friends, without sympathy, without a shelter or home, he wandered through the stormy paths and desolate places of the poor and despised. Nothing was left undone in the great work of redemption, but every mesh in the intricate net was perfect and complete.

Chapter xxi. "Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

"And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

"But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

"And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

"And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother* of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

"And there was yet a battle in Gath, where *was* a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

"And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

"These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants."

From this it will be seen that marked evidences of the existence of the race of giants are given as late as the days of David. The re-development of these huge beings must have been in accordance with the laws established from the first: for they were a group perfect within themselves. This record is placed here, without doubt, that the physical peculiarities of

the race might be impressed with greater weight: for the older the date, the more traditional would become the inferences outside of inspiration.

Chapter xxiii. "Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

"The Spirit of the Lord spake by me, and his word *was* in my tongue.

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

"And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

"Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

"But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

"But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place."

In these verses David leaves a record that he spoke by inspiration; that is, that the Spirit of the Lord spake by him, and that the word of the Lord was in his tongue. Who was it that informed David that the Spirit of the Lord spake by him? According to the text it was the "sweet psalmist of Israel." If so, then David was not the "sweet psalmist of Israel." Who was he? By the text it seems that he was the same with the anointed of the God of Jacob, and the same with the man who was raised up on high, and the same with "David the son of Jesse." Who was David the son of Jesse? By the genealogy he was the Seed of Abraham, the Seed of promise; and he is the sweet psalmist of Israel. There can be no other, and his word was on the tongue of David the king.

The psalms, then, are not the experiences of David, but they are the experiences of the Seed, the Messiah, and, no doubt, the truth of this will be perfectly manifest in the study of them. If they are the experiences of the Seed, then he must absolutely have been in the flesh. That he was in the flesh cannot well be doubted: for the assurance was positively given to Abraham that his Seed should be evil entreated four hundred years. The children of Israel were happy and prosperous until a comparatively short time before the exodus; therefore they cannot be considered the subject of the evil entreatment called for by the prophecy.

The mystery of godliness is certainly very great. God was manifest in the flesh; was seen of angels, which carries with it the conviction that he was not recognized of men, or why should it have been said that "he was seen of angels," who were of a higher order than man, and who could see

where man could not see? If he had come in all his power, that all would have known him, how could he have been treated as a beggar? This plan from a human stand-point would defeat itself: for many followers he would always have, although it is equally certain that he would have many enemies: for the kings of the earth are seated upon unstable thrones, and have been from the times of universal empires.

The anointed of the God of Jacob is, undoubtedly, the one spoken of in 1 Sam. xii. 5: "And he said unto them, the Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand," for where could another be found worthy to be classed with the Lord as witness?

It has been stated that David was taken from the sheepfolds to be a ruler over Israel; but what does the text say? It says: "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. And *he shall be* as the light of the morning, *when* the sun riseth, even a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain." Does David claim for himself such perfection as this? Not at all; for he says, "Although my house *be* not so with God;" which is an acknowledgment of his imperfection. From this it is evident that David could not fill out the requirements of a ruler of men; yet he states that God made an everlasting covenant with him, which was ordered in all *things* and sure. This covenant embodies the promises which were made to Abraham and to his Seed; and therefore it is the Seed which shall be the ruler, which shall fulfil all the requirements, and in whom all the families of the earth shall be blessed.

In the last words of David it must be particularly noticed that the Lord is both man and God, and it was his word that was in the tongue of David. All this refers to the past of David, being his last words: in all probability his dying record; and if such is the case, how can it be possible for them to be of the future or prophetic in their nature? The revelation of the Apostle Paul calls for the past life of the Seed, wherein he was tempted as all men are tempted: "Who in the days of his flesh, when he had 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." "Though he were a Son, yet learned he obedience by the things which he suffered." Without the revelation of Paul, the mystery which surrounds the life of Jesus Christ would still be enshrouded by the veil. What mystery was there in the life of our Saviour in which the disciples were not instructed? Is the revelation of Paul simply a confirmation of the gospel doctrine taught them? It is scarcely tenable that the Saviour would return, and in a vision unfold to Paul the very doctrine which he taught during his ministry: for that could not well be considered a revelation, and if it was a revelation to him, it would be no mystery to his disciples. The revelation undoubtedly

embodied the teachings of the gospel, but in addition was given the light by which the mystery of our Lord and Saviour Jesus Christ might be read as given in the Old Testament: and by this light the presence of the Saviour in his labors is made manifest. Paul, however, intimates in several places that the vail is not entirely taken away, and that it will not be until due time.

The progress toward the light has been great since the commencement of the labors of the Messiah in the days of Abraham: then the Seed was recognized by the magnitude of the promises, but now David identifies him with the Lord, in that he calls him "the anointed of the God of Jacob" and "the sweet psalmist of Israel," "the man *who* was raised up on high." Moreover, David states clearly in 2 Sam. xv. 25: "If I shall find favour in the eyes of the Lord, he will bring me again, and shew me *both* it" (meaning the ark) "and his habitation." He speaks, therefore, of the habitation of the Lord, and he calls the Lord man; how, then, can it be otherwise than that the Lord is in the flesh?

The last words of David clearly indicate that the psalms are records of the Messiah, and that the Spirit spake by him, David.

1 KINGS.

CHAPTER XVI. "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."

This verse, which comes in so quietly, embodies within itself matters of the highest importance. Like the great majority of the figures given in the Scriptures, it admits of two interpretations: one of which is that involved in the simple history commencing with the capture of Jericho by Joshua, in which capture both man and beast were destroyed, with the exception of Rahab and her household. The other is in accordance with the interpretations given in these pages.

The city of Jericho is typical of the great city in which exist the elements of both good and evil, and comprehends within its limits the bounds set of the people; that is, from the first creation to the end of time. The wickedness is so great that the whole city is given over to destruction. But is the destruction so overwhelming that there is absolutely no hope of redemption or restoration? No: for by the escape of Rahab and her household a remnant is left, whereby redemption is made possible. Can redemption be accomplished in their case without the city of Jericho be rebuilt? No: it is manifest that it cannot. What is the inference, then, that the curse which rests over the man who shall rebuild Jericho is really an anathema against an unrighteous act? No, it does not follow that such is the case; but it does follow that through the curse which rests upon one many may be benefited. The figure given in the text of the rebuilding of Jericho is typical of the redemption of the great city; the foundation of which is laid in the first-born, or first creation, and the gates thereof set up in the last, or fourth creation; the whole being emblematic of the restoration and rebuilding of the great city Jerusalem.

Hiel the Beth-elite, Abiram, Segub, and Jericho are all types of the highest order. So also is Ahab, in whose days did Hiel the Beth-elite build Jericho.

The days spoken of inaugurate an era of events most startling in their character. The text calls attention to the great work of redemption and the overthrow of evil, and to the labors of the Seed in bearing the sins and iniquities of the people. It typifies the objects for which the Divine Architect has come, whose presence in the great labors has been shown

from the time of Abraham. However varied the types and figures may be, the interpretations point to the same magnitudes, and the harmony remains undisturbed.

Chapter xvii. "And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

The latter part of this verse is remarkable, for Elijah says, "There shall not be dew nor rain these years, but according to my word," which accredits him with power over dew and rain; a power which was greater than that possessed by Moses or any of the patriarchs, or any who were before him. Moses had no power to bring water from the rock: for he spoke unadvisedly and smote the rock, and no water could have followed the stroke; therefore he was obliged to smite the rock again; but Elijah says, boldly, "There shall not be dew nor rain these years, but according to my word."

What man could be trusted with power to shut heaven that it rain not? Has the world ever seen one that could be trusted to this extent? No: Moses failed at the rock, and who is or was greater than Moses? None. Then it follows that Elijah is some one more than ordinary man, and who can he be? Elijah seems to be the one called for in Deut. xviii. 18, as follows: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." If this view is correct, then the coming of Elijah was prophesied of by Moses, and also that he would be like unto him. In what characteristic or qualification is Elijah like unto Moses?

It is stated that Moses stood before the Lord, and by the text, Elijah said, "*As* the Lord God of Israel liveth, before whom I stand." In this, then, he was like unto Moses. In what other character or qualification was Moses greater than in this? None. Did Moses perform many wonderful works? So did Elijah; but of the two, Elijah's works seem to be the embodiment of a power resting within himself, and hence he was greater than Moses. How could Elijah be greater than Moses, when it is stated in Deut. xxxiv. 10, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." If Moses was the greatest among the prophets, then Elijah was more than a prophet, and his works will prove that he is the one called for by xviii. 8 of Deuteronomy.

Moreover, who were his brethren? It is simply stated that he was of the inhabitants of Gilead: nothing is said of his brethren; which accords with the prophecy, in that it says the Prophet to come shall be raised up "from" among their brethren, and not "of" their brethren, a distinction of very great importance: for according to these interpretations two Prophets are called for by the xviii. chapter of Deuteronomy.

The evidences are that Elijah is of Divine origin, and that he is one of the faithful witnesses spoken of in the later revelation.

During the drought which followed his words, Elijah went to live with a poor widow woman who had for sustenance but a handful of meal in a barrel and a little oil in a cruse. Elijah tells her to make him thereof a little cake first, and bring it to him, and after to make for herself and her son. "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth."

It has already been stated that Elijah said unto Ahab, "There shall not be dew nor rain these years, but according to my word," and now Elijah says, "Until the day *that* the Lord sendeth rain upon the earth." Do these two statements conflict, or are they to be taken as confirmatory evidence of the Divine origin of Elijah? The latter view seems the most correct.

"And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

"And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

The lamentation of the woman consists of two parts, one of which is the loss of her son, and the other is the remembrance of her sin.

Why should her sin be called to remembrance by the death of her son? It is because the line of transmission is cut off by it. She has no other children whereby the iniquity may be transmitted, and hence her lamentation. The necessity for the existence of channels through which to transmit iniquity has frequently been shown, and it is brought forward again in this figure. The wise woman who came unto King David, said, "Neither doth God respect any person: yet he doth devise means, that his banished be not expelled from him." It is equally certain that, at the present day, channels must exist for such transmission: for redemption cannot be accomplished except the sins fall upon the one who came to save; hence the figures are multiplied to show the importance of the laws governing the same.

Elijah prayed unto the Lord, and the Lord heard the voice of Elijah; and the soul of the child came to him again, and he revived.

Chapter xviii. In this chapter Elijah meets Ahab, and tells him to gather all Israel unto Mount Carmel. This Ahab does, when the prophet asks them, "How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

"Then said Elijah unto the people, I, *even* I only, remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men.

"Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

"And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

In accordance with this, the prophets of Baal prepared their bullock, and called on the name of Baal from morning until noon, and there was no answer, and "Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked." But it was all without effect: there was no answer, neither were they regarded.

"And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

"And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

"And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

"And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

"And the water ran round about the altar; and he filled the trench also with water.

"And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

"Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

"And when all the people saw *it*, they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God.

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

This burnt sacrifice probably was the most important one ever offered. All people were represented at it, and before them all the majesty of the Lord was made manifest. By the twelve stones the twelve tribes of Israel were represented, which pertain not to the sons of Jacob only, but to the

four grand creations. The times are also symbolized by the waters which were poured upon the sacrifice. This was not done only once or twice, but it was done three times; and as four barrels of water were used to express one time, so the two measures which were poured into the trench expressed a half-time: therefore by the figure three and one-half times are represented, typical of the grand epoch from the creation of the first man until the Lord and Saviour Jesus Christ comes into his kingdom; that is, when he rises from the dead after his great sacrifice.

Of all who were present when this offering was made, Elijah only remained a prophet to the Lord: Ahab and the people were on the side of Baal. Elijah was on the side of the Lord, and as such is the Witness of the Lord concerning the events of the day.

The people, after the sacrifice was consumed, said, "The Lord, he *is* the God; the Lord, he *is* the God." And no matter how much they may fall away again, Elijah stands a witness that the power and majesty of the Lord was made manifest before all the hosts assembled, and his testimony will stand forever against the workers of iniquity.

But is Elijah the only witness upon this occasion? No: for the presence of the Seed in the great work of the Overthrow seems to be established; and where all Israel is collected, there the Seed will be found. He is therefore the Second Witness of the Lord, that the power and majesty of the Lord was made manifest to all the hosts assembled on that occasion; and his testimony also will stand forever against the workers of iniquity, and against all who do not turn from sin and error to the light. The covenant made in the land of Moab included all, and now by the sacrifice all are called upon to decide which is God, the Lord or Baal: for Elijah said unto them, "How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him." Were these words addressed to the people only? the children of Israel only? It seems not: for the people answered him not a word.

The fire which came down not only consumed the burnt sacrifice and the wood, but the stones and the dust were consumed, and the water was licked up; there was nothing left; the evidences of the supreme power of the Lord were overwhelming. The people acknowledged that the Lord was God, but the prophets of Baal were slain: for even then they acknowledged not the power of the Lord.

Who authorized the destruction of the prophets of Baal? Elijah himself; and it is done by his order, even in the very presence of Ahab, the king.

The circumstances connected with this sacrifice confirm the view that Elijah is the Prophet called for by Deut. xviii. 18: for it is stated in the twentieth verse of this same chapter, "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Hence by this Elijah was authorized to slay the prophets of Baal.

The truth of this may be doubted and called a mere assumption, but the same chapter expects this doubt to arise, and meets it where it asks and replies, "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken ?

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously : thou shalt not be afraid of him."

The fulfilment in the case of Elijah on Mount Carmel, and the slaying of the prophets of Baal down by the brook Kishon, seem clearly to identify Elijah with the Prophet called for by the prophecy of the xviii. 18 of Deuteronomy. Even the apparently unimportant addition to the last verse, "Thou shalt not be afraid of him," carries great weight with it : for with the fulfilment of the words of Elijah the hearts of the prophets of Baal must have sunk within them, and they must have felt great fear ; the sequel proving that their fears were not unfounded. In Elijah, therefore, is raised up one of the Prophets prophesied of by Moses unto the children of Israel, of whom it is said, "And it shall come to pass, *that* whosoever will not hearken to my words which he shall speak in my name, I will require *it* of him."

Chapter xix. After slaying the prophets of Baal, Elijah fled from Jezebel, Ahab's wife, into the wilderness, where he came and sat down under a juniper-tree, and requested for himself that he might die, and said, "It is enough ; now, O Lord, take away my life ; for I *am* not better than my fathers." From this it seems perfectly certain that Elijah was in the flesh, like unto Moses, and was as susceptible to the pangs of hunger as Moses, and as capable of physical suffering as Moses. It seems as though one of the objects of this verse is to show that Elijah was really in the flesh like unto Moses.

Elijah had proof of his favor with the Lord : for he had been fed by the ravens, and the barrel of meal wasted not, neither did the cruse of oil fail, and why should he fear hunger now ? That he had no cause to fear is shown in the context : for an angel brought him food to eat, in the strength of which he went forty days and forty nights unto Horeb the mount of God.

And the Lord said unto Elijah, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; *but* the Lord *was* not in the wind : and after the wind an earthquake ; *but* the Lord *was* not in the earthquake :

"And after the earthquake a fire ; *but* the Lord *was* not in the fire : and after the fire a still small voice.

"And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave."

In the above verses the great strength of evil seems to be shown. After the Lord had passed by, a great strong wind rent the mountain, and brake in pieces the rocks. What a fearful power it must have been that could rend mountains! but the text said, "The Lord *was* not in the wind." If the Lord was not in the wind, then it must have been the adversary that was in it. After the wind there was an earthquake, *but* the Lord *was* not in the earthquake. If the Lord *was* not in the earthquake, then the enemy must have been in it. After the earthquake there was a fire, *but* the Lord *was* not in the fire. If the Lord was not in it, then the prince of evil must have been in it, and his power, therefore, is great beyond our conception. All this was done before the Lord, *but* the Lord *was* not in it. After the fire a still small voice. Whose voice was this? Was the Lord in this? There seems but little doubt of it: for like unto Moses when he spake to the children of Israel, he, Moses, put the vail over his face, so Elijah, after he heard the still small voice, put his mantle over his face when he went out and stood in the entering in of the cave. His face must have shone like unto that of Moses when he spoke to the children of Israel from Mount Sinai. The evidences multiply in which Elijah was like unto Moses. The transfigurations of both Moses and Elijah are tokens whereby the other Prophet shall be known in some portion of his labors.

The parable of the mount seems to typify the great conflict between good and evil, but the triumph of the good over all enemies is expressed in the seventeenth verse as follows: "And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay."

Whilst in the mount the Lord said unto Elijah, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

"And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room."

In accordance with which the text states, "So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

"And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

"And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

2 KINGS.

CHAPTER I. In this chapter the sway of evil is expressed in the message of the Lord by Elijah to Ahaziah, king of Israel, which says, "*Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron ?*"

The knowledge of the true and living God is centred in and among the children of Israel, and in the struggle between good and evil, the latter power seeks to overwhelm all the children of Israel in the meshes of its net, that, perchance, the Seed might stumble and fall, and evil thereby be established forever. But however great the numbers of adherents may be on the side of the adversary, the remnant of Jerusalem shall put to flight the whole host. It seems absolutely necessary that evil should be represented in all its strength, that the victory of the victor may be sure, thorough, complete, and beyond all question.

That victory is not by numbers has frequently been shown. Jonathan and his armor-bearer put to flight a garrison, but it was the Lord who was to be magnified, not Jonathan: this Jonathan acknowledged before entering into the conflict. The great power of the Lord has been manifested, but not realized unto this day. A grand manifestation of this power was given on Mount Carmel before all the hosts seen and unseen, before the stars of heaven, and before the multitudes of Sisera, before all the contending elements of good and evil, and although the people then acknowledged that "the Lord, he is the God," yet it will be perceived from the above that they quickly fell into the worship of Baal again.

Ahaziah sent a captain of fifty with his fifty to bring down Elijah to him: for Elijah had prophesied evil against the king because he had sent to inquire of Baal-zebub. This event is described by the text as follows: "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

"And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

"Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

"And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

"And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants; be precious in thy sight.

"Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

"And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king."

When Elijah first made his appearance in the Sacred Records, he said to Ahab, the king of Israel, that there should be neither rain nor dew these years, "but according to my word." And now it is seen that he calls fire down from heaven to consume a captain with fifty men: this is not done only once, but a second captain with his fifty perish likewise. What is to be inferred from this? that Elijah has power over fire also? He does not pray that fire may come down, but he feels within himself that fire will come down in accordance with his word. Has such confidence as this ever been given to any man? Does the life of Moses furnish a parallel example with this? No. In the destruction of Korah, Dathan, and Abiram, Moses gave the people assurance that it was from the Lord; but Elijah simply says, "If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty." That this is different from the relation of Moses is clear: for when the third captain came with his fifty, he fell upon his knees before Elijah, and besought him to spare his life and the life of the fifty with him. Now, if Elijah had been simply man, would he have permitted the captain to act thus, and without any question? It seems scarcely probable that he would have permitted it, therefore the conviction becomes stronger and stronger that Elijah is one of the great Prophets called for, and that he is greater than man, that he is one of the principals in the work of redemption and of the overthrow of evil.

Elijah is also a witness of the Lord before all the people that "the Lord, he is the God." Elijah was on the mount when the Lord passed by, and the wind, and the earthquake, and the fire; but there is no evidence to show that the Lord covered his face, as he did that of Moses, when he passed by. But it is stated that after Elijah heard the still small voice, he covered his own face with his mantle.

Chapter ii. The apparently inherent power of Elijah is further shown when he and Elisha came to the river Jordan: for it is stated in the text:

"And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went

over on dry ground." Did Moses possess such power as this? Not at all. In the record here given the simple statement is made that Elijah smote the waters and they were divided hither and thither. What is the inference from this? The inference is that the waters were thus divided to indicate the Divine character of the Prophet: for no man was permitted to perform such works without magnifying the Lord before the people.

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

"And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

"And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

"And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

The manner in which Elijah is taken up into heaven also is indicative of his Divine character: for the angel which appeared unto Manoa and his wife ascended in the flame of the altar. That Elijah was exceedingly great is further manifest where Elisha asks that a double portion of his spirit may fall upon him. Now who was Elijah that he should do so many wonderful things, and also ascend up to heaven in this manner? There seems to be but one answer to this question, and that is, that he is the one who came down from heaven bearing the Bread of life which became the Seed of Abraham. Elijah seems identical with Melchizedek, whom the Apostle Paul has invested with Divine origin. Has Melchizedek been with the Seed from the time of his meeting with Abraham until he ascends in the whirlwind? That it is not improbable can be inferred from the sayings of the sons of the prophets to Elisha, "Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace."

If Elijah was so great, who was the one anointed by him to be prophet in his room? As was Elijah, so must Elisha be: for a double portion of his spirit fell upon him. It seems that Elisha is the one spoken of by Moses in Deut. xviii. 15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." The Prophet spoken of here is raised up from the midst of the children of Israel; and it is stated that he is "of thy brethren." By the eighteenth verse the Prophet is raised "from among their brethren," but does not say "of their brethren." This may be considered a trifling difference with no distinction of person. But is it so? Elijah was raised a Prophet from among their brethren, or, as stated in another place,

"was of the inhabitants of Gilead." This is indefinite; there is nothing tangible in it to take hold of. The Amorite was of the inhabitants of Gilead, and so also were other nations inhabitants of Gilead: the stranger and sojourner who lived there were of the inhabitants thereof; but where it is said "from the midst of thee" and "of thy brethren" a relationship is recognized as existing between the Prophet and the brethren. Was Elisha of the brethren? Most undoubtedly: for it is said he was the son of Shaphat, and that he was ploughing with twelve yoke of oxen, and that he had both father and mother.

Does not Elisha thus far answer to the Prophet called for in the xviii. 15 Deuteronomy? And if a double portion of the spirit of Elijah fell upon him, is he not like unto Elijah? And if Elijah was like unto Moses, then Elisha also must be like unto Moses.

Elisha corresponds to the Prophet called for by the fifteenth verse, while Elijah is the one called for by the eighteenth verse of the xviii. chapter of Deuteronomy.

If Elijah, with all his greatness, is not the Seed, is Elisha, who is like unto him, the Seed? It seems evident that Elisha is the Seed manifest in the flesh. The actual presence of the Seed has been repeatedly given forth, but at no time heretofore could one be pointed to as the Seed. His existence was palpable, and that the great work was in progress was evident; but which one among the brethren was he apparently was not revealed.

According to the genealogy, Jehoshaphat was the temple of the Seed, and it is not at all improbable that Shaphat and Jehoshaphat are one and the same person, and that Elisha is the son of Jehoshaphat by the text as well as by the genealogy. If Elisha is the Seed, then he will be manifest by his works: for "by the fruit the tree is known."

The vail which enshrouded all these events and circumstances was not rent for many years after the time of Elisha, the son of Shaphat, and it now can be seen that the Seed was in the flesh, and was as susceptible of temptation as all men are or were. In his habitation as Elisha he is clothed with great power, so much so that the world lies at his feet. One great object in this visible manifestation of the Seed at this time seems to be that when the vail shall be lifted his actual, tangible presence may be traced, and no doubt left as to the magnitude of the work and the greatness of his long-suffering.

The text continues: "He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

"And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over."

In the phrase, "Where is the God of Elijah?" the Trinity becomes manifest. After this Elisha went and tarried at the city of Jericho. "And

the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

"And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

"And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren *land*.

"So the waters were healed unto this day, according to the saying of Elisha which he spake."

The city was rebuilt shortly before this, in the days of Ahab, king of Israel, and a curse was attached to the man who should rebuild it; and now it seems that the waters were healed and the land made fruitful. If there was anything wrong in the laying of the foundation thereof in the first-born, and in setting up the gates thereof in the youngest son, what should follow the healing of the waters and the reclaiming of the land? According to the interpretations given, the rebuilding of this city was typical of the rebuilding of the great city; and this view seems still further borne out by the healing of the waters at the hands of Elisha, in which is again typified the great work which the Messiah came to perform.

The text continues: "And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

"And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them."

By this parable the time from David until the ascension of the Saviour Jesus Christ is typified. Elisha was returning from beyond Jordan, and no doubt the history of the translation of Elijah had preceded him: hence when he had come to Beth-el, the children mocked him and told him to "go up" also.

By the forty-two little children who were destroyed forty-two generations are typified, and after the lapse of these generations the Saviour would indeed "go up," having finished his great work. In the genealogy of the Saviour the generations are long, but by the parable, the children being little, the generations must also be small: for these forty-two are comprehended within the same limits as twenty-eight generations of the Seed. All the generations of the children rest under a curse from the Lord, and redemption from this curse is the work of the Lord, hence this solution of the parable identifies Elisha with the Seed, the Messiah.

It may be stated that the forty-two generations spoken of here are those given in the genealogy of Joseph, the husband of Mary, but with him the small generations cease when they join the main line in David, through

which the genealogy of the Messiah is traced. Therefore the limits of these forty-two generations are positively fixed. The two bears are emblematic of the times from Elisha back to David, and the future to the ascension of the Saviour.

Chapter iii. Jehoram, king of Israel, Jehoshaphat, king of Judah, and the king of Edom, in a war against the king of Moab, fetch a compass of seven days' journey, and come into a country where there is no water. The text states, "And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

"But Jehoshaphat said, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

"And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

"And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

"And Elisha said, *As* the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."

It is not probable that Jehoshaphat recognized in Elisha anything more than the prophet Elisha; yet that Elisha recognizes more in Jehoshaphat than the king of Judah seems manifest from what he says to the king of Israel: "Surely, were it not that I regard the presence of Jehoshaphat king of Judah, I would not look toward thee, nor see thee." Therefore the earthly grandeur of the monarchs had no influence upon Elisha: consequently his regard for the presence of Jehoshaphat must be from some other cause, and this seems to be that Elisha truly is the son of Jehoshaphat. Another conviction carried by his remark to the king of Israel is that he possessed an inherent power greater than any of the monarchs there assembled.

Chapter iv. Again the power of Elisha is shown in the following verses: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

"And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

"Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

"And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

"So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

"And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

"Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

By these verses it will be seen that Elisha told the woman what to do, and the oil from a single pot failed not until all the vessels which she had borrowed were full. Elisha appears to have wrought this by his own inherent power. In comparison with this must be taken the action of Moses in smiting the rock, in which he failed to sanctify the Lord. What was the consequence? Moses thereby was not permitted to enter into the land of Canaan, to cross the river Jordan. In connection with this it may be stated that Moses told the children of Israel that he was not permitted to cross into the promised land on their account, which he repeated to them on several occasions, to stamp, as it were, this fact upon them. Why should Moses seek to fix this impression so firmly upon them? It seems as though it was to bring out the acts of both Elijah and Elisha into greater prominence, thereby establishing their exalted characters.

Now, by the cruse of oil which failed not in the widow's house during the three years of famine, and by the pot of oil which seemed to multiply of itself, these two great characters will be indicated and known; and they are evidently those spoken of in another place, as follows: "What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

"And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

"Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth." (Zech. iv. 12, 13.)

Among the works of Elisha are the following. He raised from the dead the son of the Shunammitish woman, and restored him to his mother, in which he prays to the Lord. He also shows the power of the Lord in the cleansing of Naaman, the leper; but when Gehazi, his servant, takes presents from Naaman, Elisha rebukes him, and asks him, "*Is it* a time to receive money, to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?" This question shows that there is a great work going on; but does Gehazi know it? Probably

not: for he seems to think that worldly wealth and emolument are most desirable, but the question of Elisha makes oliveyards and vineyards of comparatively small value.

Elisha did many wonderful works: he made healthy the poisonous mess of pottage; he fed a hundred with a small quantity of food, and had some left over; he caused the iron axehead to swim; he told the king of Israel what was passing in the camp of the king of Syria; he led captive a host of the Syrians to the city of Samaria; he told the elders with whom he was sitting in his own house that the messenger of the king of Israel was coming, and also that the sound of his master's feet was behind him; he told the king of Israel during the siege, when an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver, that within twenty-four hours a measure of fine flour should be sold for a shekel, and two measures of barley for a shekel, in the gates of Samaria, which thing was fulfilled.

What was the object of all these great works? It seems as though it was to show the greatness of Elisha. It seems as though the Lord magnified Elisha to show that he was more than ordinary man, even as Elijah was magnified when he said, "If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty." Like unto Moses, both Elijah and Elisha did wonderful works, but, unlike Moses, it seems as though the power was vested within themselves, thus making a great distinction between them and Moses. The latter had no power within himself to perform the works which took place before Pharaoh and the children of Israel, and the sanctification of the Lord at the waters of Meribah seems to be taken to illustrate this fact; but the two Prophets come vested with great power within themselves, and this is indicative of Divine origin. The Father hath no man seen at any time, but in the mystery of godliness God was manifest in the flesh: therefore the other two Persons of the Trinity may have been manifest in the flesh according to the mystery thereof. The Sacred Writings seem full of records to this effect of the most convincing character. The works of Elisha witness for him that he is the Seed, and unto none other has such power been given. David also has given almost, if not quite, positive assurance that the Seed is the Lord.

There are other prophets contemporary with Elijah and Elisha, but what are they called when these two are present? They are called the sons of the prophets, the children of the prophets, which doubtless means that they are the sons, the children of the great Prophets, the same as all people are children of the great Prophets, and, in addition, it is to make a distinction between them.

It must not be supposed that Elisha did not magnify the Lord in the works which he performed, but they were done in such a manner as to show his Divine origin, even as they were done during his ministry. Moreover, by Deut. xviii. the people are commanded to hearken unto him.

The temptations which beset the Seed as Elisha are of the greatest magnitude: for the greater the power possessed by man, the greater is the tendency to do wrong one way or another. This is evidenced by the reply of Elijah when Elisha asked for a double portion of his spirit to fall upon him. It seems that if it was ever in the power of the adversary to tempt the Saviour with the kingdoms of the world and the glory of them, it must have been done at this time: for Elisha was greater than the kings around him, and he need only stretch forth his hand to grasp all the kingdoms of the world; but as he asked Gehazi, his servant, "*Is it a time to receive money, to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?*"

Chapter xiii. "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof."

The words addressed to Elisha by Joash are the same as those which Elisha addressed to Elijah when the latter ascended unto heaven. It seems as though these exclamations pointedly refer to these two great men to classify them as being of the same order.

And Elisha said unto Joash, "Take bow and arrows. And he took unto him bow and arrows.

"And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

"And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*."

In the figure above given, the arrow of the Lord's deliverance is expressive of the deliverance of the people from their enemies by the Seed. Elisha put his hands upon the king's hands after the latter had taken the bow; therefore the arrow shot by the king was the arrow of Elisha, which, taken in conjunction with what has gone before, is significant of redemption. The second arrow is the deliverance from Syria, and as the Syrians were smitten by the king of Israel, so shall come to pass the smiting of the adversaries in the great work; but this work will be complete, and not as imperfect as the smiting of the Syrians by Joash, king of Israel.

The greatness of Elisha cannot well be mistaken, for he stands far beyond all other prophets mentioned in the Scriptures.

"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

"And it came to pass, as they were burying a man, that, behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha:

and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

Here it is shown that in the death of Elisha others may live. If Elisha was not the Seed, from whence came this great power that the dead should come to life by merely touching his bones? Who was present on this occasion to sanctify the Lord, to magnify the Lord for the great work done? No one. What is the inference? The inference is, that this is emblematic of the arrow of the Lord's deliverance, which is the deliverance from death. Who, by the figure, delivers from death? It is Elisha. Who is Elisha? He is the Seed manifest in the flesh, and like man he dies and is buried. But is he dead? Not at all: for his very bones restore life, which shows that he is yet alive, but has changed his habitation: for the dead have no power.

In the death of Elisha it is shown that others may live, and if so, who can fix their number? They shall be as the sands of the sea for multitude, or as the stars of heaven, or as the dust of the earth. It is the working of the Lord's deliverance that is expressed by the figure, and by the figure Elisha is the Seed, the Messiah.

1 CHRONICLES.

CHAPTER XVII. "Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

"Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

"And it came to pass the same night, that the word of God came to Nathan, saying,

"Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in :

"For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle to *another*.

"Whersoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

"Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepecote, *even* from following the sheep, that thou shouldest be ruler over my people Israel :

"And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

"And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house.

"And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"He shall build me an house, and I will stablish his throne for ever.

"I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee :

"But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

"According to all these words, and according to all this vision, so did Nathan speak unto David."

In this version of the vision the positive assurance is given David that he shall not build a house for the Lord to dwell in, and the equally positive statement is given that the Lord has not dwelt in a house since the day Israel was brought up until the time of the vision ; but that the Lord had gone from tent to tent, and from *one* tabernacle to *another*.

The same intimation is given that the Lord had no need of a house of cedars during the days in which he walked with all Israel. And the same inference follows that the Lord walked in a tabernacle of flesh : for who could build a house for the Lord to dwell in ?

David was taken from the shepcote to be a ruler over Israel, and special protection was over and around him, and a name was given to him as was given unto the great men of the earth. This name is to the man David : for instruments and "weapons of war" must be raised up that the light may be made manifest.

After this comes the promise of a place of safety for the people Israel : which promise is comprehensive, taking in the magnitude of the inheritance, even from the beginning until the time judges were commanded to be over Israel and since. In this place of safety the children of wickedness, or, as may be said, "the workers of iniquity," shall molest them no more : for all their enemies shall be subdued.

The promise is also given in this version that the Lord will build David a house ; but this house evidently means the house of the Seed, who is really and truly the son of David according to the flesh, as Solomon or Nathan was of the flesh of David ; hence it clearly follows that a house established through the Seed shall be established forever, and the throne of his kingdom shall be established forever. The house of Solomon was weak and temporary, and has disappeared, but the house not made with hands shall endure forever. The vision which Nathan spoke to David calls for the actual presence of the Messiah in the flesh as a son of David, and the promises to him are the same as they were to the Messiah as the son of Abraham.

How can it be otherwise than that the Seed has gone from tent to tent, and from one tabernacle to another ? The harmony of the Scriptures absolutely requires it, and is there any good reason why it should be doubted ? None at all, but only the question of expediency may arise.

After the vision had been spoken unto David by the prophet Nathan, the text continues as follows : "And David the king came and sat before the Lord, and said, Who *am* I, O Lord God, and what *is* mine house, that thou has brought me hitherto ?

"And *yet* this was a small thing in thine eyes, O God ; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

"What can David *speake* more to thee for the honour of thy servant? for thou knowest thy servant.

"O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.

"O Lord, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

"And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

"For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

"Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be established forever, and do as thou hast said.

"Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

"For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

"And now, Lord, thou art God, and hast promised this goodness unto thy servant:

"Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and *it shall be* blessed for ever."

Owing to the existence of the veil, David speaks very guardedly, yet, at the same time, it is plain to be seen that great light has been shed upon him.

David says, "What can David *speake* more to thee for the honour of thy servant? for thou knowest thy servant." Of whom is David speaking? himself? It is scarcely probable that such is the case. Is it Solomon? No: for that would make Solomon greater than David, and there is no reason to imagine that he is any greater; the text says, "O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness," and by 2 Sam. vii. 21, it is stated, "For thy word's sake, and according to thine own heart, hast thou done all these great things;" therefore the servant is the Word, and the house to be established is the house of the Word, and the kingdom to be established forever is the kingdom of the Word: hence the Word is the Servant, and the Servant is the Seed, to whom the promises were made, and in whom all the families of the earth shall be blessed.

The greatness of this house has been revealed unto David, and his own house sinks into nothingness in comparison with it; therefore he prays that the house of the Seed may be established forever.

David said of this house, "Let it even be established, that thy name may be magnified for ever." Therefore in the establishment of this house the name of the Lord will be magnified forever. Has the history of the kings of Judah established anything whereby the name of the Lord shall be magnified forever? It has established nothing. Then it is not the house of the kings of Judah which is meant by the text. If it is not the house of the kings of Judah which is meant, then there can be but one other, which is of David, that can fill out the measure, and that is the house of the Word. In what way shall this house magnify the name of the Lord? It is through the working of the plan of redemption and in the overthrow of evil: for the Canaanite shall be driven out. In this will the name of the Lord be magnified forever: for then the God of Israel shall be the Lord of hosts and Lord of all the nations whom he went to redeem to be his own people from the river of Egypt, even to the river, the great river Euphrates.

The promise to David is the promise to Abraham: it is unchanged, for the Lord changes not. The plan was laid down from the beginning and will be carried out; the promises will be fulfilled: the house will be established. As progress is made greater light is shed, and a manifest plan brought to view: as the vail is lifted, so the magnitude of the work is comprehended. In the overthrow of evil, what great nations are to be driven out from before the redeemed? This part of the work is seen of angels, because it involves forces of which man has no proper conception.

Chapter xxi. "For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at Gibeon."

This record shows the existence of the same tabernacle of the Lord from the time of Moses; yet the Lord had gone from tent to tent and "from one tabernacle to another," which indicates that the Seed, in his mission, does change his habitation, and that his habitation is not of cedar. If this was not the case, why should more than one tabernacle or more than one tent be mentioned? Especially when the one built by Moses was in every particular after the patterns showed him in the mount? In answer to this the same conclusion is reached, that the Seed had an existence and dwelt in a tabernacle of flesh; and in these tabernacles suffered all manner of temptations and privations, and thus took upon himself the iniquities of those whom he redeemed.

Chapter xxii. "And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God:

"But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

"Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

"He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

"Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee."

It does not follow that this charge of David to Solomon is altogether a consequent of the vision communicated to him by the prophet Nathan: for before that vision David thought to build a house to the Lord, that is, for the ark of God to rest in, and such a house Solomon is now charged by his father to build. The vision, however, revealed to David the presence and work of the Seed, the Messiah. The temple of Solomon is a magnificent structure for the Lord to put his name therein; but it is not the house of the vision.

In the nineteenth verse of this chapter it is stated, "Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." The temple, therefore, is to be built unto the name of the Lord, and not as a dwelling-place of the Lord.

Chapter xxviii. "Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

"But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

"Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah *to be* the ruler;" thus through Judah, in whom the Seed was called, David is chosen to be king over Israel forever; "and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

"And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

"And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

"Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

"Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments

of the Lord your God : that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever."

In this David states that he was chosen by the Lord God of Israel before all the house of his father to be king over Israel forever ; which evidently relates to his anointment as king by the prophet Samuel, at which time it was said, "That the Spirit of the Lord came upon David from that time forward."

The path of the Seed was traced from Abraham to Judah, and now David fills out the required links from Judah to Solomon : for the text states, "He hath chosen Judah *to be* the ruler ;" and of Judah, Moses says in his blessing (Deut. xxxiii. 7), "Hear, Lord, the voice of Judah, and bring him unto his people : let his hands be sufficient for him ; and be thou an help *to him* from his enemies." The Seed, therefore, is apostrophized as Judah ; and through the house of Judah, of which is the house of David, the genealogy of the Seed is to be traced even to Solomon, and Solomon is chosen to sit upon the throne of the kingdom of the Lord over Israel. The throne, then, upon which Solomon sits is the throne of the kingdom of the Lord, and this is the throne which shall be established forever. It is the throne of the Seed, which, by the xxix. chapter, is called the throne of the Lord, as follows : "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered ; and all Israel obeyed him ;" from which it is evident that the throne of David and the throne of Solomon is one and the same with the throne of the Lord, and it shall be established forever.

Chapter xxix. David, in a prayer of thanksgiving at the offerings of the people for the building of the temple, says, "Now therefore, our God, we thank thee, and praise thy glorious name.

"But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort ? for all things *come* of thee, and of thine own have we given thee.

"For we *are* strangers before thee, and sojourners, as *were* all our fathers : our days on the earth *are* as a shadow, and *there is* none abiding."

In this prayer David acknowledges the weakness of his earthly house, and states that there is none abiding, and that they are strangers and sojourners, as were their fathers. Why does David make this acknowledgment, when he is in the very heart of the promised land ? When he is a king, seated upon a throne, surrounded by wealth and power ? Kings were promised in the days of Abraham, and it was then considered a great promise. The thought cannot be entertained that David undervalues the worldly advantages of which he is possessed, especially in his prayer to the Giver of all these things : therefore it must be that the promised land is not the land over which he bears rule. What, then, is the land ? It is the great land promised the Seed, and of which the Seed is king, and over which is set his throne. This land, then, is not an earthly land or kingdom, but it is the great heritage wherein dwelleth the hosts of Israel from "the river of Egypt even to the uttermost sea."

2 CHRONICLES.

CHAPTER I. "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

"And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

"Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

"Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great*?"

According to the vision, it was revealed unto David that the house of the Word should be established forever. The magnitude of the promise to David has already been shown, and of this promise Solomon prays unto the Lord that it may be established. That this promise takes in and embodies the inheritance is evident from the words of Solomon, which show the great numerical strength of it. He does not speak of the extent of the countries of which it is composed: for, comparatively, the land over which he rules is small, and how, then, can the inhabitants of a small piece of ground be compared to the dust of the earth for multitude? The language of the text is figurative, yet it covers the promises to Abraham and Isaac, and to Jacob. From whence come these numbers? They are the people brought up out of Egypt by Moses when all the hosts of the Lord came out. They are the Lord's people, the Lord's portion, the people of the kingdom of the Lord, upon whose throne Solomon sits.

Chapter ix. The queen of Sheba, in addressing Solomon, said, "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice."

These words of the queen of Sheba become remarkable in their bearing upon the identity of the throne of Solomon with the throne of the Lord. It is evident that she was filled with the knowledge that the throne of the Lord would be established forever, and that in the workings for this establishment Solomon was raised up as a special instrument, and was seated upon this throne to do judgment and justice. After the work of redemp-

tion had once commenced, the instruments required in the work must of necessity be raised up, which is clearly intimated in the remark of the queen, "Because thy God loved Israel, to establish them for ever, therefore made he thee king over them." Consequently Solomon was not made king for his own righteousness, nor seated upon the throne for his own goodness. He is seated on the throne in accordance with the plan of redemption, and through him it becomes evident that redemption is in progress.

JOB.

CHAPTER I. In the first verse of this chapter the record stands that Job was a perfect and an upright man. The record continues, and states that there were born unto him seven sons and three daughters: also that among his substance there were five hundred yoke of oxen. The latter item leads to the conclusion that Job was a tiller of the soil, and made agriculture his vocation rather than the raising of flocks and herds. It may have been, however, that the oxen of Job, one thousand in number, were used in other ways than those following from agriculture: for the oxen being trained as draught cattle may have been utilized in the construction of large buildings and works of art generally as bearers and drawers of burdens.

The time in which Job lived does not appear to be given, but that it was before the deluge seems more than probable: for in the sixth verse it is said, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

The sons of God as a class are spoken of in Genesis, vi. chapter, but they were all swept away in the flood, and, therefore, if Job was contemporary with them, he also must have lived before the flood. The question now arises, How long before the flood was Job's day? In the above verse reference is made only to the sons of God, and consequently it is inferred that they alone are the inhabitants of the earth. Is there anything in the text which leads to the supposition that Abraham was there, or Isaac, or Jacob, or Noah, or Enoch, or Seth? Were any of these called the sons of God? No: there seems to be no evidence of it. The sons of God at this time are pre-eminently the inhabitants of the earth, and, according to previous statements, are of the creation immediately preceding that of our Adam: therefore Job belongs to that age or creation.

The text continues in the seventh verse, "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."

It is not probable that he is manifest unto the sons of God any more than the Lord, who is also present, is manifest to them. The occasion which brings these people together to present themselves before the Lord is, probably, one in which they offer their sacrifices and burnt-offerings: for in the rulings and interpretations of sacrifices and burnt-offerings in the case of the children of Israel, they carry with them the promise that the sins, for which such sacrifices were made, shall be forgiven, and upon this

promise rests their faith. It is stated in the fifth verse that Job offered burnt-offerings for his children: for he said, "It may be that my sons have sinned, and cursed God in their hearts." So that sacrifice becomes one of the most important rites with which to come before the Lord; hence one object in the sons of God presenting themselves before the Lord is made manifest. That sin exists among these people is shown by Job's remark, "It may be that my sons have sinned:" consequently the business of Satan among the people is not hidden.

In the eighth verse it is stated, "And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

This question makes Job contemporary with the sons of God, and therefore he must have been of them and existed before our Adam. If he had existed after Adam, why was not his genealogy given? It seems that it was to class him with the generation to which he belonged, and thereby throw light on that portion of the great land.

The confidence with which Satan goes to and fro in the earth implies a great degree of satisfaction at his success in the establishment of his kingdom, and the greatness of his own power. According to the interpretations of these pages, he has caused the fall of two creations of men, and is now apparently as successful with the third: for the sons of God became very wicked, and were eventually swept away in the flood. This was but a seeming triumph for Satan and his adherents: for by a great and grand law the iniquity of all these people was transmitted from generation to generation until the penalties of such transgressions were paid, and the transgressors set free from their debts.

Chapter viii. "For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

"(For we *are but of* yesterday, and know nothing, because our days upon earth *are a shadow.*)"

What is this former age to which Bildad refers? If these words had been addressed to Methuselah, to whom would he have looked for information? Why, as a matter of course, to Adam, inasmuch as Adam lived several hundred years after he, Methuselah, was born. Adam, who under the ordinary construction of history is the first man, would scarcely have been considered a former age by Methuselah, when both were living at the same time: and therefore what will be done for the fathers of this former age whom Bildad tells Job to search out? They cannot be found in Adam's race; the time from Adam to the flood, owing to the longevity of the people, is altogether too short to admit of the existence of three consecutive ages, even had Job lived at the time of Methuselah. Methuselah might be considered one age and Adam another age, but this does not cover the required ground: there is still a beyond. If it be said that Job lived this side

of the flood, where are to be found the sons of God? No, it is evident there is a beyond, a former age, and what is it? The answer is in accordance with what has gone before, and embodies the substance that Job lived in the age of the sons of God, or the Gihonic age. The former age, therefore, was the Hiddekelic age, and their fathers was the age preceding them, or the Euphratic age.

Here, then, are the three grand creations preceding our Adam: the history of which to a certain extent is handed down, but, like all ancient history, requires great searching out. Bildad speaks of their own creation as but of yesterday, thus showing the youth of their generation when compared with the total existence of man.

Chapter x. "*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* the light *is* as darkness."

Is not this the land which Abraham walked through when he was commanded to walk through the length and breadth of it? Is not this the land he visited when the horror of great darkness fell upon him? Before redemption this land was a land of darkness: it was sealed with a great seal, and is undoubtedly part of the great land which shall be redeemed. The name of Job will be raised from the midst of it, and he shall not be cut off from among his brethren. The iniquity of this land will be assumed. Job saying (xiv. 16, 17), "For now thou numberest my steps: dost thou not watch over my sin?"

"My transgression *is* sealed up in a bag, and thou sewest up mine iniquity," which is in accordance with the great law governing the same.

Chapter xv. "What knowest thou, that we know not? *what* understandest thou, which *is* not in us?"

"With us *are* both the gray-headed and very aged men, much elder than thy father."

Here again three classes of men are spoken of by Eliphaz the Temanite. To whom do they refer? Of whom is Eliphaz speaking when he refers to Job's father? He cannot mean Job's immediate progenitor: for that would bring the knowledge and wisdom of Job within too small limits; the father of Job, therefore, obviously is intended to represent the first man of the race to which Job belonged, and by the expression Eliphaz is willing to give Job all the knowledge and experience of his generation, but he takes to himself and his companions all this and the accumulated wisdom of the two preceding generations, in that he says, "With us *are* both the gray-headed and very aged men." By the figure of the three men, viz., the father of

Job, the gray-headed man, and the very aged man, the three ages seem to be typified: for the expression leads to the conviction that the life of one was nearly spent when that of another commenced, or where would be the force of the remarks? The longevity of the people must be taken into consideration, and when this is done the very aged man must have lived before Adam: for two men, Methuselah and Adam, more than cover the period from the flood to the creation of Adam.

If the very aged man lived before Adam, by the limited construction arising from the longevity of two men, the antiquity of man must be admitted by the remark of Eliphaz; and if the antiquity of man be admitted, then by the remarks it is in harmony for the three classes of men to represent the three ages of man.

It must be borne in mind that only by figure are these creations or ages represented, and also that Job lived in the third age, consequently in all retrospective history but these three ages are likely to be introduced. The remarks of Eliphaz, and also those of Bildad, serve to identify Job with the Gihonic, or third race of men. The remarks of Eliphaz further indicate that a knowledge of the different ages is not lost, but that their history has been preserved to a greater or less extent. The children of Israel without doubt possessed traditions in relation to the existence of the race of giants, and the text of the Scriptures confirms it. Moses, however, by Divine revelation gave a brief history of the gigantic nations which existed in old time.

Chapter xxxi. "If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

"Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?"

In this Job uses the name of Adam; but it is not clear that only one Adam was created: for it is stated in Gen. v. 2, "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." And by Gen. i. 28, it is stated the male and female created were commanded "to replenish the earth." How is it possible for a new creation to replenish the earth unless a previous creation had been swept away? It is a natural construction from the texts that the first of each creation were simply called Adam in the day they were created, which was the sixth day.

In the day the male and female were created their name was called Adam, but in the present or last creation the man was called Adam before the woman was formed from the rib. The construction is almost unavoidable that Adam was a general name given to each of the creations: for they were all conformed to the same image.

Chapter xxxviii. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy."

Here it is stated that all the sons of God shouted for joy. Are these identical with those mentioned in the first chapter of this book? It seems scarcely probable that they are the same, for they existed when the corner-stone of the earth was laid; and if so, they must have had knowledge to that effect. If they possessed this knowledge, and were the same as those which presented themselves before the Lord in Job's day, why should not Job be able to answer the Lord's question: for who was wiser than Job?

Satan had been going to and fro in the earth, and walking up and down in it, and he came with the sons of God when they presented themselves before the Lord; therefore the natural inference is that the sons of God were on the earth also; and if so, Job must have been among them; in all probability he was one of them, and as such was possessed of equal knowledge with them. But Job was not able to answer the Lord; therefore it follows that the sons of God which shouted for joy when the morning stars sang together are not the same as the sons of God which presented themselves before the Lord, and which are spoken of in the first chapter of this book.

The sons of God referred to in the vi. chapter of Genesis seem, beyond all doubt or question, different from those which shouted for joy when the corner-stone of the earth was laid: for they were of the earth; they were flesh and blood; and their traditions and history were handed down, which marked them as being giants. These huge beings were re-developed after the flood as giants, and possessed distinctive characteristics, which clearly stamped them as belonging to a great and independent creation of men. The sons of God which shouted for joy are a portion of the heavenly host that rejoiced when the corner-stone of the earth was laid; which event took place long before man was created, long before Job's day and the day of the sons of God who were contemporary with Job. Why did the sons of God shout for joy? It was because of a great work inaugurated.

Much of this work is hidden under the vail, but the wisdom of the vail will shine forth with increased brilliancy when it is taken away: for in the plan of redemption none were permitted to read the mind of the Master which guided the work; and at no time can anything be read except it be revealed: for the secret things belong to God, as Moses has declared. But the great beauty and glory of redemption will at some time be clearly revealed, and then it will belong to man forever.

The character of Satan, as shown in the book of Job, is one of cruelty

and oppression. He afflicted Job without any cause, and without hesitation attacked the just and upright, thus making aggression upon a kingdom which was not his own. With this revelation of the character of the Adversary, the afflictions accompanying the plan of redemption can be more clearly traced to their source.

Chapter xxxiv. Was Satan satisfied with the trials of Job, as far as they are recorded? No: for it is said by Elihu, "*My desire is that Job may be tried unto the end because of his answers for wicked men.*" Who was Elihu? He was one of evil nature according to his own desire: for he had no pity for Job in his sufferings, but wished him to be tried still further.

None appeared to reply to his remarks; but the Lord said, "Who is this that darkeneth counsel by words without knowledge?" Elihu seems to represent the great power of evil, and now he demands the life of the just and upright; he demands his blood. This, however, was not granted him in the person of Job. The trial was made in a later day, and one did come, and suffer, and die; but, as typified by the death of Samson, his enemies died with him. They fell into their own snare; the proud one was made low and poor, even as Lamech, the seventh from Adam, who exclaimed, "I have slain a man to my wounding, and a young man to my hurt."

PSALMS.

THE will and power of the Adversary were shown in the book of Job, and this Adversary with his great army of adherents are to be overthrown. The creation of man seems to be one of the chief agencies for the accomplishment of this purpose; not that man performs the work involved, but through the existence of man those who do the work have a manifest field in which, and through which, much of the work is accomplished. It has been stated already that the redemption of man is the secondary object in the great work, and that if man were entirely swept away and lost in oblivion, whilst evil was overthrown, the success of the battle would be of the grandest character. Future creations would be forever free from temptation and suffering, and an eternal brotherhood would exist in which would be found no guile. But in the plan for the overthrow of evil the redemption of man was provided for, and he will not be lost in oblivion.

The great plan is wonderful: it is complete in all its details; from the foundation of the world it must have been laid down: for every feature harmonizes. No margin is left for contingencies or exigencies: the work has progressed without deviation, and will do so unto the end of the struggle.

It is no wonder the morning stars sang together and the sons of God shouted for joy when the foundations of the earth were laid: for they undoubtedly were invested, to a certain degree, with a knowledge of the wonderful work then inaugurated.

It may be asked why so much evil and suffering was brought upon the people by the Lord? but the answer is plain and simple enough: the Lord takes away his protection from the transgressor, and the evil one immediately steps in with his kingdom. He has an emissary at every unguarded loophole, and fails not to take advantage of it.

Is it thought possible that he would have any pity? Where was his pity for Job? Did he not persecute him to the very last, and even then desired that he might be tried to the end? His trial of Job was to the very verge of Job's life, and his life was what he finally demanded. His kingdom is not one of pity, it is one of hardness. The Lord took his protection from the children of Israel time and again on account of their excessive transgressions, and they were slain in battle, smitten by famine, wasted by pestilence, carried into captivity, and evil entreated on all sides. The Lord does not love suffering, and he does not inflict it. It is the off-

spring of evil, and belongs to that kingdom. Abraham was assured to a certainty that his Seed should be evil entreated four hundred years; and does it seem possible that the Lord would evil entreat himself for such a length of time? Wherein could he find pleasure in so doing? It seems perfectly clear that suffering and evil entreating are not of the Lord, or he never would have come into the world to abolish them; and, again, it is manifest that things in which he takes pleasure them he seeks to establish forever.

The growth and apparent establishment of evil is permitted that the iniquity of the Amorites may be full. The workers of iniquity will fill up their measure, and the destruction which shall fall upon their heads is of their own begetting. The character of the Almighty must suffer no blemish in any of its attributes: hence in the "long-suffering" the attribute of mercy is satisfied. There can be but little doubt that every opportunity is offered to the workers of iniquity for escape, even up to the eleventh hour, but how many of them, if any, embrace the opportunity, apparently, is not given us to know.

The existence of the struggle for the overthrow of evil; the workings of the plan of redemption; the actual presence of the Seed in the work, and the presence of the Adversary with his army of adherents, admits of little question.

The antiquity of man may be considered as established: for further investigation will only confirm and strengthen the position.

The threefold character of the Most High, according to the Sacred Writings, admits of no question. These three separate Persons combine into the one Supreme Infinite Majesty: and yet each is perfect as a Person. This recapitulation is considered proper at this time that the reading of the Psalms, according to the interpretations of these pages, may be clearly and intelligently rendered. Attention is also called to the last words of David (2 Sam. xxiii. 1-7), as follows: "Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

"The Spirit of the Lord spake by me, and his word *was* in my tongue.

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

"And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

"Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

"But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

"But the man *that* shall touch them must be fenced with iron and the

staff of a spear; and they shall be utterly burned with fire in the *same* place."

David would scarcely call himself the "anointed of the God of Jacob," and still less is it probable that he would call himself "the sweet psalmist of Israel." No, he speaks of another, his dying record is of another, and that one is the sweet psalmist of Israel; that one is the Seed: for David also calls him "David the son of Jesse."

The great importance of raising up Saul as an enemy to David now becomes manifest: for their history, David's and Saul's, becomes, as it were, a portion of the vail which enshrouds the history of the Seed.

The Seed, or the Psalmist of Israel, opens out to view a portion of his own life, wherein he suffered and was tempted as all are tempted. The hand of the Adversary was hard upon him, and his trial was to the very end. The history of David and Saul is written in the books of Samuel, and of the Kings, and of the Chronicles, but the book of the Psalms seems beyond doubt the history of the Seed, the Messiah. It must be carefully kept in mind that the Spirit of the Lord spake by David, and that his word was in his tongue.

Psalm ii. "Yet have I set my king upon my holy hill of Zion.

"I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.

"Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession."

In the first part of this selection the king is set upon the holy hill Zion. The Seed has entered upon his mission, and wherever he may be Mount Zion is his dwelling-place, the base of which extends from the beginning to the end of his mission.

The decree has gone forth from the Lord, "Thou *art* my Son," and to him was given the heathen, and the uttermost parts of the earth *for* a possession. Who is the Son? Is he not the Seed? Undoubtedly: for unto the Seed was promised the land, and in him shall all the families of the earth be blessed. Could Abraham see the limits of this land? or could Moses from the top of Pisgah see the limits thereof? No: for even as it is here stated the possession extended to the uttermost parts of the earth. The Lord would not give the same land unto two or more persons, therefore by the magnitude of the gift but one can be meant, and that one is the Seed, from which it follows that the Seed is the Son.

The Seed is possessor of heaven and earth, and he is the one whom Melchizedek blessed when Abram returned from the slaughter of the kings. The possessor of heaven and earth is neither Abraham, nor Isaac, nor Jacob; and the throne which shall be established forever is the throne of the Lord, and not that of David or Solomon.

The promises have been made manifest through all these, but now the

promise is made to the Son, and he it is through whom all the families of the earth shall be blessed.

Of the enemies of the Son it is said in the ninth verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel;" the same thing being expressed by Melchizedek where he says (Gen. xiv. 20), "And blessed be the most high God, which hath delivered thine enemies into thy hand." It is no wonder that kings and mighty men have cause to tremble.

In reviewing the wording of the text, can it be possible to class such phraseology as the following: "The Lord hath said unto me, Thou *art* my Son; this day have I begotten thee," as belonging to the future? No: the future is not called for, but the whole history of the past calls for this to be of the past, at least as far back as the day Melchizedek blessed Abram, as far back as the time when the Seed first made his advent: but the time here specified or rather intimated, without much doubt, is prior to the creation of the first man, when the Son was set upon the holy hill Zion. In that day he was called possessor of heaven and earth, and if so, the heathen must have been given to him for an inheritance, and the uttermost parts of the earth for a possession.

Here in the ii. Psalm the chords are in perfect harmony with those of Genesis, and without doubt the harmony will be complete unto the end: for the great plans will be unchanged.

Psalm iii. "Lord, how are they increased that trouble me! many *are* they that rise up against me.

"Many *there be* which say of my soul, *There is* no help for him in God. Selah."

The Seed having entered upon his mission as the Redeemer is beset by many enemies. These are the forces of the Adversary which sought to overwhelm Job, and they must not be lost to sight when the vail is held up. Here the vail is shown in David fleeing from Absalom, his son; but Absalom and his adherents are not the enemies spoken of in the text, neither is David the one who is afflicted, but it is the Seed who is compassed on all sides. His enemies say there is no help for him in God, and undoubtedly they persecute him the more, thus hoping to make him fall.

The Son came as the Seed of Abraham, and as such came as man, therefore he is just as subject to grief and pain as are all mankind; but his strength comes of the Lord, therefore he cries unto the Lord in his affliction and is heard.

That the Lord will hear those who call upon him has frequently been shown in the case of the children of Israel: for they were delivered from their enemies time after time, when all their own efforts had failed. This great truth is shown in the eighth verse, where it is stated, "*Salvation belongeth* unto the Lord."

One of the objects of the Son in taking upon himself the form of man is that the iniquity of the people may fall upon him in accordance with the law of iniquity, but it does not follow that the suffering which came upon him after he became flesh and blood was a necessary part of the plan of the redemption of man: for by the natural working of the law he need not suffer more than ordinary man suffers, and some men are blessed during a lifetime. Then, why does he suffer? It is that the iniquity of the Amorites may be full. They, in their blindness, thought to make the Seed fall even as all other men fell, but their temptations and persecutions failed of their purpose. Had they succeeded, then their power would have been established forever; hence no device was left untried whereby a single item might turn in their favor.

Now that the Messiah has entered upon his mission as man to redeem the people, he is to suffer persecution more than fell to the lot of any man.

The creation of the human races brought with it the existence of governing laws, and through a mistaken interpretation of these laws the hosts of evil wrought a great snare for others, which they set for others, but they were taken in it themselves. It is not to be supposed they would have induced the fall of man had they known that their own downfall was involved in it, but in their persecutions of the human races, and especially in those of the Son of man, the measure of their iniquity was filled up, and they came under the rulings of the covenants which the Lord made (Deut. xxix.) with "your captains of your tribes, your elders, and your officers, *with* all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water."

"Neither with you only do I make this covenant and this oath; but with *him* that standeth here with us this day before the Lord our God, and also with *him* that is not here with us this day: lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

The second "lest" here mentioned brings forward the root that beareth gall and wormwood. Now where can this root be found but in the kingdom of evil? They all come under the blessings or the curses that are written in this book. The root that beareth gall and wormwood has evidently cast aside all affiliation with the covenant of the Lord, and hence his kingdom is at enmity with the kingdom of the Lord.

Psalm iv. In this psalm it is stated, "O, ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah."

This is addressed to those which persecute the Seed, and is in answer to the prayer of the Seed, where he prays unto God for mercy. It is further stated to those which turn the glory of the Lord into shame, "Know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him."

Psalm v. In this psalm the Seed prays to the king, to his God, and gives a record that God hath no pleasure in wickedness, and that evil dwells not with God. The evil, then, must come from another source; and whence is that source? It is from the Adversary and his kingdom; they are his enemies. What is their character? Here is the description: "For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue." These are the "workers of iniquity," the enemies with whom the Seed has to contend. He says, "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee." These enemies must be kept in sight; for simple history is not the object of inspiration. The great battle going on is for the overthrow of evil, and those who persecute the Seed are the adherents of the enemy. Under the veil of the history of David is hidden the history of the Seed, the Messiah, the faithful witness. David and Saul, Absalom and Jonathan, may be "weapons of war," but they are not the principals.

Psalm vi. In this psalm the Seed in his sickness calls upon the Lord for mercy; he prays to be healed, for his bones are vexed. Who can tell of his sufferings? for he says, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies." This calls to mind the wearisome nights spent by Job when he was persecuted nigh unto death; and truly the Seed will be as strongly tempted in his sickness as Job was in his. The enemies are the same; this the Seed recognizes, for he says, "Depart from me, all ye workers of iniquity; for the Lord hath heard ~~the~~ voice of my weeping."

Psalm vii. In this the Seed prays to be delivered from those persecuting him, lest his Adversary tear his soul in pieces while there is none to deliver. He says, "If there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; let the enemy persecute my soul and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah." Here the Seed calls for the strictest search into all his

doings. Could David have invited such close investigation of his actions? Solomon bears record that "there is no man that sinneth not." If such is the case, then it is not David who prays, but it is the Seed: for David did acknowledge his infirmities. The Seed prays that the just may be established, and the wickedness of the wicked come to an end. In speaking of his Adversary, he says, "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch *which* he made." In this the fall of his Adversary is depicted.

Psalm viii. "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."

In this is shown that the power of the Lord is in himself: for he ordains strength upon whomsoever he will to accomplish his purposes. The weakest instruments through him become sufficiently powerful to still the enemy. When strength is made manifest through weakness, it admits of no question or argument: the fact stands, and is proof within itself.

Through man great strength has been made manifest. That man is weak, the record of Solomon, cited above, plainly shows; yet one came in the form of man, and through him is stilled the enemy and avenger.

Psalm ix. In this psalm the Seed praises the Lord and rejoices in him and says, "I will shew forth all thy marvellous works." The overthrow of evil is then brought to view: the enemies are turned back and fallen; the heathen are rebuked; the wicked are destroyed; their names are put out for ever and ever. When they are put out they never can return. The Seed exclaims, "O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them." Thus the overthrow of evil will be complete; the great city, Jerusalem, is the last city which shall be destroyed; the city of the present is the last city which shall be destroyed: for with it destructions are come to a perpetual end, and evil shall be entirely overthrown, but the Lord shall endure forever. "The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken."

The psalm says, "Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings." The Lord dwells in Zion, and his work is going on. Who can doubt it? The command is given, "Declare among the people his doings." Whose doings? The king who was set on the holy hill Zion, to whom the heathen was given for an inheritance, and the uttermost parts of the earth for a possession. As the Canaanite, and the Amorite, and the Hittite were driven out of the promised land, so shall the enemy and his adherents be driven out from before the Seed and the inheritance redeemed. The Seed, the Son, the King, the Lord, he is the one to

whom the inheritance is given. He is the Redeemer, and his doings shall be declared. What are the doings to be declared? See 2 Sam. vii. 23: "And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?"

The redemption of all these people are among the doings to be declared; but the depth of the struggle to accomplish this can no man declare. How can it be possible to doubt that the Seed is actually engaged in the work of redemption? The command is given to declare his doings, and work is specified as having been done, and in this work he is called God. "Whom God went to redeem for a people to himself." By the viii. Psalm it is said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet."

This is a record that the Son of man is in existence: the text stating, "For thou hast made him a little lower than the angels." How is it to be known that the Son of man is the Seed? It is known by the magnitude of the gift, the text bearing this record: "Thou hast put all *things* under his feet," and also, "Thou madest him to have dominion over the works of thy hands." How is it possible for the Son of God to become the Son of man except he take upon himself flesh and blood? Is it to be explained away on the grounds that nothing is impossible with God? or, is it really in accord with the revelation of Paul, the apostle of Jesus Christ, and which is borne out by the Scriptures of the prophets, that the Son of man first came in the days of Abraham? There seems but little doubt that such is the case, and the vitality of the Scriptures calls for the advent of the Messiah in the days of Abraham according to text and chronology.

Psalm x. The character of the wicked one is still further traced out and the work of his hands disclosed. He seeks the destruction of all who come within his reach: rich and poor, weak and strong. That he imagines his kingdom as being successfully established is shown: for by the sixth verse, "He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity." It is this kingdom which persecutes all, and in the train of which is found all evil and suffering. It is this kingdom which is to be overthrown, and this overthrow is the great, grand object of the work of the Messiah: man having been predestinated and called according to this purpose.

"The Lord *is* King for ever and ever: the heathen are perished out of his land." In this verse the Lord is King, and the King is the Seed, and

the Seed is the Son, and unto him was given the heathen and the land. The promise was given in the garden of Eden that the seed of woman should bruise the serpent's head. The Seed came, and was called the seed of Abraham, then the seed of Isaac, then the seed of Jacob. He was manifest in the flesh, although his bodily presence was unrecognized by man. His Divine character, however, was brought to view, and the object of his mission disclosed; which mission has been in progress from the first pages of Sacred History. Now in this psalm he is called the Lord, the King. This title has been gradually reached after the lapse of thousands of years, yet the records of the various writers failed to show any discrepancy in the plans of the great work. That the Seed of Abraham was present in the flesh, and was of divine origin, has been expressed by type and figure many times, but the growth of this knowledge into a certainty is slow yet sure. The veil existed in all its strength in these days, but in the latter day it was partially taken away.

Psalm xi. In this psalm the Seed puts his trust in the Lord. What is meant when it is said unto him, "Flee *as* a bird to your mountain?" Is not this the advice of the unfriendly? Undoubtedly, for he will not flee; he perceives the wickedness of their intentions, "For, lo," he says, "the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." Had he fled at their suggestion he would have sapped the foundations of his work, and he says, "If the foundations be destroyed, what can the righteous do?" No: he stands to the task though "the archers have sorely grieved him, and shot at him, and hated him." "In the Lord," he says, "I put my trust."

Psalm xii. In this psalm it is said, "The Lord shall cut off all flattering lips, *and* the tongue that speaketh proud things:

"Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?"

The Seed has passed through much sickness and suffering, but here is another species of temptation, that of flattering lips. The workers of iniquity say, "With our tongue shall we prevail." How smoothly comes in the words, "Flee *as* a bird to your mountain" to one who is heavily burdened and who would fain lie down and rest! Truly, they thought with their tongue to prevail, but their purpose failed: for the Lord in answer to his prayer said, "I will set *him* in safety *from him* that puffeth at him."

Psalm xiii. The persistence of the Adversary in his trials and temptations toward the Seed are still further shown in this psalm. The Seed, filled with sorrow, calls on the Lord God for help lest the enemy say, "I have prevailed against him." Is this trial of the Seed only of short duration? No: it has been in existence from the days of Abraham, and it will continue until the sceptre departs from Judah and Shiloh come.

Psalm xiv. The fallen state of the people is spoken of in this psalm. It is asked, "Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord." The absence of all conscience on the part of the workers of iniquity is shown here, and they eat up the Lord's people without the least compunctions thereof. Is it any wonder that the exclamation is made, "Oh that the salvation of Israel *were* come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad"? Mount Zion is the embodiment of the great plans, and therefore is the dwelling-place of the Seed during his great work. When he comes out of it, the salvation of Israel will come out also: for the plan of salvation is laid in Mount Zion.

Psalm xv. This psalm contains a description of a dweller in Mount Zion, as follows:

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

"*He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

"In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not.

"*He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved." This is the character of the Seed, and the Seed it is which dwells in the holy hill Zion.

Psalm xvi. "I have set the Lord always before me: because *he is* at my right hand, I shall not be moved.

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life."

This psalm contains the record that the Seed is in the flesh; which record is given in his own words, as follows: "My flesh also shall rest in hope." Does this flesh only refer to the body he shall possess hundreds of years later? or is he truly in the flesh at the time the words are spoken? That he is in the flesh at the time the words are spoken is made manifest in the seventh verse, where he says, "My reins also instruct me in the night seasons." Thus he speaks of himself as being in the flesh. Can it be considered that it is the man David who speaks? Does David call himself the "sweet psalmist of Israel"? Does he not distinctly say in his last words, "The Spirit of God spake by me, and his word *was* on my tongue"? Would David have confidence enough in himself to say in substance, be-

cause the Lord was at his right hand, he should never be moved? Would David be likely to say, "The Lord *is* the portion of mine inheritance and of my cup"? Did David claim especially to have "a goodly heritage"?

The history of David is altogether too weak to fill up the measure of the Psalms, and therefore another must be sought who can fill their measure. This one is found in the Seed, the Messiah, and only by his labors, trials, tribulations, can their measures be filled.

It is the Messiah who is praying in this psalm, and with his great faith he says, "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life." This is expressive of his faith in the successful termination of his labors, and also of his faith in the protection of the Lord to whom he prays.

The threefold character of the Most High must be kept in sight continually; the work cannot go on without the Three: for without them was nothing made that was made.

God is God, whether as the Power which conceives, or the Power which signifies assent, or the Power which acts or performs. These three Powers are absolutely necessary for the accomplishment of any work, and these three Powers can invest themselves and make themselves visible and manifest in any form of matter which it is their will to create, whether as the One Infinite Majesty, or separately as the three Persons of the Trinity.

Psalm xvii. The rigorous trial of the Seed is shown where he says, "I am purposed *that* my mouth shall not transgress." Here the Adversary, under all species of temptation, is waiting and watching for a single word of transgression. Could David have said, "Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing"? Did David ever say of Saul, "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, *which is* thy sword"? No: it is the Seed who speaks this of the Adversary and his adherents, the workers of iniquity, of whom he further says, "They are inclosed in their own fat: with their mouth they speak proudly.

"They have now compassed us in our steps: they have set their eyes bowing down to the earth;

"Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places."

The great test is extremely wonderful: it is marvellous in the extreme. Who can ever sing the song of the Seed, the song of the Son, the song of the King?

Concerning the works of men: "By the word of thy lips have I kept *me from* the paths of the destroyer." In this he acknowledges that his strength comes from God.

Psalm xviii. In this psalm the fearful character of the great trial is still further manifested. The strongest language is used to express its depth. The Seed says, "The sorrows of death 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.*"

The psalm also seems to shadow out the land of darkness spoken of by Job; the land which had to be redeemed; the land which was given to the seed of Abraham; the land which was promised to the seed of Isaac and of Jacob. The vision of Jacob at Luz seemed to betoken a visit to this land; and that it was fraught with difficulty and suffering is evident from what is said in Gen. xxviii. 15, "And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of."

This land is the land of the past; it is the distant end of the ladder. This land of darkness seems to be expressed by the psalm where it is said, "He bowed the heavens also, and came down: the darkness *was* under his feet.

"And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

"He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies."

The people of these lands have been called waters from the first: for out of Eden came the rivers. Balaam, the son of Beor, in his parable says (Num. xxiv. 7, 8), "He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

"God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows."

In accordance with this prophecy the psalm states, "He sent from above, he took me, he drew me out of many waters;" and also, "He sent out his arrows, and scattered them: and he shot out lightnings, and discomfited them." From this it becomes evident that great work has been accomplished, which work is that involved in the redemption of man and in the overthrow of evil.

In the redemption thus far fulfilled, "The chaunels of waters were seen, and the foundations of the world were disclosed," which seems to have reference to the remotest creation, even to the great river Euphrates, and not only that, but even to "the uttermost sea."

The burden of iniquity which the Seed carried was very great. Yet the record stands, "I was also upright before him, and kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight."

It will be seen from this that he added nothing to the mass of iniquity which he carried, but that his ways were upright and perfect, even as the command was given in Gen. xvii. 1, "Walk before me, and be thou perfect." That this command was really addressed to the Seed is confirmed by the text of this psalm, where the Seed says, "*It is God that girdeth me with strength, and maketh my way perfect.*" Can it be David who thus speaks of the perfection of his ways? Not at all: for he was not perfect in all his ways. Are the words of the psalm the words of one who has not experienced the substance contained therein? Most decidedly, no. What is the inference, then, that that which is altogether of the past is prophetic and simply relates to the future? No, again: for that which is recorded of the past is the actual history of the past, whatever bearings it may have on the future. Who is the one called for by the measures of the psalm? Who is the one that dictates this psalm? It is the Seed, it is the Son: for he says, "Thou hast made me the head of the heathen: a people *whom* I have not known shall serve me." By the gift, therefore, shall the Seed be known, and to none other than the Seed can the heathen be given: for he alone is made possessor of them, and of the uttermost parts of the earth.

Psalm xx. This psalm appears to be addressed almost exclusively to the Seed. It bears with it encouragement and assurances of success and protection. If David the man wrote this psalm, of whom is he speaking when he says, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;

"Send thee help from the sanctuary, and strengthen thee out of Zion;

"Remember all thy offerings, and accept thy burnt sacrifice. Selah.

"Grant thee according to thine own heart, and fulfil all thy counsel"? Of himself? It does not seem possible that such can be the case: for what man could offer such a prayer, in which the petition is that the desires of his heart might be granted, and all his counsel fulfilled? The evidence becomes clearer and clearer that the last words of David embody the true interpretation, which in this case seems to be as David there says, "The Spirit of God spake by me, and his word was in my tongue." It is the Seed to whom the words are addressed: he is the one who was commanded to be perfect; therefore the desires of his heart and his counsels all are perfect. It is the Spirit which, through David, addresses the Seed. Oh, how exceedingly wonderful is the working of the great work!

Remember also the greatness of the promise carried with the burnt-offerings he may offer. All the iniquity which he bears shall be forgiven is an

accordance with the promise. It may be, however, that he never offers but the one great sacrifice; still, to fulfil the law, it is possible that he may offer burnt-offerings and sacrifices for the sins of others, as Aaron and all the high-priests. By the law, the iniquity of many "channels of water" rests upon him, and by the promise carried with the burnt-offerings these shall be forgiven. All these iniquities are borne by the Anointed of the God of Jacob, of whom it is said in the sixth verse, "Now know I that the Lord saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand."

Psalm xxi. In the xx. Psalm the prayer went forth, the Lord "grant thee according to thine own heart, and fulfil all thy counsel," and again, "The Lord fulfil all thy petition." This psalm opens with a song of thanksgiving that the Lord hath granted him his heart's desire, for it is said, "Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

"For thou preventest him with the blessing of goodness: thou settest a crown of pure gold upon his head.

"He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever."

What "life" was it that the Seed asked for and which was granted him for ever and ever? His own life? No: for he had neither beginning of days nor end of life; therefore the request of his heart must have been for those who did not possess life for ever and ever, and where can they be found? They are indicated by the ii. Psalm, where it is said, "Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession."

This is the inheritance promised Abraham, through the Seed of whom all the families of the earth should be blessed. The life here mentioned is, therefore, the inheritance, the magnitude of which has been expressed in the four creations or ages of men. Now, whilst redemption and life have been promised to the children of men, destruction is recorded against the enemies of the Lord, as it is said, "Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

"For they intended evil against thee: they imagined a mischievous device, *which* they were not able to *perform*."

This mischievous device seems to be that involved in the fall of man. They induced the fall of man and brought much evil and suffering upon him; but, instead of establishing their kingdom thereby forever, it became a snare and a pit for their own overthrow, an intimation of which is given in this psalm, where it is said, "He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever." This gift was evidently made before the work of redemption had begun, in the day when the Lord set his King on his holy hill Zion.

Psalm xxii. What was the mischievous device spoken of in the preceding psalm which they were not able to perform? Something of an unusual nature, even in wickedness, for the anger of the Lord was fierce against them, for it is said, "The Lord shall swallow them up in his wrath, and fire shall devour them." The effect of this device is evidently given in this psalm, in which the Seed feels that he is forsaken of God. He is in the greatest depths of affliction and degradation. He says, "But I *am* a worm, and no man; a reproach of men, and despised of the people.

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

"He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him." What can be the object of all this suffering and pain, this dreadful degradation? What necessity is there for it to exist? It is not a necessity, it is an evil, it is a mischievous device. By the law of iniquity the iniquity of man falls upon the Seed, who comes in the form of man to bear this burden according to the working thereof; and he could assume it without suffering just as well as with suffering: for the fault is not in the law itself. But he is not quietly permitted to do so: for as the iniquity is assumed and the people correspondingly redeemed, so are reduced the limits of the kingdom of evil. This the Adversary now sees plainly enough, and that by the working of this law his kingdom will be overthrown and man redeemed.

Emboldened, therefore, by his previous successes in producing the fall of man, he seeks to secure the fall of the Seed by the use of every imaginable artifice, whether of degradation or of power. The whole reach of these extremes is brought to bear upon him, but without success, and the reaction is upon his own head.

The suffering which is brought upon the Seed in such unsparing and overwhelming quantities, therefore, is not of necessity, but is of the mischievous devices of the Adversary and his adherents. In this psalm the trial of the Seed is of the extremest character, he is reduced to the very verge of death, "My strength," he says, "is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

"I may tell all my bones: they look *and* stare upon me.

"They part my garments among them, and cast lots upon my vesture."

A large portion of this psalm appears to be prophetic in its nature, more especially the latter part. The previous psalm refers to the gift of life to the Seed for ever and ever; which life was interpreted to mean the inheritance, and by this psalm the price he paid for it is strongly shadowed forth.

The xxi. Psalm relates to the time when the Lord set his King upon his holy hill Zion, and the xxii. Psalm to the time when the work of redemption shall be finished. At the very last he prays for his people where he says,

"Deliver my soul from the sword; my darling from the power of the dog." What is meant by "my soul" and "my darling" but the life and the inheritance? What is meant by "the sword" but the destruction of the Lord? and "the power of the dog" but the power of the Adversary? He prays, therefore, for the deliverance of the inheritance from the destruction of the Lord, and also from the power of the Adversary.

After these things, according to the reading of the psalm, the Seed says, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

If the psalm be regarded as prophetic, these words probably refer to his declarations to his brethren after the resurrection. It is not at all certain that the sufferings depicted in this psalm are altogether prophetic: for when the Lord set his hand again the second time to recover the remnants, it may be that the substance of some of the events was duplicated. The statement, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee," seems to refer more to the time when he was among men in all his power as God, and not when as man he was unrecognized in his mission.

It is further said in this psalm, "A seed shall serve him; it shall be accounted to the Lord for a generation." This Seed can be no other than the Lord and Saviour Jesus Christ: and his life on earth as man, and recognized by man, furnishes a value to the term "generation."

The covenant of the Lord, which was to a thousand generations, has now given to it a fixed value as regards time: for if the Saviour lived on the earth thirty-three and one-half years, the limit of that generation becomes fixed, and that limit shall serve for a generation; hence the thousand generations would have a fixed value of about thirty-three thousand five hundred years, which approximates the limits of time.

Psalm xxiv. It is asked in this psalm, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is immediately given:

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Who is it that is possessed of these qualifications? None but the Seed, which is confirmed by the following verse: "This is the generation of them that seek him, that seek thy face, O Jacob. Selah."

Now by the xxii. Psalm it is stated, "A seed shall serve him; it shall be accounted to the Lord for a generation;" therefore the Seed is identical with that generation, and the verse of the text can be read by substitution as follows: "This is the Seed of them that seek him," or, "This is the Saviour of them that seek him." The Seed is the dweller of Zion.

Psalm xxv. In this psalm the Seed prays, "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord." Although the Seed prays that the sins and transgressions of his youth may be forgiven, yet it is evident from the records of his character that he has none, but by the laws and statutes it is incumbent upon him to pray for the forgiveness of his sins, even as other men are called upon to pray for the forgiveness of their sins. The Seed must fulfil all the law, and not one jot or tittle of it was unfulfilled by him. Again where he says, "For thy name's sake, O Lord, pardon mine iniquity; for it *is* great." The iniquity which he here acknowledges as being great is evidently that which has fallen upon him under the working of the law; it is that which has fallen from father to son through many generations. David acknowledged that he committed iniquity but in the matter of Uriah the Hittite and in numbering the children of Israel. The iniquity spoken of here is called great: therefore it does not seem to be David who is speaking of his own experience in this psalm. It must be kept in mind continually that David said, "The Spirit of the Lord spake by me, and his word was in my tongue:" consequently the Psalms of David are dictated by the Spirit, or by the Word. In the performance of the great work the presence of the Three is clearly manifest, and without them the readings of the Psalms become obscure and cloudy. And again, it would seem scarcely probable that David would need inspiration to write his own history.

Psalm xxvii. That the Seed is present and in the flesh can scarcely be doubted. He says in this psalm, "When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." This is a clear reference to his flesh: and farther on he says, "When my father and my mother forsake me, then the Lord will take me up." From this it is evident that the one who speaks this psalm is in the flesh as man. Again he says, "*I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living."

In the preceding psalm he said, "Examine me, O Lord, and prove me; try my reins and my heart." David cannot fill up the measures of the Psalms: here and there he may appear to fill them, but he is quickly lost to sight in the strength of the text. It is the Seed who is in the flesh.

Psalm xxxiv. "Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all.

"He keepeth all his bones: not one of them is broken."

From this it is evident that the righteous do suffer afflictions: but the promise is given that the Lord delivereth him out of them all. It does not follow, however, that this deliverance is upon every occasion and upon every occurrence of affliction: for the promise is of a general deliverance from

many afflictions. The Seed is righteous, and the only one who is altogether righteous, and to him alone can apply the promise, "He keepeth all his bones: not one of them is broken."

Psalm xlv. "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer."

This verse has reference to something which has been made, and, more than that, it is something which has an intimate relation touching the King. The King is the one who was set on the holy hill Zion; and what is there in all the various creations or things that were made which seems especially connected with him? It naturally follows that a king is more concerned about those over whom he exercises rule; and thus it is with the great King spoken of here. That which touches him so nearly is the inheritance, the people whom he came to redeem.

Of the King it is said, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

"Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

"And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

"Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee."

The portion of the psalm here quoted seems to relate to the overthrow and destruction of "the people," the King's enemies, who are also called the workers of iniquity, which evidently is active as well as prophetic, and relating to the last days.

In contradistinction from this overthrow, it is said of the throne of the King, "Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The King is the Son to whom is given the heathen for an inheritance, and the uttermost parts of the earth for possession: therefore by the gift the Son is identified as the Seed to whom the same was promised and given. To the King the throne is given for ever and ever: therefore the King is the same with the Seed, the Son, and by the text the King is called God, the text recording, "Thy throne, O God, is for ever and ever;" therefore it follows that the Seed is God.

Two Persons of the Trinity are manifest in the above, one of whom is the Seed, who is now identified and invested with his Divine character and attributes, whilst the third Person is manifest in the inditing of the psalm. Truly, the inditing of this psalm was a good matter: for great strength is centred in it. Not only is the Divine character of the Seed shown forth, but his presence in the work is made manifest: for it is said, "Therefore

God, thy God, hath anointed thee with the oil of gladness above thy fellows." This is the one of whom it is said, "Thou *art* my Son," to whom was given the inheritance.

The inheritance of the Lord is expressed in this psalm as follows: "All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

"Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

"So shall the King greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

"And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

"The King's daughter *is* all glorious within: her clothing *is* of wrought gold.

"She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

"With gladness and rejoicing shall they be brought: they shall enter into the King's palace."

By the King's daughters is expressed the plurality of the creations of men, and by the queen is expressed the great river of Eden, which was parted from thence and divided into four heads, the same being the four daughters.

If the psalm one daughter is addressed and told to hearken, to consider, to incline her ear: and also to forget her own people, and her father's house. Why should this be so if there were not others to be considered, to be remembered, to be instructed in? There are others, and they are part of the inheritance, their dwelling is in the uttermost parts of the earth.

It is said the "King's daughter *is* all glorious within: her clothing *is* of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."

Does not the value of the prey sought by Sisera become more obvious by the reading of this psalm? What was that prey? Sisera's mother said, "Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of them *that take* the spoil?" Undoubtedly it does: for the raiment of needlework is the breastplate of judgment which rests upon the shoulder of the high-priest, and its contents are the Unim and the Thummim: the Bread and the Wine: the Bread which shall return and shall be eaten. Every return of the Unim and Thummim unto the breastplate of judgment finds it more richly freighted with the redeemed, with the King's daughters, with the daughters of Jerusalem.

The psalm continues and says, "With gladness and rejoicing shall they be brought: they shall enter into the King's palace."

By this the redeemed are positively assured that they shall enter into the King's rest, which is further confirmed by the succeeding verse: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

During the work of redemption the King was the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, the Seed of David; and they were his fathers according to the flesh; but when he enters into his kingdom, they, instead of being his fathers, shall be his sons, his children: all the redeemed shall be his children. That the redeemed are from all the creations is evident from the last verse, "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever." The generations referring not only to that of our Adam, but to those of the previous ages.

Psalm xlii. The terrific nature of the struggle between good and evil seems to be shadowed forth by this psalm, the text of which says, "God is our refuge and strength, a very present help in trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

"*Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

"*There is* a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

"God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

"The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah."

The river spoken of here is evidently the river of Eden, and the streams whereof shall make glad the city of God are the four branches, the four creations, the four daughters, through which evil is overthrown and destroyed. The plans involved in the creation of man, of his redemption, and for the overthrow of evil are wonderful to contemplate.

The psalm further states, "Come, behold the works of the Lord, what desolations he hath made in the earth.

"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."

In these desolations seem hidden the destructions of the various races of men; and should any question be raised as to the wisdom of such desolations, the psalm says, "Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth."

However great the struggle may be in the overthrow of evil, the assur-

ance is given that "The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah."

Psalm xlvii. "O clap your hands, all ye people; shout unto God with the voice of triumph.

"For the Lord most high *is* terrible; *he is* a great King over all the earth.

"He shall subdue the people under us, and the nations under our feet.

"He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah."

In this song of triumph two classes of people are indicated, viz., the inheritance and the workers of iniquity. Of the latter, it is said in the psalm, "He shall subdue the people under us, and the nations under our feet." While Balaam says of them, "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

The psalm continues, "Sing praises to God, sing praises: sing praises unto our King, sing praises.

"For God *is* the King of all the earth: sing ye praises with understanding."

In this the Seed is the King, and the Seed is God, and God is King of all the earth. What is the magnitude of the expression, "God *is* the King of all the earth?" Turn to Rev. xii. 9, and the record is found that "the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." The King of all the earth, therefore, is the King of all this host. This psalm is a song of triumph, of the triumph of the Seed over all his enemies.

The psalm says, "God is gone up with a shout, the Lord with the sound of a trumpet," consequently the Seed who remains is King of all the earth.

This brings to mind the history of Elijah and Elisha, where it is said, "Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace," and also the following passage: "And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." That Elisha was far in advance of all the sons of the prophets is clear from the chapter in which the above quotations are found, for the record stands as follows: "And they said unto him" (that is, unto Elisha after Elijah had ascended into heaven), "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

"And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not."

From this it is evident that although the sons of the prophets prophesied that Elijah would be taken away from their midst, yet they were not able to perceive, like Elisha, that he was truly taken away, but they sought for him among the mountains and valleys. Elisha spoke with understanding, but the sons of the prophets spoke by inspiration only, they could not pierce the veil, and Elisha was left with a double portion of the spirit of Elijah to carry out the labors of his mission.

Psalm xlviii. Of the Seed it is said in this psalm, "*Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.*"

"Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

"God is known in her palaces for a refuge.

"For, lo, the kings were assembled, they passed by together.

"They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.

"Fear took hold upon them there, *and* pain, as of a woman in travail."

These verses contain allusions to the Seed, to his labors, and to his inheritance. Mount Zion is the joy of the whole earth: for salvation comes out of Zion. Zion seems to embody the labors of the Seed. It is the great hill involving the work of redemption from the beginning to end. It is the embodiment of all the work involved in the reconciliation of all things to God, "whether they be things in the earth or whether they be things in heaven." Such is Mount Zion. It is the city of our God, and God will establish it forever, as it is stated in the eighth verse, "*As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.*"

The reference in the second verse, "*on* the sides of the north," is to the first age, and as each succeeding creation or age came in, "they were troubled, *and* hasted away;" but the labors of Zion shall never pass away, for they are the labors of the Seed. The text says,—

"Walk about Zion, and go round about her: tell the towers thereof.

"Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

"For this God *is* our God for ever and ever: he will be our guide *even* unto death."

Let the great works of Zion be studied, and the most sparkling of all gems will be disclosed.

Psalm xlix. "Hear this, all *ye* people; give ear, all *ye* inhabitants of the world:

"Both low and high, rich and poor, together.

"My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

"I will incline mine ear to a parable: I will open my dark saying upon the harp.

"Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

"They that trust in their wealth, and boast themselves in the multitude of their riches;

"None *of them* can by any means redeem his brother, nor give to God a ransom for him:

"(For the redemption of their soul *is* precious, and it ceaseth for ever:)

"That he should still live for ever, *and* not see corruption.

"For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others."

The attention of all people is called to the import of this psalm, both high and low, rich and poor. Wisdom is hidden in its parable and dark saying. The text states, "Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?" This seems to be the question of one who bears with him a burden of iniquity, but which is none of his own: for if it had been his own, then he would have feared in the days of evil.

The question is evidently of one who is without iniquity, and this one states that they which trust in their wealth and boast themselves in the multitude of their riches cannot by any means redeem his brother, nor give to God a ransom for him.

If he cannot redeem his brother, neither can he by any means offer an exchange for his own life, that he should live forever and not see corruption. Then who can be redeemed, seeing that man cannot redeem himself? Of themselves it is not possible: for they have nothing with which to accomplish it. It is said the wise man dieth, and likewise the fool and brutish person perish, but their wealth is left to others: therefore they have nothing wherewith to redeem themselves. Yet, to be redeemed, the debt must be paid or assumed, and can any one who is unable to pay his own debts pay those of others? Certainly not. Then one must be sought who is not in debt, and where can such a one be found? He is found in the Seed. He is "without iniquity, just and right is he." He it is that assumes the debts of all, the iniquity of all, and therefore he says, "Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?" He has no fear, because he has no debt of his own to pay, but, on the contrary, assumes and pays the debts of others. He says, in the fifteenth verse, "God will redeem my soul from the power of the grave: for he shall receive me. Selah." It is the people, the inheritance, that God redeems from the power of the grave, the Seed needs no redeemer. The term "my soul" manifestly refers to the life, the inheritance, and if God receives the Seed, he also will receive the inheritance.

If God is the Redeemer, then there is no other possible way of redemp-

tion: wealth, honor, riches, glory, are as nothing. But that God is the Redeemer is shown by this psalm, redemption being accomplished by and through the assumption of our iniquities, which fall upon him in accordance with the great law existing from the first.

It is said in the last verse of this psalm, "Man *that is* in honour, and understandeth not, is like the beasts *that* perish."

This seems to relate to man where he disregards the light and seeks after the things which perish, as riches and glory. The greatest honor which can come upon man is the light from above; but if he fails to understand this, then is he like the beasts that perish: for they, the beasts, understand not the light, be it ever so clear.

In the psalms and songs to the sons of Korah there is much that is hidden. The superficial meaning is clear enough, but for all that it is a parable and dark saying, and the obvious meaning does not make manifest the hidden meaning.

To man is given the honor of seeking for this light; if he fails and understands not, or if he understands and fails, he is like the beasts that perish: for the light is the brightest of all gems, and the most desirable of all that is precious.

Psalm 1. A psalm of Asaph. "The mighty God, *even* the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof," which means from the east unto the west; from the uttermost to the uttermost; to all peoples and nations; and this is what is declared unto them: "Out of Zion, the perfection of beauty, God hath shined." Zion has been defined: it is the plan of the great work for the overthrow of evil, and for the reconciliation of all things to God through Jesus Christ, whether they be things in the earth, or whether they be things in heaven. Zion, therefore, is the perfection of beauty, and "out of it God hath shined." This reference is to work absolutely performed from the time it was said, "Yet have I set my king upon my holy hill Zion." These continual references to that of the past are not prophetic in their nature; they are fulfilled, and do not of necessity await fulfilment. Work performed by the Seed is an accomplished fact. The plan of redemption was laid down from the foundation of the world, and was embodied in that of Mount Zion. Upon this hill the Redeemer was set, and he fulfilled all the requirements called for by the great plan; but his labors in the flesh commenced from the time Melchizedek, the priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him. This Melchizedek, of whom Paul says, "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually." Is it any wonder that Zion possesses such dazzling perfection of beauty? Not at all: it is the embodiment of perfect beauty: it is not possible for such perfect beauty to

exist elsewhere: it is the very perfection of beauty, and "out of it God hath shined."

"He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice.

"And the heavens shall declare his righteousness: for God is judge himself. Selah."

These verses seem to confirm the value of the sacrifices which were made by the people unto the Lord: for here they are called saints that have made a covenant with the Lord by sacrifice. According to the law given by Moses, the burnt-offering carried with it the promise that the sin for which such sacrifice was made "shall be forgiven." In due time these sins were forgiven: for they fell upon the Seed; but the sacrifice itself had no virtue in it whereby sins might be washed away: they only carried with them the promise of forgiveness. The people, in their blindness, may have thought that the sacrifice carried with it forgiveness, and by the psalm it seems very probable that they did: for the text says, "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

"I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

"I will take no bullock out of thy house, *nor* he-goats out of thy folds.

"For every beast of the forest *is* mine, *and* the cattle upon a thousand hills."

Farther on it is said, "Will I eat the flesh of bulls, or drink the blood of goats?

"Offer unto God thanksgiving; and pay thy vows unto the Most High:

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

These verses certainly carry with them the conviction that the sacrifices themselves possessed no value beyond the promises attached to them in the day when they were made. The people showed their faith by their sacrifices unto the Lord, and this is all taken into consideration in the day when they are judged, but the sins of the people fell upon the Seed according to the great law and were thus forgiven: for such is the working of the plan of redemption.

When the people offered their burnt-offerings, with faith in the promises carried with them, the same then became a covenant with the Lord, to be called into remembrance in due time; but the Lord will not eat the flesh of bulls and goats that atonement may be made thereby.

Psalm li. This is recorded, "A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba."

This preliminary record seems like a veil thrown over the true meaning of the psalm. The psalm itself is a prayer of the Seed, whose word was in the tongue of David. The psalm is as follows :

"Have mercy upon me, O God, according to thy loving-kindness : according unto the multitude of thy tender mercies blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgressions : and my sin *is* ever before me.

"Against thee, thee only, have I sinned, and done *this* evil in thy sight : that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

"Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

"Behold, thou desirest truth in the inward parts : and in the hidden *part* thou shalt make me to know wisdom.

"Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

"Make me to hear joy and gladness ; *that* the bones *which* thou hast broken may rejoice.

"Hide thy face from my sins, and blot out all mine iniquities.

"Create in me a clean heart, O God ; and renew a right spirit within me.

"Cast me not away from thy presence ; and take not thy Holy Spirit from me.

"Restore unto me the joy of thy salvation ; and uphold me *with thy* free Spirit.

"*Then* will I teach transgressors thy ways ; and sinners shall be converted unto thee.

"Deliver me from bloodguiltiness, O God, thou God of my salvation : *and* my tongue shall sing aloud of thy righteousness.

"O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

"For thou desirest not sacrifice ; else would I give *it* : thou delightest not in burnt-offering.

"The sacrifices of God *are* a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

"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."

In this psalm the working of the great law of iniquity again becomes manifest. The Seed is heavily burdened with iniquity and transgression, but it is that of others, and he prays to be delivered from them. All these he acknowledges. Each and every sin must be known unto him that it

may be assumed : for if any falls not upon him, then the soul to which it belongs shall be cut off from the congregation. Nothing, therefore, can be hidden ; all must be made clear, so that when they are washed away they are washed away forever.

Now, according to the preliminary record, it would seem as though the sin here acknowledged was that of David taking to himself the wife of another man ; but that this is only the veil seems clear from the text, "Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest." In this the sin is acknowledged to be only against God : whereas David committed a very grievous wrong against Uriah the Hittite when he took from him his wife. David was not satisfied even with this, but he slew him with the sword of the children of Ammon. After David had acknowledged his sin about the matter of Uriah, Nathan the prophet said unto him (2 Sam. xii. 13), "The Lord also hath put away thy sin ; thou shalt not die." Consequently the sin of David did not bring death with it to him ; but it is said in substance in another place, "He that sinneth against the Lord shall die." Therefore the acknowledgment of the Seed, "Against thee, thee only, have I sinned, and done *this* evil in thy sight," carries the conviction that the Seed shall die : which he eventually did for the sins of others that God might be justified when he spoke, and clear when he judged. The great decree which was given forth in the garden of Eden must be fulfilled, and man must pay the penalty. This penalty fell upon the Saviour Jesus Christ, and in his death the word of God was justified, and his judgment made clear. The sin of man actually fell upon the Seed who was in the flesh as man : therefore he as sinful flesh makes the above prayer. He is truly of the flesh of David.

However great the mystery may be, it seems that this prayer is the prayer of the Seed, and not that of David.

The Seed says, "Behold, I was shapen in iniquity ; and in sin did my mother conceive me." From this it will be seen that sin and iniquity fell upon him according to the working of the law ; but that he had none of his own seems clear enough where he says, "Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow," for when this burden is taken away he stands in his own purity.

In the eighth verse the Seed makes reference to the inheritance where he says, "Make me to hear joy and gladness ; *that* the bones *which* thou hast broken may rejoice." Of the Seed it was said, "Not one of his bones shall be broken," from which it follows that those referred to in the above verse, whose bones are broken, are a portion at least of the inheritance, and that their rejoicing brings joy and gladness to him.

It seems scarcely probable that David, in the face of the acknowledgment of his great sin in the matter of Uriah the Hittite, would immediately seek to be a teacher to transgressors of the ways of the Lord. The application

of the text, "Then would I teach transgressors," etc., would be of much greater force if it be considered the prayer of the Seed; which undoubtedly is the case.

In the verse, "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem," the plan of redemption and the work to be performed are indicated. The rebuilding and restoring of Jerusalem the great city is a portion of the great work. The four walls of Jerusalem are the four races of men which were thrown down by the Adversary. Mount Zion is the great plan, and the Seed is the great weapon of war, "the battle axe" thereof.

Psalm lii. "Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

"Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

"Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

"Thou lovest all devouring words, O *thou* deceitful tongue.

"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. Selah."

In this the character of the Adversary is depicted, and the overthrow of the wicked declared. There appears to be little question but that the Adversary is engaged in the development of evil, and there can be no doubt but that the Lord is at work against him. His overthrow is declared and the destruction of his kingdom recorded.

Of the righteous it is said, "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.

"But I *am* like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

"I will praise thee for ever, because thou hast done *it*: and I will wait on thy name; for *it is* good before thy saints."

Who but the "righteous" could laugh at the Adversary: for is he not thus addressed, "O mighty man"?

Who is the righteous but the Seed? Who but the Seed could compare himself to a green olive-tree in the house of God? Who but the Seed could take it upon himself to say, "I will praise thee for ever"? Do not all the fathers only rest in faith and hope that they may praise him forever? but here is one who says, "I will praise thee for ever," and this can be none other than the Seed.

Psalm liii. "The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

"God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

"Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

"Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God."

In these verses the great depravity of the human family is shown. God looked down from heaven and found that great wickedness prevailed among them, and that there was none that doeth good. Yet for all they were so wicked God calls them "my people," and says, "Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread." According to this the "workers of iniquity" are a class altogether independent from the children of men, the Lord's people. Who are they? They are the adherents of the Adversary, who by their temptations have overwhelmed the people in wickedness. These workers of iniquity have not called upon God: "corrupt are they, and have done abominable iniquity."

It is these workers which have brought such sufferings upon the Seed, but they shall not prevail against him, the text stating, "For God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them." In this verse the Trinity is clearly manifest, as follows: God which scattered the bones of him that encampeth against the Seed; secondly, the Seed which has put the workers to shame; and, thirdly, the Spirit which spake by David and whose word was in his tongue. In view of the struggle above depicted it is exclaimed, "Oh that the salvation of Israel *were come* out of Zion!" This result would bring sin and suffering to an end: for the text continues, "When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad."

Psalm lv. In this psalm the Seed prays unto God because of sickness and of the oppression of the wicked. The workers of iniquity hate the righteous work of the Seed: for he comes to redeem his inheritance. They have power to oppress and persecute him, because he is in the flesh as man.

The obedience of man to evil at the first made him captive to it ever after, and all men are therefore subject to evil influences, some to a greater, some to a less, extent: but upon the Seed the full force of their un pitying devices fell.

They knew his mission, and in their blindness sought to prevent it, but they brought upon themselves overwhelming defeat and destruction. They could bring upon him the most acute suffering of body and mind, but they could not triumph over him, nor cause him to transgress.

Their city is described as a city of violence and strife: wickedness, mischief, and sorrow are in the midst of it: deceit and guile depart not from her streets. Such is the character of the terrible city, such are the inhabitants thereof, and such are the enemies of the Seed.

The workers of iniquity carry out their schemes of evil through the instrumentality of man, which seems to be the meaning of the following verses: "For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

"But *it was* thou, a man mine equal, my guide, and mine acquaintance.

"We took sweet counsel together, *and* walked unto the house of God in company."

This seems descriptive of a righteous man who had given way under temptation, and which fall caused the Seed great mental suffering. But of the instigators of this fall the Seed says, "Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them." It seems more than probable that this man of whom the Seed speaks is David, after he had gone in to Bathsheba, the wife of Uriah the Hittite. In 2 Sam. xii. 14 it is said by the prophet Nathan, in reference to this act of David, "Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme;" and it is evidently of these same enemies the Seed exclaims, "Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them." The wicked mentioned are the workers of iniquity, who are a class separate from the people of the Lord.

The recognition of the kingdom of evil is unavoidable, according to the Scriptures; and if there be a kingdom of evil, then there must be subjects to that kingdom, or it would cease to exist. It also follows that if there was no kingdom of evil, then there would be no conflict: for the good could not fight against the good, inasmuch as that would be at once the establishment of evil. Simply wicked men does not define the term "workers of iniquity:" for Solomon says "*there is* no man that sinneth not;" and man, who was created good, could not of himself institute evil, or he would be an exceedingly great power. The workers of iniquity are unquestionably the adherents of the Adversary, and are a portion of his great kingdom.

Psalm lvi. "Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

"Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou Most High.

"What time I am afraid, I will trust in thee.

"In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

"Every day they wrest my words: all their thoughts *are* against me for evil.

"They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

"Shall they escape by iniquity? in *thine* anger cast down the people, O God."

From these verses the presence of the Seed in the flesh is clearly indicated: for he says, "I will not fear what flesh can do unto me." This is evidently the remark of a man in the flesh; whilst from that which has gone before it is clear enough that David is not writing his own history: therefore it is the Seed who speaks through David, and it is his word that is in his (David's) tongue. The Seed, in speaking of the wickedness and oppression of his persecutors, asks, "Shall they escape by iniquity?" This question is one of great importance: for according to the law it is by the transmission of iniquity that the people escape; and hence the question, "Shall they escape by iniquity?" The Seed, upon whom the burden falls, is suffering from their persecutions, and, by assuming their iniquity, a way of escape is opened for them: the question seems to ask, Shall this be so? Of course the plain, self-evident interpretation also can be seen, that in committing sin there is no escaping virtue: for sin contains within itself no inherent quality capable of producing its own redemption: therefore the strength of the question consists in the condition whether or no they shall escape by the transmission of their iniquity.

The transmission of iniquity according to the working of the law is not crime: for it is said, "The children shall not suffer for the crimes of the fathers." Now, although the iniquity of the fathers falls upon the children, yet through the transmission the way of escape is open to them, and, in turn, to the children also.

A most wonderful picture is presented in this psalm; the Seed being persecuted by his enemies in the flesh, takes upon himself their iniquities and redeems them even in the midst of their persecutions. This is perfection of beauty, as it is said, "Out of Zion, the perfection of beauty, God hath shined." This is building up the walls of Jerusalem.

Psalm lxxviii. This psalm opens with a prayer that the enemies of God be scattered, but that the righteous be glad and rejoice before God. The psalm further states, "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

"The earth shook, the heavens also dropped at the presence of God: *even Sinai itself was moved* at the presence of God, the God of Israel.

"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

"Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor."

These verses have a relation to and before the flood, the great deluge of Noah. The existence of the people is likened to a wilderness: for extreme wickedness prevailed among them. Yet that a great purpose was involved in the destruction of the people seems to be expressed where it says,

"Whereby thou didst confirm thine inheritance when it was weary;" and again, "Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor." All these people will be redeemed: for great is the hill of Zion, great is the hill of God. That these people shall be raised up again is clear from the text that follows: "The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

"That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

"They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary."

In these verses the assurance is given to the Seed that the people shall be brought again from the depths of the sea, and that his enemies shall be overthrown.

The two grand features of the great work involved in Mount Zion are independently manifested, and they shall thus be manifested until the end.

In these verses the Lord also calls the Seed God: for he says, "They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary." This King is the same as the one spoken of in the ii. Psalm, "Yet have I set my King upon my holy hill of Zion;" and also in the xlv. Psalm, "Thy throne, O God, *is* for ever and ever." The work for the overthrow of evil has been going on from the very first creation of man, and man was predestinated and called according to this purpose. The redemption of man, who fell in consequence of the existence of evil, must not be placed paramount to the destruction of the kingdom which caused his fall; but the demolition of the kingdom of evil is the great leading feature of the work laid down in the plans of Zion. All through the three first ages of man the work had been going on, and time was fixed with absolute limits for the return of all which should return, and for the destruction of all which should be destroyed.

"Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.

"There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali."

In these verses are hidden the four ages of man, which are here called "congregations." The text says, "Bless ye God in the congregations, *even* the Lord, from the fountain of Israel." The fountain of Israel is the river of Eden, and the congregations are the four streams into which it was parted. Unto each of these congregations or creations appertain three tribes of the children of Israel, and by the text, in connection with the fountain of Israel, it is said, "There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali." Now, according to the interpretations given in these

pages, the tribe of Benjamin appertains to the Second creation, or the Hiddekelic race; the tribe of Judah appertains to the First creation, or the Euphratic race; the tribe of Zebulun appertains to the Third creation, or the Gihonic race; and the tribe of Naphtali to the Fourth creation, or the Pisonic race.

Each of these will have a gate through which the race appertaining to them shall pass into the heavenly Jerusalem, and there shall be three gates unto each race.

The longevity of each race, or the bounds of time pertaining to each race, are set according to the numbers of the three tribes appertaining to it. The figure given in this psalm is representative of the four ages of man; it is perfectly clear and unstrained, and is in harmony with many others given in the Sacred Writings. Different writers must, as a matter of course, embody the substance of their parables and dark sayings under different figures; and although they spoke by inspiration, it does not follow that they spoke with understanding any further than the simple history was concerned. It must be kept in mind that man was called according to a purpose, and therefore his history must have a bearing upon that purpose outside of himself, or why should he have been called? There is but little doubt that through man the power of the Most High is made manifest to the great host of the fallen, which, through fear of death, is under bondage to the devil, who possesses the power of death.

The evidences of the antiquity of man and the magnitude of the inheritance become stronger and stronger, and they will continue to gain strength: for it is one of the vital points of the revelation of St. John the Divine, which is the last of the inspired records.

By the twenty-second verse, "The Lord said, I will bring again from Bathan, I will bring *my people* again from the depths of the sea."

This seems to mean the people from before the flood: the gigantic race of which Og was a redevelopment. At the time of the flood, the waters swept over the whole earth, and therefore the sea covered all the face of it; but the people were not destroyed forever, else that would have been a triumph for the Adversary; but through their apparent destruction a great link was developed for the overthrow of evil.

Of those which existed before the flood it is further said, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Egypt being typical of the great land of darkness, and Ethiopia of the particular land of Gihon. After all this parable, a song of praise is called for, the text stating, "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

"To him that rideth upon the heaven of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

"Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

"O God, *thou art* terrible out of thy holy places : the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God."

All the kingdoms of earth are called upon to sing praises unto the Lord. To whom does this general command apply? To the children of Israel only, who possessed a knowledge of the true and living God? No: for they were simply a kingdom, and not kingdoms.

The command is comprehensive, and is to the inheritance, to the redeemed, the people to whom the Word was sent. That the Word was sent is implied in the text, "lo, he doth send out his voice, *and that* a mighty voice. Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds." Of the clouds it may be said they are the foundation of many waters. Of the waters Balaam said, "He shall pour the water out of his buckets, and his seed *shall be* in many waters."

The Seed is in the water, the Seed is in the flesh: therefore the strength of the Lord is in the waters, the strength of the Lord is in the clouds.

Psalm lxi. "Save me, O God; for the waters are come in unto *my* soul.

"I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

"I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

"They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away."

In these verses the Seed prays for deliverance from his enemies: he is compassed on all sides, and his persecutors are as an overwhelming flood: they are more in number than the hairs of his head, and are mighty. The floods, the waters, are the people, and through the people the Adversary carries out his mischievous devices, the workers of iniquity being always ready to place temptation in the way of the children of men. The enemies, the workers of iniquity, are an innumerable number, and the entire host is seeking the fall of the Seed, a host against one. Is it any wonder that he suffered more than man hath suffered? Man is already under sin, and the buffetings of the Adversary are not pushed to the extreme with them: for he feels that he has a hold upon them, but upon the Seed, the Son of man, he has no hold, and all his devices to secure one will fail; nevertheless these devices will be devised and brought to bear upon him, and he is thus made to suffer all things.

In this psalm the redemption is alluded to, as follows: "Then I restored *that* which I took not away." God did not cause the fall of man; God did not take away from man his original purity and innocence: it was caused by the Adversary; therefore the Seed came and restored that which he took not away, viz., the original purity and innocence of man.

The iniquity which the Seed bears is indicated in the following passage :
“ And my sins are not hid from thee.”

Should there be any lingering doubt that the words of this psalm are the words of David and not the words of the Seed, they should be dissipated by the following verse : “ Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake : let not those that seek thee be confounded for my sake, O God of Israel.”

It is not possible that David, according to all the light which is thrown upon his character, could have embodied this verse in a prayer unto the Lord God.

None but God could address such language unto God. Upon what grounds could ordinary man presume to say, “ For my sake, O Lord God of hosts, let not them that wait upon thee be ashamed?” There are none. What is the inference, then?—that there is none to whom these words will apply? Not at all, but they are in keeping with the whole Scripture, that the Seed is in the flesh redeeming the world, and that he has been set upon the holy hill Zion. If the above verse applies only to the Seed, then the Seed is in the flesh by the context, which states, “ Because for thy sake I have borne reproach ; shame hath covered my face.”

“ I am become a stranger unto my brethren, and an alien unto my mother’s children.”

How can this be prophetic and in reference to Christ’s ministry, when one of his own brothers was among the twelve disciples? It does not seem probable. It must be kept in mind, however, that there is a duplication in the Lord’s work concerning redemption. This seems to be clearly shadowed forth in Isa. xi. 11, 12 : “ And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people.” Therefore in the work of redemption the Lord sets his hand not only once but twice : hence it becomes absolutely necessary that the work involved in these two efforts should be kept separate and distinct, the one from the other. The work involved in the first effort may be prophetic to a certain extent of that which is involved in the second ; and duplications or apparent duplications will exist to a greater or less degree in consequence of the similar result sought in each case. The Old Testament contains records of the work when the Lord set his hand the first time to redeem the people from their sins and to restore and rebuild Jerusalem ; therefore if he did make a second effort, the first one is hidden, and undoubtedly is connected with the mystery of our Lord and Saviour Jesus Christ, which was revealed to Paul the Apostle by special revelation. The development of this great work is Zion, the high and holy hill Zion. Zion embodies the plans and the great work ; and although surrounded by the innumerable host of evil, “ God will save Zion, and will build the cities of Judah : that they may dwell there, and have it in possession.” “ Who shall dwell therein ? They that love the name of the Lord.”

Psalm lxxii. A psalm for Solomon. "Give the king thy judgments, O God, and thy righteousness unto the king's son.

"He shall judge thy people with righteousness, and thy poor with judgment."

In these verses reference is made unto one as being of two generations, the king and the king's son. This one is the Seed, he is the King, and therefore through Solomon this prayer for the Seed is rendered. That the man Solomon is not the one spoken of is clear from the following: "They shall fear thee as long as the sun and moon endure, throughout all generations."

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

This is the great inheritance, the gift by which the Seed is known. The text states, "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. . . .

"Yea, all kings shall fall down before him: all nations shall serve him. . . .

"He shall spare the poor and needy, and shall save the souls of the needy.

"He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. . . .

"His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed."

Who but the Seed could fill up the measures of this psalm? No one, none. Solomon's history is altogether too weak to be considered; and although he was endowed with great and special endowments, he failed, and his kingdom was taken out of his hands by a prophecy, which was fulfilled in the days of his son.

The substance of this psalm is also extended to the king's son, but the king's son is not Rehoboam: for he was cruel and wicked, and the kingdom was rent from him in a great measure. The king's son of whom the psalmist speaks is the Seed, and he is one and the same with the King. By his perfection, by the magnitude of the gift he is known, and well may it be said, "Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things.

"And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory: Amen, and amen.

"The prayers of David the son of Jesse are ended."

Before leaving this psalm attention is called to the sixteenth verse, as follows: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth."

In this verse the Seed is likened to a handful of corn in the earth. By the handful are represented the various generations through which he passed,

as the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, the Seed of David, the Seed of Solomon, two of which are expressed by the psalm as the king and the king's son. It is stated that the fruit of the labors of these generations shall shake like Lebanon. What was the fruit of these generations? It was the assumption of iniquity from many channels whereby redemption was accomplished; for each generation, through the woman, involved a new channel: hence "*they* of the city shall flourish like grass of the earth;" the city being that of the redeemed, the great city Jerusalem, which the Seed came to restore and to rebuild.

Psalm lxxvi. A psalm *or* song of Asaph. "In Judah *is* God known: his name *is* great in Israel.

"In Salem also is his tabernacle, and his dwelling-place in Zion.

"There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah."

According to the writings of Paul, Melchizedek is king of Salem, and by the psalm in Salem is the tabernacle of the Lord, and also by the psalm the dwelling-place of the Lord is in Zion: therefore the Lord here spoken of is the Seed.

This view is confirmed by the first verse, which states, "In Judah *is* God known." Melchizedek, then, is not only king of Salem, but he is also king of the tabernacle. Abraham was the first one upon whom was conferred the honor of being the temple of the Seed. Melchizedek met him and brought forth bread and wine, and blessed him and said, "Blessed be Abram of the Most High God, possessor of heaven and earth."

The Bread became the Seed of Abraham, then the Seed of Isaac, then the Seed of Jacob, then the Seed of Judah, and "In Judah *is* God known." These are the temples of the Seed for a time. Yet the tabernacles of the Seed are those of the flesh, in which he suffered and carried out his work, and in which he fulfilled the plans of Zion: for, according to the psalm, "There he brake the arrows of the bow, the shield, the sword, and the battle. Selah."

Now, in accordance with the revelation of St. John the Divine, the bow is emblematic of the first age, which is indicated in the opening of the first seal; the sword is emblematic of the second age, indicated by the opening of the second seal; the shield is emblematic of the third age, indicated by the opening of the third seal, when peace and plenty prevail; the battle is emblematic of the fourth age, indicated in the opening of the fourth seal. St. John said when this seal was opened, "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." With this fourth part of the earth comes the battle; and when the Lord from out of Zion breaks the arrows of the bow, and the

shield, and the sword, and the battle, universal peace will prevail, and the King of Righteousness will be King of Peace also. Behold how great are the magnitudes concealed in the above verses, yet they are in keeping with all that has gone before. The inspiration of this writer harmonizes in his parable with the dark sayings given forth hundreds of years before. The existence of a vail is now clearly seen, or parable would not be used; but parable is used that the fulness of the meaning might be hidden until the time for revelation should come.

The psalm continues, "The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

"At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep."

The chariot and horse mentioned here seem representative of the ages which existed before the flood. This is the chariot and horse which was brought out of Egypt by King Solomon, the price of which was seven hundred and fifty *shekels* of silver.

Psalm lxxx. A psalm of Asaph. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

"Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

"Turn us again, O God, and cause thy face to shine; and we shall be saved.

"O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

"Thou feedest them with the bread of tears, and givest them tears to drink in great measure.

"Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

"Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

"Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

"The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

"She sent out her boughs unto the sea, and her branches unto the river.

"Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

"The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

"Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

"And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

"*It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

"Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

"So will not we go back from thee: quicken us, and we will call upon thy name.

"Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved."

This psalm is evidently "a dark saying of old." It is evidently a prayer of the second creation, to which appertain the tribes of Joseph and Benjamin, Ephraim and Manasseh.

This race is likened to a vine which was planted and which spread over the whole land. The previous race was cast out that room might be made for it. But, like her predecessor, she also was destroyed. A branch or remnant was left, however, which, according to the text, the Lord made strong for himself. Through this branch the iniquity of that race was transmitted until it fell upon the one called for by the seventeenth verse, "Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself." The knowledge of God and the promise of redemption were known throughout the various creations, and their faith rested upon these promises. Burnt-offerings and sacrifices were known to them, and the promises carried with the offerings were known to them, but, by the text, it seems evident that they also knew that redemption would be accomplished through the Son of man.

The prayer of this people is, "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." "Turn us again" means turn our captivity, and we shall be saved, which is in accord with the liii. Psalm: "Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad," from which it follows that the shadowy land shall be tenantless.

Psalm lxxxvii. "His foundation *is* in the holy mountains.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob.

"Glorious things are spoken of thee, O city of God. Selah."

Zion is the great mountain embodying the plans and labors involved in the overthrow of evil and redemption of the fallen. Out of Zion, the perfection of beauty, God hath shined, and therefore the gates of Zion are more to be loved than all the dwellings of Jacob: for the Redeemer is greater than the inheritance, and more to be loved.

The works and labors of the Seed are without fault or blemish or trans-

gression: they are altogether glorious and perfect in their beauty: for by them he redeemed his enemies even in the midst of their persecutions. Who was the persecutor? He was the Adversary. Whence came the Adversary? According to the text he was born in Rahab and Babylon, which means the city of confusion. The text reads as follows: "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, and Ethiopia; this *man* was born there." Philistia, Tyre, and Ethiopia are representative of the people, and they are of those that know the Lord, and to them is addressed the remark, "This *man*," evidently the Adversary, "was born there." It may be asked, Born where? The answer is, In the places mentioned, Rahab and Babylon: Rahab meaning quarrelsome and Babylon meaning confusion. These are the mountains upon which the Adversary sits, and from whence he comes.

By the text it is further said, "And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her." The dweller of Zion is the Seed, who is the Son of God; but there is another who is like unto the Son of God, who is without father, without mother, without descent, having neither beginning of days nor end of life. He also is a dweller in Zion, and, as the text calls for two who were born in Zion, they can be none other than the great High-Priest Melchizedek and the Seed. Is it any wonder that the Highest himself shall establish Zion the perfection of beauty?

Psalms lxxxviii. Maschil of Heman the Ezrahite. The psalm of this writer indicates the redeeming of the past creations: those which have gone to the "land of darkness, as darkness *itself*; and of the shadow of death, and *where* the light is as darkness." The people of the land seem to be designated or typified as the sons of Korah. It is of these that the Seed speaks where he says, "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." The names of all these dead must be raised up again by the Seed, for unto him they are given; or they will remain forever dead, and be forever cut off from the Lord. The redemption of these people was accomplished, most probably, during the four hundred years of affliction and evil entreating which Abraham was positively assured should take place, and which were fulfilled when the children of Israel came out of Egypt. The text continues, "Thou hast laid me in the lowest pit, in darkness, in the deeps.

"Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah. . . .

"Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee."

The Seed then asks, "Wilt thou shew wonders to the dead? Shall the dead arise *and* praise thee? Selah.

"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?"

This pleading is evidently for the dead, that they may not be given over to destruction and forgetfulness. The Seed expresses his faith that they shall not be destroyed and forgotten: for he says, "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee." Although the Seed has this great faith, yet he has with it a consciousness of the difficulties and dangers attending the performance of the great work, and one of the inquietudes of this realization is the anxiety arising from such a knowledge. It must be borne in mind that he is in the flesh as man, and man by faith alone cannot dismiss all care as to the successful issue of an important undertaking: hence he says, "Lord, why casteth thou off my soul? *why* hidest thou thy face from me?"

"I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

"Thy fierce wrath goeth over me; thy terrors have cut me off.

"They came round about me daily like water; they compassed me about together.

"Love and friend hast thou put far from me, *and* mine acquaintance into darkness."

When the Seed takes up the burden of iniquity, he feels within himself the wrath and terror which go with it; and this wrath and terror he takes upon himself that the inheritance may go free.

Psalm lxxxix. Maschil of Etham the Ezrahite. "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

"For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

"I have made a covenant with my chosen, I have sworn unto David my servant,

"Thy seed will I establish for ever, and build up thy throne to all generations. Selah."

The record is given in these verses that Mercy shall be built up forever. It is to satisfy this attribute that the plans and works of Zion are so great and so complex in their character. This is evident where the name of the Lord was proclaimed (Ex. xxxiv. 6, 7): "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

The covenant was made with the chosen one, who was the Seed, and it was sworn unto David, "Thy seed will I establish for ever, and build up thy throne to all generations." The Seed of David here mentioned is the Son, the Seed of Abraham, and it is his throne which shall be established forever: for David said, "And of all my sons, for the Lord hath given me many sons, he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel;" hence the throne is over the kingdom of the Lord, and therefore is the Lord's throne. The Seed is of the flesh of David, and although he is out in the world unrecognized by man, yet he is the flesh of David just as much as Solomon, and he has a presence just as tangible as Solomon. The latter, however, sits upon his, the Lord's, throne. The strength of the text absolutely requires the presence of the Seed as the son of David, and the plan of redemption as called for in the proclamation calls for the presence of the Seed, and why should it be doubted? To satisfy the attribute mercy, no effort was left undone whereby the fallen might be restored to their former state: covenants, statutes, judgments, were enacted in which all were included, and by fulfilling all these laws and statutes redemption was made possible to all. Man, however, was too weak to fulfil the requirements, all of which was foreseen; therefore by the plans laid down from the beginning, Jesus Christ, the Son of God, came and took upon himself the form of man, and by the operation of the law of iniquity took upon himself the sins of the people, paid the penalty of transgression, and redeemed them to himself. He alone had the power of laying down his life and taking it up again. If he did not take it up again, then, by the Scriptures, redemption is not possible: for God must rise again from the dead that he may rule. Now, although the iniquity of man was blotted out through the blood of the Saviour, it is manifest that the sins of the great host fallen before the advent of man cannot be transmitted as was that of man; therefore through the working of the law man was not justified in the death of the Saviour, although the penalty was paid; but justification was made by faith to the end that the promise might be sure to all; hence the great ensign is now set up Justification by faith in Jesus Christ the Word of God. In this the great attribute mercy is satisfied, and in this shall mercy be built up forever. Thus while the overthrow of evil is the great paramount work in Zion, a grand highway of escape is open unto all. Truly "Out of Zion, the perfection of beauty, God hath shined."

In the tenth verse it is said, "Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm."

This Rahab is the city of confusion and tumult; it is the city of the workers of iniquity; it is the stronghold of the Adversary; but it is broken in pieces as one that is slain.

Psalm xc. A prayer of Moses the man of God. In the last two verses

of his prayer Moses says, "Let thy work appear unto thy servants, and thy glory unto their children.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

The work of the Lord which Moses prays may appear unto his servants is, without much question, the work of Mount Zion. What other work is there, which is manifestly hidden, that would call for such a prayer? There is none other of which a knowledge is given that can exceed this in magnitude and glory.

Zion is called "the perfection of beauty;" and Moses says, "Let the beauty of the Lord our God be upon us." This is an evidence that man was created and called for a special purpose: and of this purpose Moses prays, "Establish thou the work of our hands upon us," which he repeats, and says, "Yea, the work of our hands establish thou it."

The part which may be taken by man in the overthrow remains to a great extent behind the veil; but that he is a "weapon of war" seems indicated by David's lament over Saul and Jonathan: "How are the mighty fallen, and the weapons of war perished."

To recapitulate: In accordance with the plan for the overthrow of evil, man was created good and perfect as a creature. Free from all guile, he was placed in the garden of Eden to care for it and to dress it. Dominion was given him over all the beasts of the earth, and all fruits were given him for food except that of the tree of the knowledge of good and evil. For a great and wise purpose this tree was placed there, and man forbidden to partake of the fruit thereof. What was this purpose? It was that the Adversary might make the aggression, and seek the fall of man, should he be thus disposed. This he did, and the fall of man followed; but before the fall, and when man was first created, the command was given him, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This is the penalty of the transgression, whilst in the proclamation of the name of the Lord is given the law that the iniquity of the fathers shall fall upon the children. By these two laws, in the working of which the Serpent sought the overthrow and destruction of man, came his own overthrow. If the tree of the knowledge of good and evil had not been placed in the garden, then man would not have fallen, neither would the kingdom of evil have been overthrown: but by the fall of man, and the subsequent persecutions of man, the iniquity of the Amorites was filled up; that is, the workers of iniquity quite filled up the measure of their iniquity and wrong-doing, notwithstanding every opportunity was given them through the covenants of the Lord to return from their evil ways: and thus is the Lord's great attribute, mercy, satisfied, should their destruction follow. The adherents of the Adversary filled up the measure of their transgressions

more particularly by their persecutions of the Seed; yet it is stated in substance in another place, that in causing the fall of man "sin became exceeding sinful"; from which it follows that the measure of iniquity was not full at that time. How many of the host of the fallen enter into the great highway of escape through justification by faith may never be revealed unto man; but that many do escape is the tenor of the writings of Paul, who was the especial apostle to the Gentiles, and unto the Gentiles he preached the doctrine of justification through faith in Jesus Christ, the Word of God.

By the fall of man the struggle between good and evil is brought to an issue: hence the creation of man is an instrumentality for the overthrow of evil, but the work is the labor of Mount Zion, of which the Seed is one of the dwellers: hence again the prayer of Moses, "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

The prayer of Moses embodies the labors of Zion and the instrumentality of man. It must not be supposed that man is an irresponsible being: for he has sins and transgressions which are entirely his own; but these, through the working of the law of iniquity, fall upon the Messiah, and he redeems man from them: he pays the penalty of the transgression, that "God might be justified when he speaketh, and be clear when he judgest."

Psalm xci. In this beautiful psalm the Trinity is clearly manifest. It is the Spirit which speaks, and the address is to the Seed, as follows:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

"I will say of the Lord, *He is* my refuge and my fortress: my God; in him will I trust.

"Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

"Thou shalt not be afraid for the terror by night, *nor* for the arrow *that* flieth by day.

"*Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

"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.

"Because thou hast made the Lord, *which is* my refuge, *even* the Most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"For he shall give his angels charge over thee, to keep thee in all thy ways.

"They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

"Because" (in the words of the Most High) "he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

"He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him and honour him.

"With long life will I satisfy him, and show him my salvation."

To read the Psalms understandingly, it is essential to recognize the three Persons of the Trinity: for without the Three was nothing made that was made. By their individuality the labors of Zion are brought into view more comprehensively, and the history of the Seed made manifest. If justification is obtained through faith in the Word, then the labors of the Word must be shown forth: and this is clearly done through the individuality of the three Persons of the Trinity.

Psalms xcii. "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

"O Lord, how great are thy works! *and* thy thoughts are very deep."

In these verses the Seed expresses his joy through the work of the Lord, and says, "I will triumph in the work of thy hands." This work is something which expresses greatness and depth, and not only that, but it is something through which the Seed will triumph. This work, therefore, can be no other than Mount Zion. The creation of worlds sinks into insignificance beside this great and glorious work: it is the perfection of beauty, and out of it God hath shined.

Psalms xciv. "Lord, how long shall the wicked, how long shall the wicked triumph?

"*How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

"They break in pieces thy people, O Lord, and afflict thine heritage."

In these verses the workers of iniquity and the heritage are again separately classed and distinguished, the one from the other.

After the persecutions which they afflict upon the people, the widow, the stranger, and the fatherless, they say, "The Lord shall not see, neither shall the God of Jacob regard *it*." In reply to this it is distinctly and emphatically stated in the psalm, "Understand, ye brutish among the people: and ye fools, when will ye be wise?

"He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

"He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*"

It seems evident from this that the workers of iniquity interpret the mercy, forbearance, and long-suffering of the Most High for weakness. This is to them a fatal error, and eventually leads to their destruction. Their apparent success in the field of man misleads them as to the final result, and they fail to realize that their feet are in a net of their own spreading. Their prosperity is fictitious, and is only permitted that they may fill the measure of their iniquity, which view is indicated in the preceding psalm, where it is said, "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."

That there is a chance for this class of people to return from the error of their ways is indicated in the verse, "Understand, ye brutish among the people: and *ye* fools, when will ye be wise?"

It is asked in the twentieth verse, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" What law is this? It is undoubtedly the great law of iniquity: for should man fall, in what possible way could he escape when the irrevocable decree was given that he should die, and that his iniquity should be transmitted to his children? When this law was first given forth man was pure and innocent, but the Adversary taking advantage of it, framed his evil devices that he might establish his own kingdom forever: for man in himself possesses no inherent quality of redemption should he fall. If because of the law the Adversary produced the fall of man, is the law unrighteous? Not at all; the law itself is good and contains a caution which ordains to life, and had the caution been heeded man would have retained his high estate. Since man fell under the mischievous devices of the Adversary and transgressed the law, is the law against redemption forever? No, or the device of the Adversary would have been successful; but from the very irrevocability of the law redemption was made possible through Jesus Christ, who came as man that in him the law might be fulfilled and the devices of the Adversary brought to nought.

Psalm cvi. "We have sinned with our fathers, we have committed iniquity, we have done wickedly.

"Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.

"Nevertheless he saved them for his name's sake, that he might make his mighty power to be known."

From these verses it will be seen that the history of the children of Israel is a parable and full of dark sayings: for from the first this people understood not the wonders which were done in Egypt.

These people were saved, it is stated, that the mighty power of the Lord

might be known. To whom should this mighty power be revealed? the children of Israel? Scarcely: for they understood not the wonders done in Egypt; and if they failed to understand them, is it at all probable that they would comprehend that which followed? The probabilities are that they would not, and their subsequent history shows plainly enough that they did not. What is it, then, which is hidden by this veil? It is without doubt the great struggle for the overthrow of evil, and redemption in its widest sense.

The power of the Lord is made manifest at times in a very marked manner that the workers of iniquity may behold it, and then, according to the words of Elijah, "if the Lord *be* God, follow him: but if Baal, *then* follow him."

The great wonders done in Egypt do not refer to the children of Israel only, but they have a reference to the nations which existed far back of our Adam. This is shown in the history of Joseph and Pharaoh, wherein was indicated the destruction of the second creation or race by famine. The power, might, and majesty of the Most High were made manifest to the workers of iniquity, and Pharaoh was raised up for this purpose. The first-born were not altogether smitten for unrighteousness on their part: for many of them were children, and by a Divine decree the fiat has gone forth that "the children shall not suffer for the sins of the fathers." If the children of Israel understood not the wonders done in Egypt, how much greater was the blindness which rested upon Pharaoh and his hosts; therefore, if neither of these comprehended the great labors performed, then would these labors have been lost were there no others who could comprehend them. The history of the children of Israel is of such importance that much of it is repeated again and again. Their wanderings in the wilderness are emblematic of the wanderings of the people in the great wilderness which existed before our Adam.

Psalm cvii. "O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy:

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

"They wandered in the wilderness in a solitary way; they found no city to dwell in.

"Hungry and thirsty, their soul fainted in them.

"Then they cried unto the Lord in their trouble, *and* he delivered them out of their distresses.

"And he led them forth by the right way, that they might go to a city of habitation.

"Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!"

In this psalm the redeemed are called upon to give thanks unto the Lord. These are gathered out of the hand of the enemy from the four creations, that is, from the east, from the west, from the north, and from the south. This is the inheritance, and they wandered in the wilderness until they were redeemed and led forth that they might go to a city of habitation.

Psalm cx. A psalm of David. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

This psalm is spoken by the Spirit through the tongue of David. In the verse above quoted the Trinity is manifest. The Spirit says "The Lord," which evidently means the Most High, "said unto my Lord," which is the Seed, "Sit thou at my right hand, until I make thine enemies thy footstool." That the one here spoken of, who is to have dominion over his enemies, is the Seed is clear from the succeeding verse, "The Lord shall send the rod of thy strength out of Zion."

Upon the holy hill Zion the Son, the King, was set, and to him was given the heathen and the uttermost parts of the earth, which is the same with the gift to the Seed; therefore Zion, which is and which contains the whole plan and system for the great work, becomes the "rod of strength" unto the Seed. Hence the command is unequivocally given to the Seed, "Rule thou in the midst of thine enemies." That the Seed did rule in the midst of his enemies is placed beyond all doubt by his perfection, and the successful completion of his work. Who are his enemies? Simply man? Such an answer is without weight: it is lighter than air. Man in comparison with God is as nothing; the enemies of the Seed are the workers of iniquity; they are the great host of evil, and in the battle these shall be overthrown: for the command is, "Rule thou in the midst of thine enemies." Is this command given to one who is not engaged in a struggle? or is it given to one who is not yet in existence? That is, as man? No: for the Son has been set on the holy hill Zion, and the work has been in progress from the "womb of the morning," or when God said, "Let there be light."

"The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek."

To whom is this addressed? It is addressed to the Lord: for by the gift of the people the Lord is known. The third verse confirms this gift to the Son, where it says, "Thy people *shall be* willing in the day of thy power;" therefore the address is to the Lord, who is the same with the Son, the King, the Seed, and who is now made a priest forever. By the length of his days, also, the Seed shall be known: for the inheritance was given unto him forever.

The Lord, then, is made a priest forever after the order of Melchizedek, and to be made a priest he must be anointed as a priest: hence from this rite is derived the title "The anointed of the God of Jacob."

If the Lord is made a priest after the order of Melchizedek, it follows that Melchizedek was Divine: for the Lord was already possessor of heaven and earth; therefore the office of the order of Melchizedek was of a peculiar nature. What was this office? This office involved the care and ministration of the "Bread of life" which came down from heaven, and in this he was priest of the Most High God. After this order the Seed was made a priest, and, in the ministrations of his office as priest, he also cared for the "Bread of life," and gave it to his disciples, and said, "Take, eat: this is my body."

"The Lord at thy right hand shall strike through kings in the day of his wrath." It is probable that these kings relate to the different ages or generations of man: all of which are typified by the four kings, from the slaughter of whom Abram was returning when he was met by Melchizedek. Through these four ages the work for the overthrow is carried on. Through these four ages run the great rivers, and in them the Redeemer was manifest in the flesh: for it is said, "He shall drink of the brook by the way: therefore shall he lift up the head." But the destruction of his enemies in the latter day is thus expressed: "He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries."

This psalm is brief, comprehensive, wonderful. It commences its record from the foundation of the world, and continues through the great work until the final triumph, and from thence forever after.

Psalm cxiv. "When Israel went out of Egypt, the house of Jacob from a people of strange language:

"Judah was his sanctuary, *and* Israel his dominion."

These verses revert to the time when Israel went out of Egypt; that is, the whole host of Israel, not the children of Israel only, but all those of the previous races whose names had been raised by the Seed.

Precious was the host which came out, great and glorious was the work which had been accomplished. When this host came out "Judah was his sanctuary," and therefore all these people came out when the exodus took place, among whom was the Seed, the Redeemer.

"The sea saw *it*, and fled: Jordan was driven back.

"The mountains skipped like rams, *and* the little hills like lambs."

Well may it be asked, "What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

"Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

"Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."

There were more than Israelites in that host. It was a day of rejoicing

and trembling, but the children of Israel were not aware of its import: for they understood not the wonders which were done in Egypt.

Psalm cxxxiii. "Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

"*It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

"As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life for evermore."

The unity referred to above is more especially the great brotherhood which shall exist: the great brotherhood of the redeemed; and out of apparent destruction comes this great life, even life for evermore. In Zion this great blessing is commanded. Who can sing the wonders of the great plan Zion in all its fulness?

Great is the good which comes out of the apparent destruction of the people. Through this the powers of evil were overthrown and their kingdom brought to naught. They set the snare for man, but they have fallen into it themselves. Man is escaped and his redemption accomplished. The workers of iniquity thought man overwhelmed forever when he fell from his first estate, but this redemption was provided for before the fall. In the eyes of all but the Almighty man was in the extremest peril; and hence the snares were set by the Adversary for his destruction. "Out of Zion God hath shined." Out of Zion came the smiting of the first-born, the first creation; out of Zion came the destruction of the second creation; out of Zion came the deluge which swept away the third creation. These destructions were only apparent, not real, yet in the eyes of the workers of iniquity they were looked upon as sure; hence in the fourth creation, in the great time of the battle, the followers of the Adversary entered into the struggle with every degree of confidence, but they only succeeded in filling up the measure of their iniquity, whereby their own destruction was rendered sure, which left God's great attribute mercy clear and shining, and spotless. The result which follows this is an everlasting brotherhood, in which unity and harmony shall prevail for evermore, and where the life is for evermore.

Psalm cxxxviii. A *psalm* of David. "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

"The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forsake not the works of thine own hands."

In these verses the presence of the Seed is clear and almost unmistakable. In the first place, it is the Seed which is speaking, not David; in the second place, he speaks as one who is already engaged in a work where he

says, "The Lord will perfect *that which* concerneth me." And again, it is not to be supposed that the Seed would pray unto the Lord, "forsake not the works of thine hands," unless he was actually engaged in the labors concerning them.

Psalm cxxxix. A psalm of David. It is said in this psalm, "My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

"Thine eyes did see my substance, yet being imperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them."

In the great plan, a body was prepared for the only-begotten Son, and man was predestinated and called to be in conformity with the image of the Son. In the developement of the plans of Zion the Son took upon himself the Seed of Abraham, and to become such he was sent in the form of bread, which is in harmony with the text, "Thine eyes did see my substance, yet being imperfect." This bread became the Seed of Abraham, then the Seed of Isaac, then the Seed of Jacob, and was in "many waters," which seems to be indicated by the text where the record stands, "And in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them." The fulfilment of this would readily call for a succession of tabernacles: for the text may be read by the substitution, "And in thy book all *my tabernacles* were written, *which* in continuance were fashioned." This view is in perfect harmony with all that which has gone before: and is especially applicable to 1 Chron. xvii. 5: "For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle to *another*." Again, Balaam says, "How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!" Moreover, Balaam again says, "And his seed *shall be* in many waters."

The body of the Seed, therefore, is substance, and substance is matter; hence the Seed must have been manifest as a bodily presence. It must be kept in mind that a vail was thrown over this history that the people should not see; for it is written in Isa. vi. 9, 10, "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

That it is the Seed which speaks this psalm is evident from the last two verses, "Search me, O God, and know my heart: try me, and know my thoughts:

"And see if *there be* any wicked way in me, and lead me in the way everlasting."

David could not invite any such search into his doings: for no man can have the very thoughts of his heart brought to the light without blemish. If it is not the Seed which speaks this psalm, who can fill the measures thereof? And if the Seed be not in the flesh, how can he invite such an examination as that called for by the text? The one who speaks the psalm is flesh and blood, and no one but the Seed can fill up its measures: for no one but the Seed is perfect.

In the concluding psalms all are called upon to praise the Lord. The Psalms themselves contain the history of the Seed, his labors and sufferings, when he set his hand the first time to redeem his people, and it is fitting that they should end with an exhortation to praise the Lord for his exceeding great goodness and mercy: for his loving-kindness in the redemption of the world: for the magnitude of his labors in Zion. "Let every thing that hath breath praise the Lord. Praise ye the Lord."

PROVERBS.

CHAPTER IX. 10. "The fear of the Lord *is* the beginning of wisdom : and the knowledge of the holy *is* understanding."

XVI. 10. "A divine sentence *is* in the lips of the king : his mouth transgresseth not in judgment."

XVI. 14. "The wrath of a king *is* as messengers of death : but a wise man will pacify it."

XVI. 15. "In the light of the king's countenance *is* life ; and his favour *is* as a cloud of the latter rain."

XVI. 16. "How much better *is it* to get wisdom than gold ! and to get understanding rather to be chosen than silver !"

XX. 9. "Who can say, I have made my heart clean, I am pure from my sin ?"

XX. 12. "The hearing ear, and the seeing eye, the Lord hath made even both of them."

XX. 28. "Mercy and truth preserve the king : and his throne is upholden by mercy."

XXIV. 1, 2. "Be not thou envious against evil men, neither desire to be with them.

"For their heart studieth destruction, and their lips talk of mischief."

XXIV. 3, 4. "Through wisdom is an house builded ; and by understanding it is established :

"And by knowledge shall the chambers be filled with all precious and pleasant riches."

XXV. 2. "*It is* the glory of God to conceal a thing : but the honour of kings *is* to search out a matter."

XXVI. 7. "The legs of the lame are not equal : so *is* a parable in the mouth of fools."

ECCLESIASTES.

CHAPTER I. "The thing that hath been, it is *that* which shall be; and that which is done is that which shall be done: and *there is* no new thing under the sun.

"Is there *any* thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

"*There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after."

In the first of these verses Solomon asserts that "*there is* no new thing under the sun," and that "the thing that hath been, it is *that* which shall be." The question now arises, Is this statement, which is so positively given, a positive fact? Of the wisdom of Solomon there can be but little doubt, since his writings are on record; therefore, how can one say, without investigation, that Solomon's remark is baseless and without foundation? He does not assume a new position when he makes his statement, but his reference is to the works of the preceding generations. Should any one point out to him a great work of art or remarkable progress in any branch of industry as being new, he has the answer at hand, "It hath been already of old time, which was before us." This reply contains indications of a generation or race which must have existed before that of our Adam. The unity of the Sacred Writings must be kept in mind, and not lost to sight with the lapse of years. The definition of "old time" is the same in the day of Solomon as it was in the day of Noah; moreover, the history of the present race is too modern for the words of Solomon to be of strength, if applied only to it: for Adam could have had communication by word of mouth with Methuselah, and Methuselah with Shem, and Shem with both Abraham and Isaac; therefore, under these conditions, what becomes of such expressions as "old time," and "which was before us," especially when taken in conjunction with the statement, "*There is* no remembrance of former *things*"?

If the words of Solomon be accepted as the truth, then the existence of other creations than the Pisonic race must be accepted also, and that their progress in the arts and sciences was equally as great as it is in the present generation.

The words of Solomon confirm the plurality of the creations of man, and shadow forth his antiquity, which is in harmony with all the writers that have gone before him.

Chapter vi. In this chapter it is stated, "That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he."

In this verse Solomon intimates positively that that which hath been is man; therefore man which hath been is something which hath passed away: consequently, to the works of these comes the application of the remark, "It hath been already of old time, which was before us." When the third creation was on the eve of destruction by the great deluge, the Lord said, "My Spirit shall not always strive with man;" and here, by the text, in speaking of man that hath been, it is said, "Neither may he contend with him that is mightier than he." The inference is plain that the man "which hath been," and of whom there is no remembrance, existed long before the creation of the present race.

Greater strength seems to be given to this verse on account of its isolation. It stands alone: it must be analyzed, and its value determined. When this is done, and the results placed with those already given, more creations of man than one will become manifest.

The working of the great Master-hand has been shown from the beginning; and, although the channels of inspiration have been many, the substance of the plans has been unchanged, and creatures have not left their own marks in the work.

That there are many writers, and but one Master-mind, is evident from the following: "The words of the wise *are* goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd" (xii. 11).

THE SONG OF SOLOMON.

CHAPTER I. "I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."

According to the interpretations of these pages, the daughters of Jerusalem are the representatives of the four creations of man. The great river of Eden is typical of Jerusalem, and this stream, which was parted from thence into four heads, becomes the daughters of Jerusalem. Hence the Song of Solomon, like the xlv. Psalm, relates to the four grand ages or creations of man.

In the above verse one of the daughters in her address to the other daughters speaks of her color; this one, therefore, is the representative of the Gihonic, or Black race, the race immediately preceding that of Adam.

In her address she says, "Look not upon me, because I *am* black, because the sun hath looked upon me;" from this it follows that her remarks are directed to those of a different color. She continues as though speaking to herself, "My mother's children were angry with me; they made me the keeper of the vineyards." Who was her mother? The river of Eden was her mother. Who were her mother's children? They were her elder sisters, the rivers which came out of Eden, the daughters of Jerusalem. "They," she said, "made me the keeper of the vineyards." To what does this relate? It relates to the transmission of their iniquity and their characteristics to her, and where she says "*but* mine own vineyard have I not kept" relates to the transmission of the iniquity and characteristics which she bears to a still younger sister, in which the lapping of the Gihonic and Pisonic races is indicated.

Under the type of the vineyards the individuality and transmissions of the different ages or races can be plainly seen: for when she kept not her own vineyard she must have transmitted it to Adam's race, the fourth and last creation. Her elder sisters would not, and could not, assume the keep of it: for they made her the keepers of theirs; consequently there was none other unto whom it could fall except the youngest sister. It manifestly follows that with a transmission of iniquity a transmission of blood is an inevitable consequence also: hence redevelopment of physical peculiarities must result from the operation of the law of generation.

In the seventh verse the daughter inquires where the flocks rest at noon, as follows: "Tell me, O thou whom my soul loveth, where thou feedest,

where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"

These are evidently the flocks spoken of in Gen. xxix. 2: "And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth." In a succeeding verse of this same chapter it is stated, "And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*." The time called for by this chapter of Genesis is about noon, or it is high day when a portion of the flocks are resting by the well; and this is the hour the daughter seeks to rest by the flocks of her companions. In answer to her question she is directed to the place where the flocks are resting.

This creation is compared to "a company of horses in Pharaoh's chariots," which figure is typical of numbers. Pharaoh's horses and chariots are emblematic of the Gihonic race: for in the history of Joseph the Hiddekels were swept away by famine, but Pharaoh and his kingdom had full and plenty, and were preserved from death.

It is further stated, "Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*. We will make thee borders of gold with studs of silver." Such is the daughter of Jerusalem, the third race, and such is her raiment. In the xlv. Psalm it is said, "The king's daughter *is* all glorious within: her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." While by the first chapter of this song, the daughter said, "Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee:" hence the relation between the psalm and the song.

The daughter seems to direct a portion of her address to her children, which are likened to a flock of sheep, where they rest upon the green grass in the shadows of the cedar and the fir, symbolized in the text as follows: "Also our bed *is* green. The beams of our house *are* cedar, *and* our rafters of fir."

Chapter ii. "As the lily among thorns, so *is* my love among the daughters.

"As the apple-tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste."

With this chapter commences the song of the second creation, or the Red race. The daughter, with all a mother's pride, in looking upon her children compares them to others as lilies to thorns; whilst her children among

the sons she likens to the apple-tree among the trees of the wood. Who are the sons here spoken of? It seems more than probable that they are the sons of God, the Gihonic race, the song of which was sung in the first chapter. The existence of these two races at the same time is indicative of their lapping and intermarriage, whereby the vineyard of the Red race fell to the care of the Black race. The vigor, beauty, strength, and enjoyment of life by the Hiddekels is depicted in that portion of the allegory where it says, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

"My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

"For, lo, the winter is past, the rain is over *and* gone;

"The flowers appear on the earth; the time of the singing of *birds* is come, and the voice of the turtle is heard in our land;

"The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away."

It is not unlikely that the Hiddekelic race passed away shortly after this: for it is stated, "O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely."

Chapter iii. Moreover, it is stated in this chapter, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

"I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

"The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

"*It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

All this indicates that the race had passed away, and had returned to the place from whence it came to the shadowy land.

In her lament for the loss of her beloved her children, the daughter says, "Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes."

This embodies a prayer for deliverance from those destructive elements, the workers of iniquity.

That deliverance will come is veiled in that portion of the allegory thus given: "Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

"Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

"They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

"King Solomon made himself a chariot of the wood of Lebanon.

"He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

"Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

It is the great Deliverer who comes out of the wilderness, and thither he has been to redeem his people: the people which came out of Egypt when all the hosts of the Lord came out. The Deliverer is here apostrophized as King Solomon, whilst the threescore valiant men are representative of Israel; but these, although appertaining to the three creations which dwelt in the wilderness, by the allegory are brought forward and concentrated in a figure with the second creation; hence each one is armed with a sword, which is an emblem of the Hiddekelic race. These people before their deliverance are in a land of darkness, and hence their fear in the night.

The three creations are further symbolized by the chariot which King Solomon made for himself of the wood of Lebanon; the wood of Lebanon being a clear distinction from the cedar of Lebanon: for the latter term signifies but one species of wood, but the former expresses more than one.

This chariot seems to be the same as that spoken of in 2 Chron. i. 16, 17: "And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

"And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means."

Again, in the lxxvi. Psalm it is said, "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep."

These three selections all seem to cling together and have reference to the three ages collectively.

The chariot spoken of in this song is described as being paved with love for the daughters of Jerusalem. These daughters are the allegorical representatives of the creations, the allegorical representatives of the inheritance; therefore the crown with which King Solomon was crowned is the redemption of this inheritance. This crown was laid up for him in Zion when he took upon himself the great work.

Chapter iv. This chapter continues the history of the Red race, but it is all hidden in figure. Of this race it is said, "Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of pome-

granate within thy locks." Farther on it is said, "A garden inclosed is my sister, *my* spouse ; a spring shut up, a fountain sealed.

"Thy plants *are* an orchard of pomegranates, with pleasant fruits ; camphire, with spikenard,

"Spikenard and saffron ; calamus and cinnamon, with all trees of frankincense ; myrrh and aloes, with all the chief spices :

"A fountain of gardens, a well of living waters, and streams from Lebanon."

From this description it becomes evident that a multitude or race is indicated, and that the fruit of this race is as the pomegranate : for of the sister it is said, "Thy plants are an orchard of pomegranates ;" and the daughter in speaking of her beloved, which means her children, says, "As the apple-tree among the trees of the wood, so *is* my beloved among the sons." The color of this race is indicated by the pomegranate.

The invocation, "Awake, O north wind ; and come, thou south ; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits," seems to be addressed to the preceding generation, and to the one which follows immediately after. These generations are bound together by the working of a great law, through which the children of men may come into their garden and eat the pleasant fruits thereof.

The indications are that this race was very highly cultivated and learned : for in the above description, being likened unto a garden, they possessed all manner of pleasant fruits and spices.

Chapter v. In this chapter is commenced the history of the First creation, or the White race. The daughter representative of this race says, "I sleep, but my heart waketh : *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled : for my head is filled with dew, *and* my locks with the drops of the night."

In these words of endearment the perfection of the first creation is intimated. This creation also passed away : for it is said, "I opened to my beloved ; but my beloved had withdrawn himself, *and* was gone : my soul failed when he spake : I sought him, but I could not find him ; I called him, but he gave me no answer.

"The watchmen that went about the city found me, they smote me, they wounded me ; the keepers of the walls took away my vail from me."

The walls here spoken of are the great walls of Jerusalem. There are four of them, the same being typical of the four creations or ages of man ; and they are the walls which shall be built up.

The daughter says, "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love."

The daughters of Jerusalem reply, "What *is* thy beloved more than *another* beloved, O thou fairest among women ? what *is* thy beloved more than *another* beloved, that thou dost so charge us ?"

The answer is given, "My beloved *is* white and ruddy, the chiefest among ten thousand.

"His head *is* as the most fine gold, his locks *are* bushy, *and* black as a raven.

"His eyes *are* as the eyes of doves by the rivers of waters, washed with milk, *and* fitly set.

"His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

"His hands *are* as gold rings set with the beryl: his belly *is* as bright ivory overlaid *with* sapphires.

"His legs *are* as pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

"His mouth *is* most sweet: yea, he is altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem."

Such is the description of man of the first creation. He was altogether lovely, and there was no blemish in him from the crown of his head unto the sole of his foot. Such is the description of the one whom the Adversary tempted and caused to fall. Great was the field of beauty and perfection he found before him, which he sought with all his wiles and snares to overthrow. This noble creature fell and was gone; this great wall, garnished with such preciousness, was ruthlessly thrown down, but the fiat has gone forth that it shall be rebuilt and restored to its pristine vigor and glory. In Zion is laid the restoration, and out of Zion shall come redemption.

Chapter vi. It is asked in this chapter, "Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as an army with banners?"

It seems as though this is an allegorical representation of Zion: great and glorious Zion.

Chapter viii. In this chapter the fourth race is spoken of by one of the daughters, as follows: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"

"If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar."

This little sister is the fourth creation in its youth, and is not yet considered a wall; but the one which speaks is a wall: for she herself states, "I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour."

The phrase, "If she *be* a door, we will inclose her with boards of cedar," seems significant of failure and death: but she will grow into an exceeding great wall, and light and life will prevail.

The little sister states, "My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must* have a thousand, and those that keep the fruit thereof two hundred.

"Thou that dwellest in the gardens, the companions hearken to thy voice : cause me to hear it.

"Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices."

These verses are spoken by the little sister, by the daughter of Jerusalem, representing the Pisonic creation or the present race. She is anxious that her children should be up and fulfil their mission, that they may return to their original perfect condition. This was also the cry of one of her sisters, as follows : "Return, Return, O Shulamite ; return, return, that we may look upon thee."

In the statement, "Thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred," the term "one thousand" expresses and means the thousand generations unto which the covenant was made. The thousand generations corresponds in magnitude with the great vineyard, and each keeper in this vineyard is bound up to a greater or less extent in the thousand generations : for each keeper or race bears the iniquity of those preceding it, and transmits it to those which follow.

In accordance with this interpretation, the two hundred which shall be given "to those that keep the vineyard" of the little sister are two hundred generations, which express the value of the period embraced from the time the command was given in the garden of Eden for the rebuilding and restoring of Jerusalem unto the Second Advent of our Lord and Saviour, Jesus Christ ; after which follow the thousand years era and the succeeding link, the era of desolations. The sum of these links will give an approximation to the time of the end, but it must be steadily borne in mind that of the "day and hour thereof knoweth no *man*, no, not the angels of heaven."

Those of the fourth creation are called the keepers of the fruit. This contains an indication that the vitality of the previous keepers of the vineyard has been left to the care of the little sister, and that she in turn has been made keeper of the vineyards.

Among the exceedingly remarkable indications of the last seven verses of this song is the establishment of the position in the world's history of "the thousand years era," during which, according to the revelation of St. John the Divine, our Lord and Saviour, Jesus Christ, together with his saints, shall reign upon the earth. This thousand years era is a part and portion of time, the limits of which and the bounds of which (time) are set according to the numbers of the children of Israel.

ISAIAH.

CHAPTER I. "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah."

Jerusalem, the great city, is the dwelling-place of Israel, the inheritance. It is this inheritance to which reference is made in the succeeding verses.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me.

"The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider."

If Judah and their city, Jerusalem, are meant by the prophet, why does he bring in the name of Israel? It is because Israel is the inheritance; and the children, therefore, which the Lord nourished and brought up are the four creations.

Of Israel as a nation it is said, "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

"From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

"Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers."

Such is a description of the condition of the inheritance: there has been no palliation of their sins and iniquities from the first as far as their own efforts are concerned, and their burnt-offerings and sacrifices are of no avail.

They are a people laden with iniquity, and, as stated in the ninth verse, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah." That the iniquity of the people of Sodom and Gomorrah was transmitted by the escape of a remnant from thence seems evident where the prophet says, "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye

people of Gomorrah." Why should the people in the days of Hezekiah, king of Judah, be called the rulers of Sodom excepting the iniquity of Sodom had been transmitted to them by the law? What other law of God can be invoked with greater force unto the people of Gomorrah than the law of iniquity? Their well-being is bound up in it: for without it their names cannot be raised up among their brethren. Burnt-offerings are not of avail, because man sins continually: therefore it seems to be asked, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is iniquity, even the solemn meeting.*"

Man in himself cannot fulfil all the requirements called for because the power of the Adversary is so great, but commencing with the twenty-fourth verse, their redemption is thus promised: "Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

"And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

"Zion shall be redeemed with judgment, and her converts with righteousness.

"And the destruction of the transgressors and of the sinners *shall be together*, and they that forsake the Lord shall be consumed."

Does the substance of this chapter simply refer to Judah and Jerusalem, the city of Judah? Not at all: for the history of the kings of Judah fills separate chronicles from those of the kings of Israel; therefore the simple history of the kings of Judah will not serve for that of the kings of Israel: much more will it not serve for all the nations outside of these two kingdoms, to whom the promise of redemption is given. The terms Israel and Jerusalem are comprehensive where the inheritance, the gift, is the subject of reference, and these magnitudes cling together under all the symbolism of the Sacred Writings.

It was said in this chapter, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah." This very small remnant is the escaping remnant of the great city Jerusalem. Each creation in its turn had an escaping remnant whereby its iniquity fell upon the next, but this very small remnant is the Seed, the Messiah, upon whom falls the iniquity of the whole

city, the whole inheritance, lest they be like Sodom, and like unto Gomorrah; therefore the references of the prophet are to all those of the great city Jerusalem, the four races.

CHAPTER II. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

"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."

These verses have a special reference to the last days, during which the Redeemer shall reign over his people, and he shall teach them of his ways. His throne is here set above all other powers, and all nations seek unto it. The last days, evidently, are the four grand epochs, the four times, during which the kingdom of the Lord shall be established.

It is further stated, "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."

From this it will be seen that a universal and everlasting peace is established among the nations, the children of men, and that they shall not learn war any more. The nations here called for are those which peopled the great city Jerusalem, and are those which make up the great host of Israel. The time of peace is the thousand years era.

The text states, "O house of Jacob, come ye, and let us walk in the light of the Lord." Do they walk in the light of the Lord? No: hence the text says,—

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

"Their land also is full of silver and gold, neither *is there* any end of their treasures; their land is also full of horses, neither *is there* any end of their chariots:

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

"And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

These verses appear to relate to the Gihonic race. The "east" is significant of the Hiddekelic race or age; and the Gihons, through the lapping and intermarriage with them, were to a certain extent replenished from

them. The land of the Gihons was full of gold and silver, and also was full of horses and chariots. According to the Song of Solomon, this race was compared to a company of horses in Pharaoh's chariots, and, by the history of Joseph, Pharaoh was typical of the Gihonic era. It is also stated in substance that their land was full of idols, and that both the mean man and the great man bowed down to them. The idolatrous character of this age is fully borne out by the book of Daniel: for in their day the daily sacrifice was taken away, and the abomination which maketh desolate was set up. It is further stated that "they pleased themselves in the children of strangers," which is confirmed in the book of Genesis, where it is stated "the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose." It is also said, "When the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown." All these indications serve to identify this people with the Gihonic race, which was swept away in the great deluge of Noah, that was "upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

"And upon all the high mountains, and upon all the hills *that are* lifted up,

"And upon every high tower, and upon every fenced wall,

"And upon all the ships of Tarshish, and upon all pleasant pictures.

"And 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.

"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?"

Chapter iii. "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

"The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

"The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

"And I will give children *to be* their princes, and babes shall rule over them."

These verses indicate the destruction of the Hiddekelic, or Red race by famine. This destruction was fairly typified in the history of Joseph by the dreams of Pharaoh. By these verses great strength is given to the remark of Solomon, that "*there is no new thing under the sun.*" Moreover, Solomon said in another place, "That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he." Here three hundred years later, in a parable equally dark, the same substance is given forth, viz., that man existed years before, but that there was no remembrance of former things. Now by the light of inspiration it is recorded in substance that among the people of that day there were honorable men, and mighty men, judges and prophets, the prudent, the counsellor, the artificer and orator; all of which is suggestive of luxury and refinement, art and literature. In the Song of Solomon this race was likened to a garden, and was described as possessing all manner of pleasant fruits and spices. But from them the whole stay of bread and water was taken away, and they perished from off the face of the earth, with the exception of the escaping remnant. By the interpretation of the dream of Pharaoh the famine was over the face of the whole earth for the space of seven years, and it is perfectly evident that a universal drought of such great length would sweep all life from before it. The new creation became their princes and their rulers, or, as stated in the text, "I will give children *to be* their princes, and babes shall rule over them."

The text continues, "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses.

"What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

"Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

"In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

"The chains, and the bracelets, and the mufflers,

"The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings,

"The rings, and nose jewels,

"The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

"The glasses, and the fine linen, and the hoods, and the vails.

"And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

"Thy men shall fall by the sword, and thy mighty in the war.

"And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground."

These verses relate to the manners, customs, and destruction of the Euphratic, or White race, the ancients and first of the creations. They are called the ancients of the people, which distinguish them as the first race.

They do not seem to possess the solidity of the second creation, but are given over to the more trifling experiences of life. According to the Song of Solomon, this race was remarkable for its beauty, and was without blemish. But this very quality was in all probability a snare which led to great personal vanity. The race was destroyed by fire, an intimation of which is given in the twenty-fourth verse. It is manifest, however, that they were not entirely destroyed: for a remnant escaped to the Hiddekels, among whom they are enumerated and called "the ancient." It is also manifest by the text that all could not have been destroyed by fire, or the same fate would have overtaken the Hiddekels, who were then in their youth: but the latter slew with the sword or took captive those which remained of the fire. A remnant of the Hiddekelic race in turn escaped to the Gihons: for it was stated that the latter were replenished from the east, but with the replenishing came a knowledge of the mischievous inventions of that race.

In all the various types and figures the escape of a remnant is provided for, and generally is indicated; it being absolutely essential that the iniquity of the people be transmitted according to the law. In the destruction of the various races the power of the Almighty was made manifest; but this destruction was not a triumph for the Adversary. In the fall and destruction, however, sin, which was bad enough before, was becoming more and more sinful, and was filling up the measure of iniquity to the brim.

Chapter iv. The destruction of the races having been shadowed forth, this chapter seems to take up the general history, and states, "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel."

Who are the seven women spoken of above? They are the types or figures of the seven grand subdivisions of the times commencing from the first creation of man unto the coming of our Saviour Jesus Christ into his

kingdom ; that is, when he arose from the dead. They are the seven half-times, corresponding to a time and times, and a half-time : wherefore, Job-like, at the coming of their Saviour they abhor themselves and repent in dust and ashes. They may also be called the seven daughters of Zion, but the type will still be the same.

That the man upon whom they took hold is the Seed, the Saviour, is clear from the text, which says, "In that day shall the branch of the Lord be beautiful and glorious," and this branch is the very small remnant spoken of in the first chapter of this book. This fact Paul has revealed in Romans ix. 29 : "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." This Seed is the escaping remnant of Jerusalem, the great city : for it will be seen from Isaiah that a remnant of the White race escaped and intermarried with the Red race, and that a remnant of the Red race escaped and intermarried with the Black race, and in consequence the iniquity which they bore fell upon the Black race. By the book of Genesis it is clearly shown that the iniquity of the Black race fell upon the Pale race, which is the present or Adam's race. Thus the iniquity of the whole has been handed down ; but what has become of it ? Isaiah says, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." The iniquity of the whole, therefore, falls upon this very small remnant, which is the Seed, and this remnant is spoken of by the prophet where Jerusalem as a whole is included. Although the hosts of Israel may be as the sands of the sea for numbers, the absolute necessity of a very small remnant is essential to redemption : for no one but the Redeemer can come and assume the iniquity, lay down his life and take it up again ; hence the necessity of the Seed taking upon himself flesh and blood as man is perfectly clear : for the law is irrevocable.

The time when the Messiah first took upon himself the form of man may be considered an open question, but the mass of evidence given in the Scriptures from first to last seems to fix conclusively that he came in the days of Abraham, our Saviour himself stating that "Abraham rejoiced to see my day : and he saw *it*, and was glad."

Chapter v. "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill :

"And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein : and he looked that it should bring forth grapes, and it brought forth wild grapes."

These verses are significant of the creation and fall of man.

The text continues, "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

"What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

The question as to why they fell is brought directly to the people themselves. The reply to this question is that given in the book of Genesis, "The serpent beguiled me and I did eat." They fell because of the wiles of the serpent, the Adversary. What is to be done with the vineyard? The text states, "I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

"And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

"For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant."

Such is the curse upon the ground, and upon the vineyard, and upon the vine. The text continues, "And he looked for judgment, but behold oppression; for righteousness, but behold a cry."

Is man to be the only sufferer by his fall? No: for it is proclaimed, "Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!"

This is proclaimed against the Adversary and his adherents, which seek that their kingdom may be established in the earth. In their attempts to accomplish this they have joined house to house, and laid field to field; that is, they have caused the fall of man, and thereby the creations of man have been joined one to another; but in this very thing a woe is laid up against them.

The prophet continues, "In mine ears *said* the Lord of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant." These houses, great and fair, seem to relate to the creations, the destruction of which have already been indicated; but the escape of a remnant is symbolized in the context, "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."

Another woe is pronounced against the workers of iniquity, where it is said, "Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

"And the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands."

The works of the adherents of the Adversary manifest themselves through the children of men; and according to the text, "Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst."

Through the temptations of the workers of iniquity the people are gone

into the captivity of the valley of the shadow of death; and when this captivity is turned the people will be free, and their names raised up again among their brethren.

The second "therefore" in the text relates to the workers of iniquity, as follows: "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

"And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled."

Still another woe is pronounced against the workers of iniquity, as follows: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

"That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!"

The last verse here given is evidently in reference to the promise that the seed of woman should bruise the serpent's head; hence in their confidence they say, "Let him make speed, *and* hasten his work, that we may see *it*." The work was commenced when the Lord set his King upon his holy hill Zion; and unto this people it is said in the ii. Psalm, "Why do the heathen rage, and the people imagine a vain thing?

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*,

"Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

"Yet have I set my King upon my holy hill of Zion.

"I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee."

The day when the work of Mount Zion was inaugurated was the day when the workers of iniquity first saw the labors of the Seed in the great struggle; and they may continue to say, "Let him make speed, *and* hasten his work," but the end will assuredly come, and their overthrow will be complete. The great army of the Lord which shall be gathered together at that day for their destruction is thus graphically described in the text: "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

"None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

"Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

"Their roaring *shall be* like a lion, they shall roar like young lions : yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

"And in that day they shall roar against them like the roaring of the sea : and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof."

The destructions which came upon the children of men only served to give the adherents of the Adversary more confidence in their own power, but a woe has been pronounced against them on account of these destructions. This apparent success has made them blind to the real conditions which exist : hence the workings of the great plan all tend to confirm their final overthrow.

It was stated in this chapter that the choicest vine was planted in the Lord's vineyard, and that this vine, this pleasant plant, was the men of Judah. This is undoubtedly the vine of which Jacob speaks when he calls his sons together to tell them of that which should befall them in the last days. Jacob stated, in addressing Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be*.

"Binding his foal unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes :

"His eyes *shall be* red with wine, and his teeth white with milk."

From these verses it seems almost certain that the vines are one and the same, and that the Seed was called in this vine as flesh and blood.

The Seed is one, but the men of Judah are many, from which it follows, in harmony with what has gone before that, "The Seed was in many waters," that he was truly the Seed of Abraham, and also the fruit of the body of David, that "he washed his garments in wine, and his clothes in the blood of grapes."

The vineyard spoken of in this chapter seems almost unquestionably the vineyard of the Song of Solomon. Solomon's Song is descriptive of the keepers of the vineyard, which are the four races of men, and Isaiah has taken up their history and confirmed their existence by other figures.

Chapter vi. "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphim : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts : the whole earth *is* full of his glory."

The seraphim here mentioned, when taken in connection with other similar figures of the Sacred Writings, are the angels of the four creations.

That which is taught in parable must be represented by a symbol or em-

blem in order that a meaning may be obtained ; thus in the celestial figures, the creations or races are represented by seraphim, not the simple existence, however, but the intellectual existence. Each separate creation is typified or represented by one seraph, or the four creations by four seraphim.

The prophet continues, "Then said I, Woe *is* me! for I am undone ; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphim unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar :

"And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged."

This, in all probability, was the seraph appertaining to the fourth creation. The prophet continues, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, Here *am* I ; send me.

"And he said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

This may be considered a clear announcement of the existence of the great veil. Blindness is now put upon the people that they may not understand.

What is hidden from their view ? Anything which might prevent their salvation ? Not at all : for sufficient light was given them to lead them in the right path, and laws were added and given forth by Moses for their guidance. It was the work of the Seed that was hidden from them : it was the labors of Zion that were hidden from them. Now, although these labors were hidden from the people, yet they must be presented in such form that they can be read when the time for such enlightenment shall come ; when the veil shall be rent in pieces.

The prophet asks for how long a time this blindness shall exist. The question and answer are as follows : "Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

"And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land."

This blindness will, therefore, exist until the death of Jesus Christ the Saviour of the world, the other conditions relating to general history.

The text continues, "But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten : as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves* : so the holy seed *shall be* the substance thereof."

This verse embodies the wonderful working of the priesthood of Melchizedek.

Chapter vii. In this chapter the workers of iniquity and the unright-

eous are answered, where they say in the v. chapter, "Let him make speed, and hasten his work, that we may see *it*."

By the history given in the vii. chapter the natural enemies of Judah seek to overthrow it and place a king of their own upon the throne as ruler, but the Lord by the mouth of the prophet Isaiah said unto Ahaz, the king of Judah, "It shall not stand, neither shall it come to pass." This history is a parable that the enemies of the Seed shall not triumph over him, and a sign was given to Ahaz by the Lord, as follows: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The children of Israel were looking for the appearance of the Messiah, the King, but in their blindness were not aware that he had come already, and that the work of redemption was then in progress. The workers of iniquity were aware of it, but they had no confidence of a successful issue to the labors of the Seed. The text, however, records a sign which is for all, that all may understand.

The people evidently sought for a sign in accordance with their interpretation of the promises: for by the text it is said, "Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?" Then follows the sign, and in the fulfilment of this sign the Seed shall be manifest to man in the flesh. The fulfilment of this sign carries with it the assurance that the enemies of the Seed shall not stand, and that the labors of the Seed as man are nearly over.

The history given in this chapter records that the enemies of Judah went up against it, but could not prevail against it, which is a figure that the enemies of the Seed are striving against him, and that the battle is in actual progress. When the Seed came as Jesus Christ, his enemies, the workers of iniquity, fled before him; they were already conquered. The struggle was not then inaugurated for the first time, but in the terrible labors of the preceding years they were overthrown, and in Jesus Christ they recognized their Master. This is expressed in the text as follows: "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

The time in the world's history when this virgin shall conceive and bear a son is not left to conjecture and uncertainty, but it is recorded in unmistakable figures and types, which are repeated over and over again, which figures and types must have been laid down from the foundation of the world: for they are in accord with a fixed plan, traceable for a period of over thirty thousand years of time past.

Chapter viii. "The Lord spake also unto me again, saying,

"Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

"Now therefore, behold, the Lord bringeth up upon them the waters of

the river, strong and many, *even* the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his banks :

“And he shall pass through Judah ; he shall overflow and go over, he shall reach *even* to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”

The tribe of Judah appertains to the first creation. The forces of Rezin and Remaliah’s son pertain to the Adversary. It has been stated in substance that the forces of Rezin and Remaliah’s son should not prevail against Judah ; therefore, whilst the Adversary shall spread over the whole land in its breadth, he shall not prevail against the Lord’s people, the first creation. This grand creation is brought forth, performs its mission in the struggle as “a weapon of war,” and passes away, apparently destroyed forever. With such a result before them, is it any wonder that the adherents of the ‘Adversary claim a victory for themselves? and also claim that great is the power of their king? None at all. But the Lord’s people are instructed against such conclusions, the prophet stating, “For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

“Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy ; neither fear ye their fear, nor be afraid.”

From this it becomes evident that the workers of iniquity have a confidence that their power on earth is nearly if not quite established when they cry A confederacy ; “that they may be placed alone in the midst of the earth.” It was the Lord which took away the nation : for he said of the vineyard, “I will lay it waste.” One great object of the Adversary is to establish his kingdom upon the earth ; and if redemption should fail of accomplishment in and during the fourth age, then, according to the manifest interpretation of the Scriptures, he would have succeeded in his purpose. But the Scriptures do contain within themselves the fulfilment of the plans whereby the overthrow of evil was accomplished in all its vital details during the fourth age, the proof of which lies in the harmony of its inspirations under a great variety of types and figures. These types and figures were made manifest to Paul, the apostle of Jesus Christ, and to St. John the Divine, by special revelations, and as the vail is lifted the truth of these inspirations will shine forth.

The text continues, “Sanctify the Lord of hosts himself ; and *let him be* your fear, and *let him be* your dread.” This obviously is a distinction between the Lord of hosts and the Adversary, and not between the Lord of hosts and the crowned head of Assyria.

The text continues, “And he shall be for a sanctuary ; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

According to the text, then, the Lord shall be for a sanctuary to those who put their trust in him ; but it seems clearly to follow that owing to the mystery involved in the plans for the overthrow of evil, and for the redemption of man, and because of the blindness which is upon the people, that he is a stone of stumbling, not only to both the houses of Israel which daily look for the coming of the Messiah, but to the inhabitants of Jerusalem also, to the inhabitants of the great city. It is stated of these in the text, " And many among them shall stumble, and fall, and be broken, and be snared, and be taken." The application of " the stone of stumbling " is to a very large and great host, and therefore the magnitude of the contest must be kept in sight : consequently the testimony of Jesus Christ must be bound up until the great day, and the law must be sealed among his disciples ; the text stating, " Bind up the testimony, seal the law among my disciples." This law is undoubtedly the great law of iniquity, and the testimony is bound up in the great labors of Zion.

The prophet further says, " And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him."

From this it will be seen that although the Lord is present, yet he is hidden from the house of Jacob ; but that he will some time be manifest is evident from the expression, " I will look for him." When the Lord set his hand the first time to redeem his people, he was seen of angels, though hidden from man ; but when he set his hand the second time to recover the remnants, he was seen of all : both far and near.

The text continues, " And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter : should not a people seek unto their God ? for the living to the dead ? "

To those seeking unto the possessors of familiar spirits, to those seeking unto wizards which inquire of the dead for the living, to such and to all others it is said, " To the law and to the testimony : if they speak not according to this word, *it is because there is no light in them.* "

The book of Psalms clearly is testimony, great testimony. Through the law of iniquity the sins of the people are handed down upon the children, and through the workings of Mount Zion they are assumed by the Seed, consequently there is no other plan given under heaven among men whereby they can be saved. The Seed and Saviour Jesus Christ fulfilled the plans of Zion, and through him only is the true light, and those failing to possess it are thus described by the text : " And they shall pass through it, hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

" And they shall look unto the earth ; and behold trouble and darkness, dimness of anguish ; and *they shall be driven to darkness.* "

Chapter ix. "Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations."

It has been stated that the tribe of Zebulun appertains to the third, or Gihonic creation, and Naphtali to the fourth creation; hence these are the two lands called for by the text, one of which is of the past, and the people of which dwell in the valley of the shadow of death, in the land of darkness. (See Job x. 21, 22.)

It is of these people, as well as those of Naphtali, which have passed away, that the text continues, and says, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

How is it that light has thus shone upon a people which has passed away? The answer is given in the context, as follows: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"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. The zeal of the Lord of hosts will perform this."

Upon the people which walked in darkness a light hath shined, and this is because a child is born unto us, said the prophet. Let the distinct utterance of the text be carefully considered: "For unto us a child is born, unto us a son is given." This is not a prophecy, but a clear, positive statement that "a child is born," which is confirmed by the repetition that unto us "a son is given." Who is this son, this child? It is the Seed, and he is known by the magnitude of the gift which was given him in the beginning. This gift is expressed as follows: "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." This identifies the son as the Seed; this identifies the Seed as the child who "shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The Seed has been called God already: for it is said, "Thy throne, O God, *is* for ever and ever," and there can be but little doubt that the one spoken of here is the Seed, the Messiah.

If such be the case, then this great power has been redeeming the nations which walked in darkness, which walked in the land of the shadow of death: for the text states positively that "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

This people is the great army which came out of the land of Zebulun,

and the land of Naphtali; the land of Judah, and the land of Dan, when the hosts of the Lord came out of Egypt. The Seed has been redeeming these people from the days of Abraham; from the days of Abraham has the iniquity of these people fallen upon him; and, according to the Scriptures, this could not have been accomplished unless a son had been given unto us who was really and truly flesh and blood, and who possessed the Divine attribute of laying down his life and taking it up again: hence the positive assertion of the text is in the strictest harmony with the vital principles given forth in these pages. The sign given to Ahaz, king of Judah, was prophetic, and related to the future. It was equally positive in its nature, the text having stated, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This sign was given to and for all to see and to know that the enemies of the Seed should not prevail, and it forms but one link in the great labors of the Seed: for the Seed was in "many waters." Nothing was left undone whereby all the hosts of the Lord, whether of good or of evil, might realize the sovereign power of the Most High, and the greatness of his mercy. Even unto the eleventh hour the exceeding greatness of his mercy will be made manifest.

The progressive nature of redemption is shadowed forth in the verse, "Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil."

This intimates the gathering together of the sheep, when all the flocks shall be gathered together; therefore when Jesus Christ, the Seed, becomes the first fruits of the dead, then shall be the great harvest of joy, and although the nations, the redeemed, were multiplied, their joy was not increased until Christ the Lord arose from the dead; but the light of redemption shone upon them, and their names were raised up by the Seed when he assumed their iniquity.

The continuance of the great conflict is shown by the text, as follows: "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

"Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

"And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

"Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall* be against Judah. For all this his anger is not turned away, but his hand *is* stretched out still."

In these verses the struggle is in reference to the second creation, to which the tribes of Ephraim and Manasseh appertain. This creation was

swept away by famine, to which reference is made, but the first race, to which Judah appertains, was destroyed by fire and the sword.

Chapter x. "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, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

"For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*."

In the destruction of the races of man the Adversary seems to think that he has successfully established his kingdom and removed the bounds of the people; but the Lord saith of him, "Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." The king of Assyria is now typical of the Adversary, and when the work of Zion is performed, this Adversary shall be overwhelmed forever. Jerusalem, the great city, may be carried away and destroyed, but the inhabitants thereof shall return again, and the walls thereof shall be rebuilt.

The overwhelming destruction of the kingdom of evil is thus recounted: "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

"And the light of Israel 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: and they shall be as when a standard-bearer fainteth.

"And the rest of the trees of his forest shall be few, that a child may write them."

The text continues, "And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth."

This verse confirms the complete overthrow of evil in that day, and man, for evermore, shall be uninfluenced by the Adversary and his host.

This verse also contains the evidence that it was the Adversary which smote the people, and this is further confirmed by the following verses: "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."

From these verses also comes the inference that this creation shall be swept away, even as the others were swept away, but that in the end evil shall be destroyed.

The twenty-seventh verse of this chapter reads as follows: "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."

What is this anointing? It is undoubtedly the anointing of the Seed as a priest of the Most High God, after the order of Melchizedek.

Chapter xi. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

"And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

"But 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 shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

The magnitude of the endowments here given identifies the possessor of them as the Seed: and by these promises the genealogy of the Seed can be traced from the time of Abraham down, not only to Jesse, but to David and Solomon, whilst nearly, if not quite, five hundred years later the genealogy reappears in Zerubbabel.

Prophecies, therefore, in regard to the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, or the Seed of Jacob after him, must of necessity relate to the future of the generation in which the Seed appears. This is self-evident; also labors accomplished by the Seed it is equally self-evident are of the past. Why should these two biblical axioms be ignored? The Scriptures give record after record of work actually accomplished, and which could be performed by none except the Redeemer; now, by what train of legitimate reasoning can work which is positively recorded as having been done be considered altogether prophetic in its nature, and subject to fulfilment in the indefinite future?

The mystery of the apparent contradictions in relation to the Seed completely disappears when the period of time involved in his labors is taken into consideration, together with the "many waters" through which he passed during that time. The Seed, by the text, is the son of Jesse.

The text continues, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice' den.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

According to what has gone before, this prophecy is subject to fulfilment in or during time subsequent to the days of Jesse. From the description the inference is plain that the thousand years era is indicated, during which the Saviour, together with his saints, shall reign on the earth.

The text continues, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

The term "that day" evidently refers to "the latter day," and the latter day refers to the last grand division of the times: of which there are four, corresponding to the four ages of man. "In this day, therefore, shall be fulfilled the sign given to Ahaz, king of Judah, that a virgin shall conceive and bear a son, and shall call his name Immanuel." This one is the son of Jesse, whilst the text above quoted calls the same one "the root of Jesse," which signifies an existence before Jesse: for it is evident that "the root bears the branch, and not the branch the root." Moreover, it has been said, "For unto us a child is born, unto us a son is given." Are these contradictory statements? or are they confirmative of the actual presence of the Messiah in the labors of Zion? The latter with scarcely a doubt. The sign given to Ahaz was given to all people that they might believe, and it follows that the sign "shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

If the root and branch of Jesse comes as a sign and an ensign to the people, he comes that his work may be manifest unto all. What is his work? The text replies, "And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

If the Lord sets his hand again the second time to recover the remnants of his people, it is self-evident that he must have set his hand the first time. And if he set his hand the second time when he was born of a virgin, when was it that he set his hand at the first? When the Saviour died and arose

from the dead, the work of the redemption of man was finished; therefore the "second time" could not have taken place after his resurrection, that the first time should be considered that of his ministry: consequently the ministry must have been the "second time."

The Sacred Writings clearly call for the "first time" to be the period embraced from the time Melchizedek, the priest of the Most High God, met Abraham, brought forth bread and wine, blessed him, and called him possessor of heaven and earth, until the fulfilment of the sign given to Ahaz, king of Judah, which sign was fulfilled when the virgin conceived and bore a son.

Is the mystery any greater under these circumstances? Not at all, but it becomes simplified rather: for of the bread and wine brought forth by Melchizedek, Moses seems clearly to have said, "*Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*" It must also be borne in mind that after Abram had been invested with all things, that he gave unto Melchizedek tithes of all: in consequence of which a tenth of the living bread would have been in the keeping of Melchizedek. Further, it is of this tenth that Isaiah speaks (vi. 13): "But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof."

Hence by the ministrations of the priesthood of Melchizedek the tenth returned and was eaten during the generations from Abraham until the Messiah was born of the virgin. In this wonderful, wonderful work, Melchizedek was priest of the Most High God, and as such evidently fulfilled the ministrations of his office until our Lord and Saviour Jesus Christ, who was anointed priest after this order, ministered in his stead, when he also brought forth bread and wine and said to his disciples, "Take, eat: this is my body."

By the law, the iniquity of the people must fall upon the children in the flesh, and unless the people eat the body of the Seed, there seems to be no other possible way whereby their iniquity can fall upon him and their redemption accomplished.

It seems, therefore, that when the Lord set his hand the first time to recover his people it was during the priesthood of Melchizedek, and when he set his hand the second time to recover the remnants it was during his ministry.

Redemption rests with the Seed, and it follows from the Scriptures that his body must be eaten: hence the object of the greatest and grandest of all the orders of priesthood becomes manifest.

Chapter xiii. "Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

"*Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

Under this history is hidden the destruction of the first creation and the advent of the second, the second being typified by the second universal empire, known as the Persian. The burden of Babylon is the burden of the first creation, which has been revealed by vision to Isaiah, the son of Amoz. All the burdens were known to the Almighty from the beginning; therefore the special revelations to the prophets are not linked together by the hand of man, that harmony might ensue: for one prophet is blind to the vision of another, but they are linked together by the hand of the Almighty alone. The Scriptures are, in consequence, his testimony. It does not follow that these burdens are from the Almighty, but rather that they are from the oppressor, the Adversary, testimony being given to this effect: hence it is decreed over and over again that the rod of the oppressor shall be broken.

Chapter xiv. "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 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.

"Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

"All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

"Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

"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 congregation, in the sides of the north:

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

"Yet thou shalt be brought down to hell, to the sides of the pit.

"They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, 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; *that* opened not the house of his prisoners?

"All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

"But thou art cast out of thy grave like an abominable branch, *and* as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcass trodden under feet.

"Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people : the seed of evil-doers shall never be renowned.

"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.

"I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the Lord of hosts."

This proverb is taken up against the king of Babylon, against Lucifer, who is the angel Death. The dwellers of the first creation are taught to take up this proverb after their destruction, when they have entered into their rest, but the application is to the first race, which was destroyed by fire ; an indication of which is given also in the ninth and tenth verses of xiii. 9, 10, as follows : "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.

"For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

With the destruction of this race the terrible reign of Death commenced among men, and by the great power with which it was invested it thought to rise above all the angels of heaven and rival the Most High in power. Death said, "I will sit also upon the mount of the congregation, in the sides of the north." This relates to the first race, and that it was swept away is recorded in the burden of Babylon, which contains history of and appertaining to the first age. It is Death which openeth not the house of its prisoners, and Death it is which destroys the cities and makes the world a wilderness. Death obtains its power through sin : for the "sting of Death is sin." The power of Death is in the hands of the Adversary, who by it seeks the establishment of his own kingdom forever : for through fear of death many are under bondage to him. Paul says the "sting of

death is sin, and the strength of sin is the law;" but through Jesus Christ the law is fulfilled, and both Death and the Adversary are overthrown forever, whereby the land is forsaken of both her kings.

The intimations of destruction by fire continue to follow this race. The text of this chapter further states, "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."

After the destruction of this people it is asked, "What shall *one* then answer the messengers of the nation?" This question seems to have been brought forth by the apparent triumph of the Adversary in producing such destruction: but that he has no triumph in it is clear from the answer, "That the Lord hath founded Zion, and the poor of his people shall trust in it." By this, therefore, the destruction of the race was all foreseen and laid down in Zion, and the message is sent to the people that they shall trust in Zion; moreover, the plans are not only laid down, but the work itself is founded; that is, the work of Zion is in progress. This portion of the work, in its bearings, relates to the first age of man. The great primary object is the overthrow of evil; and every nation destroyed, and every saint slain, serves to fill up the measure of iniquity of the workers thereof. The good, the wisest, the best, the most righteous, are frequently beset with evils on all sides: they encounter sickness and sufferings, and are taken away in the midst of a life of great usefulness, whilst those remaining are overwhelmed with sorrow at their bereavement, and fail to comprehend the mystery attending such a loss. It is not that all these bereavements and sorrows were unknown from the beginning, but they were suffered that the iniquity of the Amorites might be full; for if they would not cease from evil, and learn to do good, then their destruction would forever be upon their own heads, and the mercy of the Lord would remain forever unblemished in their destruction.

Chapter xix. "The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

"And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom."

The burden of Egypt contains many dark sayings, and the meanings are much hidden. Under the type of Egypt more creations than one have been indicated, and therefore in this burden more creations than one will become manifest; but which they are must be determined from their history. Evidently they are those represented by the term "times."

The text continues, "And the spirit of Egypt shall fail in the midst

thercof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts."

This burden is a portion of that which is to be borne by the Gihonic, or third race. This race will be traceable by their great idolatry, by the cruel lord, and by their fierce king, as well as by their destruction in the flood.

The text continues, "And the waters shall fail from the sea, and the river shall be wasted and dried up.

"And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

"The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

"The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

"Moreover they that work in fine flax, and they that weave net-works, shall be confounded.

"And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish."

The great drought described in these verses is indicative of the famine that destroyed the second creation: hence this is a portion of the burden borne by the Hiddekelic race. The drought which took place in the days of Joseph could not have been so severe that even the waters from the sea were wasted. Moreover, the famine called for by one of the dreams of Pharaoh was over the face of the whole earth for seven years. This would certainly have swept away the entire population had not special provision been made whereby a remnant was saved. That this great famine prevailed at one time in the world's history can scarcely be doubted according to the Sacred Writings; and if such a famine existed, then the history from Adam down fails to furnish the details or evidences of it. That it took place before the creation of the present race seems to be pointed to in the following verses: "Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

"Where *are* they? where *are* thy wise *men*? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt."

Pharaoh himself is typical of the Gihonic race: therefore when it is said to him, "I *am* the son of the wise, the son of ancient kings," the reference is to other creations than Pharaoh represents. The Hiddekelic race, according to Isa. iii. 1-4, was a very wise and learned people, among whom was the judge, and the prophet, and the prudent, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator. Sol-

omon also places this race high up in the scale of excellence, and such characteristics are given to no other people; hence all these things combine to prove that this race really existed at one time, and was swept away by famine. The ancient race is the Euphratic, or White race.

That a knowledge of the Lord was among these people is clear from the text, where it is stated, "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it."

The destruction of these races and their redemption is recorded in the following verse: "And the Lord shall smite Egypt: he shall smite and heal it: and they shall return *even* to the Lord, and he shall be intreated of them, and shall heal them."

The text continues, and points out the highway between these races whereby their iniquity may be transmitted and their names raised up again among their brethren, as follows: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

"Whom the Lord of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel my inheritance."

The blessing, therefore, rests upon these three races, Egypt and Assyria, and the term "Israel" does take in and include them within its scope, and is indicative of the whole four, the blessing resting upon them all. The third race, according to the working of the law of iniquity, carries with it the vitality and essence of the preceding creations, and in turn transmits it to the fourth and last.

Chapter xx. "In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

"At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

"And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

"So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

"And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

"And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?"

Under the history of the capture of Ashdod by the king of Assyria the

condition and captivity of the three creations is typified. The Adversary has led them captive and stripped them of all their beauty and glory. The third creation is in as fallen a state as are the previous races; they are all fallen together, and they ask, "Whither we flee for help to be delivered from the king of Assyria: and how shall we escape?" All this is part of the burden laid upon the people, and it is clear that they are under the power of the Adversary.

The sign of the three years is symbolic of the three great times during which the three races exist and have their being.

That the history of the people which is given by the prophet is not simple history alone is clearly stated by him in viii. 18, where he says, "Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." It does not follow from this that "the children" thus spoken of are only the offspring of Isaiah, but the term admits of a more comprehensive definition, in which the history of individuals, separately or collectively, is taken as parable or figure to illustrate other history and conditions. In the text this fact is shown conclusively, where the Israelites are not mentioned at all: the substance of it not applying to them, but ostensibly to Egypt, and Assyria, and Ethiopia. It is scarcely credible that history so modern would require special inspiration for its preservation if it was only a matter of simple history; beside, what especial bearing would there be upon the present generation if it was generally known that the king of Assyria conquered Egypt and Ethiopia over two thousand years ago? No, the history of individuals is typical, and is taken to illustrate that which has taken place and that which shall take place. Sometimes these individuals are the Israelites, and sometimes they are of other nations, but however diverse they may be, the solution of the hidden meaning resolves itself into the same general conditions. It is inspiration alone that can select from the incidents of history, and their number borders upon infinity, such as are suitable for the designed purposes, more especially when these purposes are enshrouded within a veil and clothed in mystery; a mystery, Paul says, "which hath been hid from ages and from generations, but now is made manifest to his saints."

If the inheritance is so great and is hidden under a veil, then their history also is hidden under a veil. The history of the present creation is known from its own chronicles, which is simple history. But the history of previous creations must be known through parable or figure, and these must be selected from the chronicles of the present race, or where can they be sought? Inspiration is not necessary for the manifestation of simple history, but it is necessary for that which is hidden, where the channels are so diverse and the periods of time so long as those of the Scriptures, more especially when, as Solomon says, "former things are passed out of remembrance."

If the inheritance is great, so is the magnitude of the work to be per-

formed; but through it, and by it, and in it is made manifest unto all hosts the supremacy and majesty and infinite mercy of the Most High.

Chapter xxi. "The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

"A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease.

"Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

"My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

"Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield."

The burden of this chapter seems to be a portion of the burden of the third race. This race, which was blessed with peace and plenty, gave itself over to pleasure and was sunken in idolatry, more so, probably, than any other of the great nations.

The grievous vision which was seen by the prophet in all likelihood relates to the time when the daily sacrifice was taken away and the sanctuary trodden under foot; when the Abomination which maketh desolate was set up. Upon seeing the vision in all its horror, what does the prophet say? "Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield."

Who or what is the shield mentioned here? It is the Seed, it is the Messiah, it is the Redeemer. Is the Redeemer called a shield? The lxxxiv. Psalm says, "For the Lord God is a sun and shield," and again it is said, "Behold, O God, our shield, and look upon the face of thine anointed." But the verse itself is evidence enough that the shield is the Seed: for it describes the coming of the Messiah, it calls for the coming of the Messiah; it calls for the table; it calls for the bread, "the living bread;" it calls for the wine; it calls for the watchmen; it calls for the hosts; it calls for the anointing of the shield, who was made a priest forever after the order of Melchizedek; it calls for the one who shall overthrow the Adversary, the instigator of all this desolation and abomination. This verse is most comprehensive in its measures.

The overwhelming of this race seems to be foretold in the burdens of this chapter, as follows:

"For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

"For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

"And the residue of the number of archers, the mighty men of the

children of Kedar, shall be diminished: for the Lord God of Israel hath spoken *it*."

According to the above verses, the destruction of this race shall be accomplished in one year, not a typical year, but the year of a hireling, which decree was carried out to the letter in the destruction of this race by the great deluge of Noah, as described in the book of Genesis. Kedar means blackness, therefore the children of Kedar means the children of blackness, or the Black race; the mighty men thereof being the giants, the sons of God. Also, according to the account here given, the escaping remnant shall be diminished, which is fully borne out by the history given in Genesis: for only in Noah and his family had this race a habitation and a name. Is it any wonder that the nations say in xx. 6, when they behold the condition of Ethiopia their expectation, "Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?" By the working of the great plan, however, their iniquity was transmitted, the proof of which is seen in the redevelopment of the races at the present day.

Chapter xxii. "The burden of the valley of vision." The valley of vision relates to, and is the type of, the present, or fourth creation of man. Of this creation, then, it is said,—

"What aileth thee now, that thou art wholly gone up to the house-tops?

"Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

"All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far."

In this it is stated that the slain men are not slain with the sword, nor dead in battle, therefore, whence are they? It is further stated, that "All thy rulers are fled together, they are bound by the archers." Whence are they? It is further stated, "All that are found in thee are bound together, *which* have fled from far." Whence are they? Who are they? They are the three great creations whose iniquity and blood have been transmitted to the present creation, and they are completely bound up in it, and, as stated in the text, they "have fled from far." It is owing to the fall of man that such a condition exists in the great city Jerusalem: it is owing to the mischievous devices of the workers of iniquity that such a condition exists; consequently the prophet cries, "Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people." The spoiling of the people is clearly the work of the Adversary.

The text continues, "For *it is* a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains."

This creation shall be filled with trouble, and with treading down, and with perplexity; and the walls shall be completely broken down, and the

people shall cry unto the mountains. This state of things is expressed in the opening of the sixth seal, where it is said, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

"And said unto 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 shall be able to stand?"

From whence is the Lamb that accomplishes such great wrath? the prophet seems clearly and definitely to state the answer in the text, "And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield."

Elam means a virgin, and Kir means a wall, therefore a creation; hence the verse may be read by substitution, "And a virgin bare the quiver with chariots of men *and* horsemen, and a creation uncovered or disclosed the shield, which is the Seed, the Messiah." By the figure, therefore, the birth of the Saviour is indicated. This shall take place during, and is a portion of the burden of, the fourth age.

The fall of the kingdom of the Adversary is made manifest through Shebna, where it is said, "Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and* say,

"What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

"Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.

"He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall* be the shame of thy lord's house.

"And I will drive thee from thy station, and from thy state shall he pull thee down."

Under the type of Shebna the great destroying angel Death seems to be typified, and he it is that shall be thrown down from his station and his power taken from him. Through the power of death the Adversary wields great strength, but when this power is taken away the kingdom of the Adversary will be broken forever. Who is it that shall pull down this destroying angel? Magnitudes treat of magnitudes, and but one, therefore, can be found who is able to fill out the answer to this question, and that one is the Seed. Is the Seed in existence? The text states, "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

"And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

"And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

"And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken *it*."

As Shebna was given for a sign and wonder, so also is Eliakim the son of Hilkiah given for a sign and wonder.

The key of the house of David is, without doubt, the Seed, and it rests upon the shoulder of the priest Eliakim; this key rests in the breastplate of judgment, which is upon the shoulder of the priest Eliakim. Upon the key shall rest all the glory of his father's house, and the offspring and issue, both small and great: and it shall be fastened as a nail in a sure place; and when it is removed and cut down, for it will be removed and cut down (the robe and girdle of death having been taken to clothe the priest Eliakim), the burden which it bears shall be cut off also. If the key of the house of David rests upon the shoulder of Eliakim, then the Messiah is engaged in his great labors, and the key of the house of David which shall be established forever is the Seed, they are one and the same. All this is part of the burden of the valley of vision, which without doubt is the burden of the present, or fourth race of men. The plans were laid down from the beginning, and all things were known to the Master-mind from the beginning. Every move of the Adversary was known beforehand, but the mind of the Master was veiled from all. That which he reveals belongs to the children of men, but the secret things belong to him alone.

Chapter xxiii. "The burden of Tyre." This seems to be the burden of the great city of confusion wherein the Adversary was born, and which is the city and stronghold of the Adversary.

The text states, "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."

In the view that Tyre represents the city of confusion, the seventy years in which she shall be forgotten are typical of "the thousand years era," during which the Lord shall reign together with his saints upon the earth: therefore, after the lapse of the thousand years, the city of evil shall again take up its evil course. This is thus described in the text: "Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

“And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.”

This, however, will be the last of her efforts: for it is said in the text, “And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.”

If this merchandise and hire, which can be nothing but iniquity, be neither treasured nor laid up, it is evident that it must be destroyed; and in that destruction shall the people which dwell before the Lord become no more naked. Their clothing shall be of righteousness, and shall last for evermore. The era which follows “the thousand years” is the era of destruction, and brings with it the complete overthrow of the kingdom of evil.

Chapter xxiv. In this chapter the curse which has come upon the city of confusion is thus described: “Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

“And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

“The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

“The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

“Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

“The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

“The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

“They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

“The city of confusion is broken down: every house is shut up, that no man may come in.

“*There is* a crying for wine in the streets: all joy is darkened, the mirth of the land is gone.

“In the city is left desolation, and the gate is smitten with destruction.”

Such is the fate which overtakes the city of confusion; but even at this late day it appears that a remnant shall escape from the general destruction: for the text continues, "When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive-tree, *and* as the gleaning grapes when the vintage is done.

"They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

"Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Israel in the isles of the sea."

The burden is continued, and the destruction of the earth is predicted, as follows:

"For the windows from on high are open, and the foundations of the earth do shake. . . .

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again."

The burden is continued, and states, "And it shall come to pass in that day, *that* the Lord shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth."

From this it is clear that there are at least two classes of fallen beings involved in the great struggle, and in whose redemption "the long-suffering" of the Redeemer is made manifest.

Of these fallen it is said, "And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." The period during which they are shut up is evidently the thousand years, or the seventy years according to the days of one king, after which they shall be visited: for the burden continues, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

The thousand years' reign is laid down in the great plans of Zion, and forms a portion of the bounds of the great city Jerusalem: the limits of which are set according to the number of the children of Israel, or by "the thousand generations."

Chapter xxv. "O Lord, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; *thy* counsels of old *are* faithfulness *and* truth.

"For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built."

This is in reference to the city of confusion; the city of Babylon the great; the dwelling-place of the Adversary. This city, by the word of the Lord, shall be destroyed. In Mount Zion the plan is laid and it shall be completed, "And," according to the text, "in this mountain shall the Lord

of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

What other wonderful thing is promised in this mountain? This is what is promised: "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."

This is a plain, clear statement that there is a covering, a vail, over all people, over all nations, and if such is the case, what is the object of it? It is that the people, the nations, may not perceive the work that is in progress; for in it is involved the destruction of the city of confusion, and with it the forces of evil which are beyond, and not of man.

This covering or vail will be destroyed at some time, but when is not stated. Within this vail is hidden the mystery of Jesus Christ, the Son of God; which mystery was revealed unto Paul, who states, in 1 Tim. ii. 5, 6, "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."

This vail, therefore, was not entirely taken away in the days of Paul, according to his own intimation, yet his writings are so worded, that when it shall be taken away the great work of Zion will become manifest.

Chapter xxvi. "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."

From these verses it is evident that some great power has had dominion over the people: for a weak power could not be classed with the Lord in a question of dominion, and, from that which has gone before, there is but little doubt they are the powers of darkness, the workers of iniquity. Of these it is said in the text, "They shall not live; they shall not rise:" they are visited and destroyed, and their memory caused to perish.

Another great concurring inference to be drawn from the text is that the nations are in themselves a great battle-field, and that they are weapons of war.

Now, although the people have been weapons of war, yet they acknowledge in their song that they have accomplished nothing in themselves: for the text states, "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen:" the latter reference is evidently in regard to the workers of iniquity.

Deliverance and redemption can come only with the Seed, the Redeemer. We may be sufferers to a certain extent with the Seed; but deliverance and redemption can only come with the Seed, the Redeemer. Those which bring about suffering and pain will be punished: for, by the text, "behold,

the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Hence those who were slain for the word of the Lord shall be raised again: their blood shall be disclosed, and the earth shall no more hide it.

Chapter xxvii. The great instigator of pain and suffering is the serpent: he it was that crept into the vineyard and stung the fruit thereof; but he shall be overthrown, and in that day the Lord will keep his vineyard himself lest any hurt it. It is stated that "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." This is in the latter day, after the Adversary has been smitten. "And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

"And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

This is in reference to the second advent of the Messiah, the thousand years era, at which time the four creations will come to worship the Lord in Mount Zion. In the text three of these are represented by Assyria and Egypt, and the fourth by "the channel of the river" which connects with the stream of Egypt. The four creations fairly fill up the measures of the types and figures which are so frequently given of the inheritance. The scattered nation of Jews are undoubtedly given as signs and wonders in Israel, but the magnitudes are too great for them to fill except as types. Most wonderful have they been as signs and wonders, and most wonderful has their history been in the sense of parable and dark sayings to illustrate and preserve the history of the whole inheritance, and also much of that involved in the overthrow of evil.

Chapter xxix. "Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

"And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid."

These verses again show the veil which covers all people; learned and unlearned: prophets and seers. Therefore it follows that the parables and dark sayings of one prophet are unknown, as far as the hidden meaning is concerned, to another prophet; and in this blindness lies a proof of the inspiration of the Scriptures, and of the existence of one Master-mind in the work.

"The text continues, "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale."

In this verse it is stated, "who redeemed Abraham." It has been said the children of Israel were redeemed, but it may be said by some that this redemption was from their Egyptian bondage. This interpretation could not apply to Abraham, for he was not in such bondage. Moreover, why should the statement have been made at all, the sense being complete without it, and it is evidently an interpolation? It is to indicate that the work of redemption was in actual progress in the days of Abraham, and that the iniquity borne by him was transmitted to the Seed, and his redemption thereby made sure. The simple history theory of redemption from an earthly bondage will not hold good, and if it is said to mean deliverance from the bondage from sin, who delivered him or them? If they were redeemed, and the Scriptures say they were, then the Messiah must have been engaged in the work: for there is no other name given whereby redemption can be accomplished. Of course the penalty of transgression is not paid until the Messiah lays down his life, but the names of the redeemed must be with him when he does lay it down, or they cannot enter into his rest; consequently this part of the labors must have been fulfilled during the years called for by the Scriptures, and they are from the days of Abraham.

Chapter xxx. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

"That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

"Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion."

This appears to be addressed to the fallen, whoever they may be; but they seem to be the adherents of the Adversary. These, in the great struggle of the fourth age, seek for strength and encouragement in the destruction

of the previous races, and as they fell and were swept away, so they hope that the fourth and last will be overwhelmed forever.

Egypt, it must be kept in mind, is representative of two of the preceding creations; these also have been indicated by the terms "east" and "south," the latter typifying the Gibonic age or race; consequently "the burden of the beasts of the south" takes to itself a reference in connection with this race or age, and relates to the great host of the fallen. The text is as follows: "The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that shall not profit them.*"

"For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

"That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord:

"Which say to the seers, See not: and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

This burden seems to be addressed to the fallen, to those working iniquity, the adherents of the Adversary. These are a rebellious people, who have turned away from the Holy One of Israel, and away from his law. These seek encouragement in their evil work from their apparent success in the Egyptian fields, but it is stated that this shall not profit them. These people have gone down into the south, and what do they see there? They see a reflex of their own work; they see a heap of their own treasures; and what is this heap of treasure? It is excessive idolatry; forsaking of the Lord; treading down of his sanctuary; false prophets and false prophecies; these are some of the riches which they heaped up during that idolatrous age, but they will seek help from them in vain. The text continues, "Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

"And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit."

From this it is clear that the help upon which they rely shall be entirely valueless; that they shall have not even a single fragment upon which they may lean. This is positively declared unto them, and also by the context,

that their only hope lies in returning, which is stated as follows: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

"But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

"One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill."

From this it seems clear that a way for the return of all these fallen was open unto them, and also that this part of the work was "seen of angels." There can be little doubt but that the Most High, in his infinite mercy, provided a way for the escape of this people from the wiles and snares of the Adversary; but whether many of them accepted of the offer is not so clear; still, the evidences are that some of them shall return to their former estate. The work for the overthrow of evil has been inaugurated, and it does not seem possible for the two kingdoms of good and evil to co-exist forever, as shown in the condition of the human races. In the great plans of Zion, Jesus Christ, the Son of God, was laid as "the foundation stone, a precious corner *stone*, a sure foundation." What was the object of this plan? It was to overthrow evil. Why was Jesus Christ, the Son of God, laid as the foundation of this plan? It was that he, with his great power, might destroy the works of the devil. It was laid down in the beginning that these works should be destroyed; and they shall be destroyed, for it is stated in Isa. xiv. 24-27, "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.

"For the Lord of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?"

The fall of others besides man is a clear reading of the Scriptures, and the redemption of these is also a portion of the labors involved in the destruction of the works of the devil. Since the battle has begun between these great powers, one or the other must be overwhelmed; but that evil is by far the weakest, and is only suffered to exist, is clear from the inspiration of the Scriptures, or Satan himself would have had his own inspired records. Why is he suffered to exist as an apparently independent power? It is that every opportunity may be given to the fallen to return from their evil way and be saved. The establishment of time absolutely fixes the limits of the kingdom of evil. Should the fallen fail to return during

these limits, they shall be destroyed forever : for such is the irrevocable decree of the Most High, and the mercy of the Lord shall be established forever upon those which shall remain.

Chapter xxxi. In this chapter the woe is continued against those that go down to Egypt for help. Who are they that go down to Egypt for help? They are those that work iniquity : for the text says, " Yet he also *is* wise, and will bring evil, and will not call back his words : but will arise against the house of the evil-doers, and against the help of them that work iniquity." In this the woe is not only against those who work iniquity, but also against the help of them that work iniquity. To whom does this refer? They are called the Egyptians ; but of them it is said, " Now the Egyptians *are* men, and not God ; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."

The workers of iniquity make a great mistake when they lean on the destruction of the previous creations for confidence and encouragement, which is pointed out to them in the text, where it is said of the Egyptians, " They *are* men, and not God ; and their horses flesh, and not spirit."

If the " workers " are spirit, it would be a mistake indeed if they should base their success upon the destruction of the " weapons of war " alone, and not upon the destruction of those which wield them : yet such appears to be their position in the struggle.

The nations, however, are not destroyed : for the text continues, " For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them : so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof.

" As birds flying, so will the Lord of hosts defend Jerusalem ; defending also he will deliver *it* ; and passing over he will preserve *it*."

That the nations are " weapons of war " seems further intimated in the ninth verse, where, in speaking of the Adversary, it is said, " And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire *is* in Zion, and his furnace in Jerusalem." In Jerusalem, therefore, is found the furnace, which is simply an instrument, but in Zion is the fire.

Chapter xxxii. Although it is said the Lord will defend Jerusalem, it must not be supposed that Jerusalem has nothing to do : for she will either be doing good, or else doing evil. The following is directed to the nations which have become careless in their well-doings, and have allowed the vintage to fail : " Rise up, ye women that are at ease ; hear my voice, ye careless daughters ; give ear unto my speech.

"Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

"Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

"They shall lament for the teats, for the pleasant fields, for the fruitful vine.

"Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:

"Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

"Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

Chapter xxxiii. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

Jerusalem is the great city, but she, in Zion, is but a quiet habitation, a quiet habitation in a city. From this it becomes evident that the labors of Zion are far more comprehensive than those involved in the redemption of man; yet in the great work the promise is given that Jerusalem shall remain forever.

Chapter xxxvi. "Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

"Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

"*Beware* lest Hezekiah persuade you, saying, The Lord will deliver us, Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

"Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

"Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?"

In this history is hidden the words of the Adversary, who is now seeking the destruction of the remnant of the people. How smoothly he says, "Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every

one of the waters of his own cistern ; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards." Where has the Adversary a land such as he describes, that he should offer it to the people ? Where would the people be benefited by a transfer from the land in which they were born and bred, in which lay all their associations of kindred and earthly ties, the land which was given them by the Lord himself for a possession, to another, no matter how great the promises may be in connection with it ? for in so doing they go away from the Lord. The Adversary has no land, but he is seeking to establish one, and, in the apparent destruction of the nations, seems confident of success, and that the earth will become his for a kingdom and a place. The address of the king of Assyria to the children of Israel conceals the address of the Adversary to the great host of the deceived, whom by specious reasoning he seeks to retain to his standard.

He asks, "Where *are* the gods of Hamath and Arphad ? where *are* the gods of Sepharvaim ? and have they delivered Samaria out of my hand ?" What is it that he asks ? Supply the meanings of the proper names, and the verse will read, "Where *are* the gods of the wall and the light of redemption ? where *are* the gods of the two books, the two scribes ? and have they delivered the throne, the diamond out of my hand ?"

That the Adversary expects a complete triumph is evident from the succeeding verse, where he asks, "Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand ?" Jerusalem is the great city, and it shall not be delivered into his hand to possess it : for his questions are answered as follows in

Chapter xxxvii. "And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

"Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land ; and I will cause him to fall by the sword in his own land."

It is further pronounced against the Adversary, as follows : "Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib, king of Assyria :

"This *is* the word which the Lord hath spoken concerning him ; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee.

"Whom hast thou reproached and blasphemed ? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high ? *even* against the Holy One of Israel.

"By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to

the sides of Lebanon ; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof : and I will enter into the height of his border, *and* the forest of his Carmel.

"I have digged, and drunk water ; and with the sole of my feet have I dried up all the rivers of the besieged places.

"Hast thou not heard long ago, *how* I have done it ; *and* of ancient times, that I have formed it ? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

"Therefore their inhabitants *were* of small power, they were dismayed and confounded : they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up.

"But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

"Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

In these verses it seems clearly figured that the Adversary shall not triumph in the last and fourth age : for the daughter of Zion, which seems to typify the first subdivision of the fourth age, "hath despised thee, *and* laughed thee to scorn ;" and again, the daughter of Jerusalem, which is typical or representative of the fourth age or creation, "hath shaken her head at thee."

The previous creations passed away, those of "ancient times," but of them and of the Adversary it is said, "Now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps : " consequently a great and special purpose was vailed in the apparent destruction of these creations, which were comparatively weak and powerless before their great enemy ; but out of the fourth creation shall come forth great strength, whereby the Adversary shall be entirely overwhelmed and his kingdom overthrown, "for," it is said, "out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion : the zeal of the Lord of hosts shall do this." The remnant which escapes out of Jerusalem is the Seed, and through him shall Jerusalem be rebuilt and restored.

Chapter xli. "But thou, Israel, *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.

"Behold, all they that were incensed against thee shall be ashamed and confounded : they shall be as nothing ; and they that strive with thee shall perish.

"Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

These words are without doubt addressed to the Seed, who, in the flesh, is engaged in the great work of Zion. In the previous chapter it is cried, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." This desert or wilderness is the period covered by the three ages of man, and it is the enemies of these creations that shall be as nothing before the Seed.

The highway was prepared, and through that highway the iniquity of the people descended until it rested upon the Messiah, who is engaged in the struggle against the enemies, the workers of iniquity.

If the Messiah is not engaged in the work, why should the above address have been made? The text continues, "Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

"Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, *and* shalt glory in the Holy One of Israel."

In these verses the instrumentality of man, and the Messiah as man, are depicted; also the overthrow of evil and the destruction of the kingdom of evil are indicated.

Chapter xlii. "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

This servant is the Seed, the Messiah, whose actual presence and existence is indicated by the terms, "Behold my servant," "whom I uphold;" "mine elect," "*in whom* my soul delighteth;" "I have put my spirit upon him." If these terms do not express actual existence, how is it possible to express it?

To what has he been called? The text replies, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house."

This is the mission of the Seed, and unto none other has it been committed.

Chapter xlv. "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

"I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

These verses have reference to the Seed, and he it is who shall build up the Lord's city, which is Jerusalem, the great city. Cyrus, therefore, who is spoken of in the preceding chapter, is given for a sign and wonder in Israel, and his history is a parable as well as a prophecy.

The following verses are also in reference to the Seed and his labors: "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

"Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour."

Who are the people spoken of here? According to the interpretations given they are of the previous creations, and being men of stature identifies them with the giants, which were mighty men of old. These nations come over to the Seed; they are in captivity and chains, and they come to the one of whom it was said above, "He shall let go my captives, not for price nor reward."

Does Cyrus set free the Egyptians, and the Ethiopians, and the Sabeans? or does he go forth to conquer the nations? Moreover, these people say to the one unto whom they come for relief, "Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour." This can be no other than the Seed who hideth himself as man, and who is engaged in the great labors of redemption: for it is said, "I have made the earth, and created man upon it;" and again, "I have raised him up in righteousness, and I will direct all his ways." This man is now called the "God of Israel," "the Saviour."

The successful termination of the labors of the Messiah is again reiterated, as follows: "*But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

"For thus saith the Lord that created the heavens; God himself that

formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the Lord: and *there is* none else."

Chapter xlv. "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

"And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*."

In these verses is shown the working of the great law of iniquity, and that this burden fell upon the Seed.

That the Seed shall be in "many waters" is to be inferred from xlv. 3-5: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

"And they shall spring up *as* among the grass, as willows by the water-courses.

"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."

Chapter xlvii. The reign of evil among the four creations is likened to a great city, to the great city Babylon. Of the people it is said, "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."

It will be seen by this that from the very first evil was permitted to influence man, and that upon the first creation the yoke was very heavily laid.

Yet whilst man, after his fall, was permitted to remain under the influence of evil, great results were accomplished from it: for the destruction of the evil city was an inevitable consequence.

Chapter xlviii. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

"For they call themselves of the holy city, and stay themselves upon the God of Israel; the Lord of hosts *is* his name." (See Rev. ii. 9.)

"I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

"Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass;

"I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldst say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

"Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

"They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

"Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb."

Through the people of the first creation, the waters of Judah, the works of the Lord have been declared. The words of the text are to the evil elements, the workers of iniquity of that age, to whom the creative power of the Almighty has been made manifest. When man was first made and brought into existence, the fact was declared, lest the workers of evil should say, "Mine idol hath done them," and "my graven image and my molten image hath commanded them." The time here indicated is evidently after the creation of man; and inasmuch as the tribe of Judah appertains to the first race, the address pointedly has reference to that time or age when man was in existence: then it is stated, after that man was created, "I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning." What were these newly-created things? According to the book of Genesis, man was the last of all the creations; therefore it must have been man who was thus brought forth, even after the first race was in existence. If man was brought forth as a new creature, it is evident that he must have been possessed of different characteristics from the first race, lest it should have been said, they are of the same, and are not a new creation; hence, whilst the color of the first was white, that of the second race was made red, a condition or characteristic which could not follow or exist by or through the law of generation: for the law is, "Let the earth bring forth the living creature after his kind." For the same reason the third race was made black, being diverse from the two first, and no intermingling of the white and red races could produce a black race. The fourth race was created Pale, in which the vail becomes manifest. The original type or color of the fourth is lost to a considerable extent, yet the re-developments are more perfect in the Jews than any other class, and it is probable that through Shem they are almost perfect representatives of the race. The three distinctive colors of the races existing prior to the flood mark them as independent creations, whilst the strength of the above text calls for different creations of man, suddenly brought into existence, rather than to inanimate things. The vitality of great powers is the creation of life, and not the creation of a stock, or stone, or graven image.

Chapter xlviii., continued. "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.

"I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous." The reference is to the Seed.

The text continues, "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord God, and his Spirit, hath sent me."

In the previous verse the Seed was called, and now it is stated that he is sent. Who sent him? The text replies, "And now the Lord God, and his Spirit, hath sent me." In this verse the Trinity are manifest, and it is the Seed which speaks. If he is sent, does it not follow that he is engaged in his labors? Undoubtedly it does.

The Seed continues, "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

"Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me."

The presence of the Messiah is undoubted, according to these verses, and also that he is intimately connected with Jacob and Israel. These terms indicate the inheritance, which was called according to a purpose, and in the waters of Jacob and Israel the Seed was called. Man in his creation was conformed to the image of the Son, and to the Son was given a body as pleased the Creator: for it is written, "A body hast thou prepared me." Thus every step in the great work was laid down from the beginning, and Mount Zion figuratively is the mother of the Son, the Seed.

Chapter xlix. In this chapter the Seed continues, "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

"And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

"And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified."

Mount Zion is the mother of the Seed, and he was brought forth before

man was created, a record of which is given in the book of Revelation as follows: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

"And she being with child cried, travailing in birth, and pained to be delivered. . . .

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

Therefore from his birth he was to rule the nations with a rod of iron, or by the text the Lord hath made mention of him from his birth.

The Seed is also called "Israel," which is in keeping with xliv. 5: "And another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel."

By the text the Seed is hidden in the quiver, which is the body; therefore in Israel, which is the Seed in the flesh, will God be glorified.

When the Seed declares these things, it seems almost beyond question that he is in the flesh as man. By the mouth of Isaiah the prophet these things were declared; things which "hath been." How can these things, which are of the past, have no existence and be considered prophetic as relating to the future? They are not of the future, and, therefore, the Messiah must be in the flesh that they may have had their fulfilment. The work of the Seed is of wonderful magnitude: the greatest link of which was unseen by man, but it was seen of angels; and that great link was for the reconciliation of all things unto God, through Jesus Christ, whether they be things in earth or things in heaven, which takes in and includes all those who through fear of death are under bondage to the devil. Such is a portion of the revelation of St. Paul, the apostle to the Gentiles.

The text continues, "And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." The object of the Seed in coming in the form of man is to redeem man; this is a clear inference from the above verse, but this does not seem to be all his mission, for the text continues, "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." This adds greatly to the magnitude of the work, and seems to include all the fallen in the plan of redemption and restoration, that the works of the devil may be completely destroyed. The term Gentile, seems to be of an indefinite character, but by the above verse, it does not seem to apply to the tribes of Jacob which appertain to the four creations.

The text continues, "Thus saith the Lord, the Redeemer of Israel, *and* his Holy One; to him whom man despiseth, to him whom the nations abhorreth, to a servant of rulers." To whom is this addressed? Who is

meant by "him"? It is the Seed; it is the Seed who is despised and abhorred, and who is a servant of rulers. Did not the preceding verse imply great difficulty in the task which was added unto him? Undoubtedly it did. The work of raising up the tribes of Jacob was pronounced "a light thing;" therefore the restoration of the Gentiles must be attended with great hardship: for it strikes the enemy in his very stronghold, and brings salvation unto the ends of the earth. What is further said unto the Seed? The text replies, "Kings 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."

Here the promise is given that the labors shall be successful, and that the Seed shall be chosen.

The text continues, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

"That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

"And I will make all my mountains a way, and my highways shall be exalted.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."

These verses also contain the promises of redemption and of a successful termination of the labors of the Seed. The promises are given to the north and to the west, which is significant of redemption from the first creation unto the last creation.

With the accomplishment of this work, it is said, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted."

The text continues, "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."

Can Zion, the glorious mount, the holy city, the plans and labors of the great work be forgotten and forsaken in the results of their grand consummation? Never, never! What does the text reply? It replies, "Can a woman 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.

"Thy children shall make haste; thy destroyers and they that made the waste shall go forth of thee.

“Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

“For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

“The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

“Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

“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. . . .

“Shall the prey be taken from the mighty, or the lawful captive delivered?

“But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

“And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.”

Chapter l. The sufferings of the Seed in his labors are further depicted in this chapter, as follows: “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

“For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.”

The Seed suffers all these persecutions yet he sins not, although the temptation to overthrow his enemies in an instant must be great. That he possesses such a power is evident from the text, where he asks, “Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.” (See Rev. xi.: “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.”)

Now, although possessed of such great power, he does not take a single step against them, but suffers their persecutions, trusting to the Lord for deliverance from them.

The non-exercise of this power, when he takes upon him the form of man, plainly shows that he is out in the world the same as other men are, and is, therefore, just as keenly alive to a sense of degradation and shame as they are. In the text, the Seed gives his experience of what he has suffered, not that which he may suffer at some future time. The actual presence of the Messiah has been manifest in the Scriptures from the book of Genesis : if it is not the Seed, the Messiah, who can it be? Who has been doing the work and suffering all these things? It is not possible that another is meant; therefore the promise which was given to Abraham was fulfilled in his day, that in his seed all the families of the earth should be blessed : for the Seed really and truly did come in Abraham's day. Should it be thought an incredible thing that the Saviour lived as long, and was tempted as long, as the longest lived among men? He did not come down in his own power to overthrow evil, but in the power of the Almighty; and if he was tempted in all things as was man, he must have lived at least as long as Methuselah who perished in the flood. By his own power and might he could have accomplished his work in a short period of time, but such was not in accord with the plan laid down from the beginning. During his ministry, however, he did come in his power and might, as well as in the form of man, and he voluntarily laid down his life in fulfilment of the law, that the highway of redemption might be opened to all hosts. During the days of his labors, as recorded in the Old Testament, he was in the form of man; he was unrecognized by man, yet he was seen of angels.

Chapter li. "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

These waste places in Zion are the desolate places of the creations which were destroyed. In Zion they were peopled, and in Zion they were swept away, and naught but a wilderness and desert left to mark their place. But in redemption their names shall be raised again, and they shall return to their heritage: for the ancient landmarks shall not be removed. The prohibition against removal of these landmarks is typified in Deut. xix. 14: "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." When these children return unto her, Zion shall be comforted, and in that day shall be found "joy and gladness, thanksgiving and melody."

"Hearken unto me, my people; and give ear unto me, O my nation:

for a law shall proceed from me, and I will make my judgment to rest for a light of the people."

What is this law? It is a law of judgment. What is this law of judgment? It is the great law of iniquity. What is this great law of iniquity? It is this (Ex. xxxiv. 7): "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*."

This law rests for a light to the people: for through it comes salvation, and without this law can none be saved: for the iniquity must be transmitted until it falls upon the Saviour in the flesh. Where is there another law which can compare with it in grandeur and importance? There is none; it stands alone. Righteousness is an attribute of the Almighty: it is not a law; but the law of iniquity is a law of judgment, and through it comes salvation. This distinction is manifest from the context, where it is said, "My righteousness shall be for ever, and my salvation from generation to generation." Hence through the operation of this law iniquity is handed down from generation to generation: hence, again, the grand song, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

"*Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away."

This law hath cut Rahab, the city of confusion, and this law hath wounded the dragon: it hath made a way for the ransomed to pass over to their Redeemer: through the sea, through the rivers of Eden hath this way been made; and through the working of this grand law salvation has come from generation to generation, a salvation which shall endure forever. This law is established in Zion, and righteousness and mercy dwell in it.

The sufferings which have come upon Jerusalem, the great city, the dwelling-place of the creations, is thus depicted: "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

"*There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

"These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

"Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God."

These are the afflictions which have come upon the people of the great city Jerusalem, and there was none to deliver her from her oppressor. Of the three sons which she had brought forth, all had gone astray, and were given over to desolation and famine; but this state of things could not endure forever: for the text continues:

"Therefore hear now this, thou afflicted, and drunken, but not with wine:

"Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

"But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

These people have been redeemed, and they came out of Egypt when the hosts of the Lord came out, and are those of whom Moses said, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me."

The names of these people were raised and borne by the Seed, the Messiah, when he came out of Egypt after the four hundred years of affliction; and they shall suffer no more, but the fury of the Lord shall rest upon their oppressors.

Chapter lii. Hence it is said in this chapter, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

"Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

"For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money."

The text states, "For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause."

This verse reverts to old time, to the Egypt of the past when the Lord's people, whom Moses knew not, sojourned there. These people were oppressed by the Assyrian, who is the Adversary. Was Pharaoh called an Assyrian that the fulness of the text may be supplied by the simple history of the children of Israel? There seems to be no evidence that such is the case. The Lord's people, most undoubtedly, are the races which existed previous to Adam, or, as expressed by the text, "aforetime."

These people were sadly oppressed by the Adversary, more especially the Gihons, who were exceedingly idolatrous and given over to evil. But what does the text say? it says, "Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

"Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold it is I."

In this is contained the positive decree, "Therefore my people shall know my name." It is this people whom the Lord went to redeem during the four hundred years of affliction, and it seems almost beyond question that he did redeem them during that time by assuming the iniquity which fell from them upon those of the present race: a work which was accompanied with great trial and temptation.

This seems to be clearly expressed and confirmed in the text, as follows: "Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

"For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your rereward.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

"So 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."

The exodus of the children of Israel does not and cannot fill up the measure of these verses. It was revealed unto Abraham of a surety that his seed should be evil entreated four hundred years, and then should come out with great substance. For at least two hundred and fifty years out of the four hundred here mentioned the children of Israel increased and multiplied, were exceedingly prosperous, and enjoyed life as far as it is accorded to any people; so the revelation to Abraham could not apply to them as a unit; therefore another must be sought to whom this will apply, and that one is found in the Messiah, who became the Seed of Abraham.

He it was who was evil entreated for this long period of time, and he it was who came out with great substance: for he brought with him the names of those of the preceding creations whom he had redeemed. Did he suffer any during the performance of this great work? The text replies, "His visage was so marred more than any man, and his form more than the sons of men."

Does this description correspond with that of Moses, the servant of God, that it should mean him? Not at all; therefore it follows that the history of the children of Israel is symbolic of the great work of redemption actually accomplished, and through it the presence of the Seed is made manifest.

Chapter liii. In connection with the Messiah and his great labors, as described above, Isaiah asks in this chapter, "Who hath believed our report? and to whom is the arm of the Lord revealed?

"For he shall grow up before him as a tender plant, and as a root out of

a dry ground: 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.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

"He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

In this chapter is continued a description of the Messiah during and after the terrible persecutions he had experienced. He is weak and sickly, like a tender plant that is shut out from the light and air; he is unsightly, as a root out of dry ground; he hath no form nor comeliness; *there is* no beauty that we should desire him. The physical deformity of the Seed was in the extreme: he was pitiable to look upon; but instead of finding pity or sympathy, he was despised; none would own him as son, friend, or brother. He was compassed on all sides: those who passed by hid their faces from him; the workers of iniquity mocked him; temptations of the most fearful character assailed him; overwhelmed with grief and sorrow, he was smitten by those around him, and they were the ones whom he came to save, they were the ones for whom he bore this suffering, this temptation, this con-

tempt. Oh, the great agony of mind he must have felt! and yet by a word all might have been changed, yet all would have been lost. All the griefs and sorrows came over him: he bore them all; wounded and bruised for man's iniquity, their penalty fell upon him. They were astray, and in their blindness they failed to perceive their Lord, yet their iniquities were laid upon him. He was oppressed, he was afflicted, every means was taken in order to make him fall, but without effect. Not one hasty word escaped his lips even, as it is said, "As a sheep before her shearers is dumb, so he openeth not his mouth." His persecutors were watching for a word, for a single word, but they watched in vain; they watched until the last: for he was cut off out of the land of the living, but there was no deceit in his mouth. He suffered for the transgressions of others, but not for himself; yet "he shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In this verse it is clearly stated that he shall bear their iniquity, and there seems to be no way given whereby it can fall upon him except by the working of the great law governing the same; hence he must come in the flesh as man to assume it, however great the mystery may be.

In the tenth verse it is stated, "Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand."

From this it will be seen that although the Seed has passed through a scene of terrible bruising and affliction, that he was even cut off out of the land of the living, the great offering of his soul for sin is not yet accomplished. This will not be until after he has set his hand again the second time to recover the remnants of his people, or after the fulfilment of the sign given to Ahaz, king of Judah.

There is little doubt but that the Messiah has descended into the valley of the shadow of death and has returned: for the text fully indicates this where it says, "For he was cut off out of the land of the living." But in the offering of his soul for sin he lays down his life wholly and entirely, and the iniquity which he bears is left in an uninhabited country, never to return: for when he takes up his life again, he brings not that burden with him.

The first portion of this chapter is of the past, but the last three verses are prophetic. The whole chapter is indicative of the labors of the Seed, when he sets his hand the first time to redeem his people, and also when he sets his hand again the second time to recover the remnants. When he set his hand the first time his life was taken from him, but when he sets his hand again the second time, being visible before all hosts as God, he voluntarily lays down his life, for no one can take it from him.

Chapter liv. "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.

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

“For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

In these verses the great numerical strength of the redeemed is indicated. Not only are the hosts of Israel called upon to rejoice, but it is stated that the Gentiles also shall be a portion of the inheritance of the Seed.

The text states, “For a small moment 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, saith the Lord thy Redeemer.

“For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.”

This promise evidently includes a different class from that of Noah, and it undoubtedly is in reference to the Gentiles. The indications point to the conclusion that the Gentiles are a class of fallen beings which is under bondage to the Adversary, and the promise of redemption is held out to them also. That a highway shall be established for their return to their former estate becomes more strongly evidenced as progress is made, which is in full harmony with the purpose that evil shall be overthrown, and that all things shall be reconciled unto God through the Messiah, whether they be things in the earth or whether they be things in heaven.

Chapter lviii. “And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

These words are addressed to the one who keeps the fast of the Lord, and this one evidently is the Seed: for no other can fulfil the requirements of the fast the Lord hath chosen. In this verse is indicated the redemption of the people and the working of the law of iniquity: for through that law the foundation of many generations shall be disclosed and their names brought to light. That it is the Seed to whom this is addressed is further manifest where it is said in regard to this fast, “*Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou

hide not thyself from thine own flesh?" And again, "*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*" This fast embodies the labors of the Seed in the redemption of the hosts: for by the text already quoted redemption is the result when the fast is fulfilled, and therefore the old waste places shall be built up.

Chapter lix. The first portion of this chapter is descriptive of the workers of iniquity in their fallen state, and their separation from their God. Then comes their works against man, in which he is caused to transgress: for it is said in the text, "Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the Lord saw *it*, and it displeased him that *there was* no judgment." After this comes the Redeemer, the text stating, "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 it sustained him.

"For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

"According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense."

Chapter lxi. The text states, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

These people which are redeemed in Zion shall build up the old wastes, the desolations of many generations. Who are they? Time and time again have references been made to these old wastes, and the desert, and the wilderness. Where can the inhabitants be found for them? There does not seem to be any especial wilderness spoken of in the present age, except that through which the children of Israel passed; but what reference can the text have to that? Very little, except as a type and vail, but by the text they are the "desolations of many generations;" so history will have to go far beyond Adam to find them, and beyond Adam they will be found.

These wastes are the lands of the creations which were swept away because of transgressions, and when their iniquities shall be removed they shall be restored to their heritage in Zion, and Zion shall rejoice in her children.

Chapter lxii. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth."

This verse calls attention to Zion and to Jerusalem. Zion is not the church, neither is Jerusalem the city built with man's hands upon Hebron; but Zion is the great hill, the mountain of the labors of the Lord God, and in this mountain is found Jerusalem, the great city, the city of man. In Zion is the strength and glory of the Lord made manifest, and in it is laid the foundation of the earth.

Before the earth was made, Mount Zion was perfected, as a plan, in all its details, and from the beginning the whole work was laid down and known to the Master-hand. Of Zion the text continues, "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.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

Zion in the bereavement of her children is as one forsaken, but in the restoration of her land, peopled with the redeemed, she shall never more be termed forsaken or desolate. One part of the desolate land is the great city Jerusalem, the waste places of which shall be rebuilt, and called the land of Beulah, the inhabitants thereof being of many generations, but all Zion's children shall find a home in the land of Beulah.

Chapter lxiii. "For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

"In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

"But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

"Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?

"That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

"That led them through the deep, as an horse in the wilderness, *that* they should not stumble?"

In the history here given it is stated, "Then he remembered the days of old, Moses, *and* his people." What is meant by the "days of old"? Simply the days of the exodus? No: for that would not define "days of old." Moreover, Moses is separately classed from this term, and also from his people; but the term "days of old" gives strength to the expression "Moses, *and* his people" which follows it: for by all that has gone before the great creations as a whole are meant by the terms, and they are those to whom David

refers where he says (2 Sam. vii. 23), "Whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from the nations and their gods*?"

In this quotation it is stated, "Whom God went to redeem," but in the history above given it is asked, "Where *is* he that brought them up out of the sea with the shepherd of his flock?" This is indicative of redemption: for the "shepherd of his flock" has come out with his people, and these people are of the days of old, days which were ancient in the time of Noah.

Moses was in ignorance of these people at the time of the Exodus: for he said, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me." Now, if Moses was in ignorance of them, was not Abraham in ignorance of them also? Is not this the meaning of the context where it is said, "Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name *is* from everlasting." According to this neither Abraham nor Jacob had a knowledge of this people, and, therefore, from whence came they? They came from the far past, from the days of old, from beyond the flood, and they were redeemed by the Messiah and brought forth "from the land of Egypt, *from the nations and their gods*," the Shepherd of the flock being present with them.

The existence of these ancient races scarcely admits of a doubt according to the Scriptures, and their redemption is a part of the great work of the Seed when he was manifest in the flesh from the days of Abraham. In this part of the work it is not at all necessary that he should be recognized by man: for these nations were in the valley of the shadow of death, waiting for redemption. By the working of the great law of iniquity their names were safely passed through the deluge of Noah, when the sea covered the whole face of the earth, and by a remnant which was very diminished they made their escape from the almost universal destruction.

The evil influences and elements which pertain to the four ages of man are also brought to the light as a matter of necessity: for in the overthrow of evil man was brought forth as "a weapon of war," whereby the majesty and power of the Most High might be made manifest to all hosts. The tracing out of their history also leads to the establishment of these four grand ages into which time is divided.

Chapter lxxv. "I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name."

Those who seek the Lord, according to this verse, are the people of the great city Jerusalem. The text continues, "I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

"A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

"Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels;

"Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

"Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom.

"Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom."

These verses appear to relate almost entirely to the "workers of iniquity." The text continues, "Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all."

The new wine in the cluster relates to the creation of man, and in this creation is carried a blessing, and because of this blessing the nations shall not be destroyed.

What is this blessing? The text gives the reply: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." The blessing in the cluster is the Seed, and he brings redemption to the nations: for unto him is given the inheritance, and by this gift shall he be known.

All those which work iniquity have been called to repentance, but if they will continue to forsake the Lord, this is what is said unto them: "But ye *are* they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

"Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

"Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

"Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

"And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

"That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

These evils are pronounced against the "workers of iniquity" and those

which forsake the Lord, and they shall be fulfilled against them during the judgmental era : but after all destructions shall have come to an end ; then shall be fulfilled the text, " For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind," which is in accordance with the statutes given in Deut. xii. 2, 3. According to this the old earth shall pass away and be no more, but a new one shall be created in which joy and happiness shall reign forever ; the text stating, " 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."

The text further says, " And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying.

" There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old ; but the sinner *being* an hundred years old shall be accursed.

" And they shall build houses, and inhabit *them* ; and they shall plant vineyards, and eat the fruit of them.

" They shall not build, and another inhabit ; they shall not plant, and another eat : for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

" They shall not labour in vain, nor bring forth for trouble ; for they *are* the seed of the blessed of the Lord, and their offspring with them.

" And it shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear.

" 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."

The above verses relate to the thousand years era, and contain the clear inference that the redeemed, during this period, shall enjoy the work of their hands, and that they shall not be cut off in the midst of them. Inasmuch as the earth will remain the same during this period as it is at present, it is reasonable to infer that the redeemed will be able to enjoy the life of the earth in all its beauty and perfection. The redeemed are all changed " in a moment, in the twinkling of an eye ;" but this change does not involve the annihilation of that which was pronounced good from the beginning. In a suitable body the earthly life will be resumed, and the recognition of friends will be as perfect as ever has existed.

The wise purposes hidden in the setting apart of this remnant of time may or may not be revealed, but it seems clear that in it one of the last evidences is given whereby the fallen may see the full working of the power and glory of the Most High, and of his mercy and loving-kindness toward those who love him, that they may turn from the error of their ways and be saved likewise.

JEREMIAH.

CHAPTER I. Isaiah said in the eighth chapter of his book, "Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." Jeremiah says, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

By this Jeremiah is not endowed with power to rule the nations as an earthly potentate, but it is really the word of the Lord which bears rule, which word he makes manifest in parable or figure or dark sayings, by and with the history of kingdoms and nations, which also are for signs and wonders in Israel. The parables and dark sayings of all the prophets may be unlocked, but they must harmonize, or inspiration would become lost in a maze of contradictions.

The text states, "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.

"And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the work of their own hands."

The seething-pot is typical of Jerusalem, the great city; and as the north is significant of the first age, so the army from the north, and which is not of Jerusalem, must come from beyond the first creation of man.

This army shall set their thrones against the walls of Jerusalem, which are typical of the four races of men; and they shall cause them to fall away from the true God unto the worshipping of idols; hence this army is the army of the Adversary. Little by little the manners, customs, character,

conditions, and surroundings of the different races are brought to light. The history given by one prophet is taken up and made fuller by another, yet it is done under a different set of types and figures, and the history of different epochs is taken as parable of illustration.

Chapter ii. "Moreover the word of the Lord came unto me, saying,

"Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown."

In this again the history of the first creation is taken up and continued: for the youth of Jerusalem was the first creation. Then this people was true to the Lord, and they followed after him. Where were they when they followed after him? The answer is given, In the wilderness. They lived, therefore, in the wilderness, which has been defined time and again as being the land of the days of old, or the land preceding that of Adam.

The text states, "Israel *was* holiness unto the Lord, *and* the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord."

Thus from the very first of the creations evil is pronounced against those who shall devour them.

The text continues, "Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

"Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

"Neither said they, Where *is* the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?"

This is addressed to the whole house of Israel, and therefore it is to all the creations. Where did these people exist? They existed in the land of Egypt; in the wilderness; in the land of drought; in the land of the valley of the shadow of death, and, above all, were they not brought through a land that no man passed through, and where no man dwelt? Beyond all question they were. These people were redeemed by the Seed; their names and their iniquities fell upon him and were borne by him, and he was to them a land through which no man passed, a land where no man dwelt. Did not these nations exist? Did they not pass through the wilderness, the land of drought, and the land of the valley of the shadow of death? Should this be doubted, the context says, "For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing." Let it be searched out and the light will prevail.

It is asked, "*Is Israel a servant? is he a home-born slave? Why is he spoiled?*"

These questions are curious, and it may be asked in turn, Why should Israel be a servant in his own house? Why should he be born a slave in his own house where he holds the birthright? The question implies that he is a servant and a slave where it is asked, "Why is he spoiled?" which the text confirms where it says, "The young lions roared upon him, *and* yelled, and they made his land waste. . . .

"Also the children of Noph and Tahapanes have broken the crown of thy head."

Israel, then, has become servant to an evil generation, and they are the workers of iniquity, the adherents of the Adversary. But why he is thus spoiled is rendered as follows: "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?" In her youth Jerusalem followed after the Lord, but now they are fallen away from him; therefore Israel is asked the above question after he was brought out of Egypt. It is further asked, "And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?"

This relates to the iniquity of the three previous creations which has been transmitted, but Israel is not spoiled because of that burden: for the text continues: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."

From this chapter will be gathered a knowledge of the four creations of men, and also of the existence of the law of iniquity.

Chapter iii. Under the history of the kingdoms of Israel and Judah is given the condition of the three creations: for it is said, "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the Lord, *and* I will not keep *anger* for ever.

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

This proclamation shows the care and attention of the Lord, and his zeal to turn the people from their evil ways. It is not only to the people of Israel that this proclamation is made, but it is unto all the fallen. The

great work in progress is for the overthrow of evil ; yet the mercy and long-suffering of the Lord opens the way and keeps the way open for as many to return as will return. But the time will come when these opportunities shall cease, as it is written in Psalm xlix. 8, “(For the redemption of their soul *is* precious, and it ceaseth for ever.)” The object of time in the great chain of eternity becomes manifest, and that is, that within its limits, which are positively fixed, evil shall be destroyed and overthrown forever. All through the vista of years preceding the day of our Adam the long-suffering of the Lord is shown : but those working iniquity added to their heap by inducing the fall of man, who, at the first, was pure and lovely. The prophet has already intimated this where he repeats, “Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown,” which land undoubtedly was the garden of Eden. Solomon also confirms the loveliness and purity of the first race in his grand song, saying, “My beloved is white and ruddy, the chiefest among ten thousand,” whom he also calls “my love, my dove, my undefiled,” and whose “mouth *is* most sweet : yea, he *is* altogether lovely.” This beautiful creation became exceedingly vain and wicked through the machinations of the workers of iniquity, and they were swept away. A new creation was brought forth, and another opportunity given to the fallen to turn from their errors, but the proclamation above given shows that they heeded it not. This second creation was swept away also, but the measure of the Amorites was filling up. Still another race was brought forth, and with similar results. Now, although these races were cut off, yet by the wisdom of a great law, working through the escape of a remnant, they were preserved from destruction and annihilation, and were separated forever from those which work iniquity. If the workers of iniquity turn not from their evil ways they shall surely die. Through the operation of the law, Jesus Christ, the Seed, bears the iniquity of man and dies for him. If the Saviour dies for the iniquity of man, can the “workers of iniquity” hope to escape that which befell him ? It is not possible : for the irrevocable decree was given that they should surely die ; and the death of the Saviour Jesus Christ shows the immutability of the decree.

Chapter iv. In this chapter the destruction of the first race of men, which was by fire, is recorded, as follows :

“My bowels, my bowels ! I am pained at my very heart ; my heart maketh a noise in me ; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

“Destruction upon destruction is cried ; for the whole land is spoiled : suddenly are my tents spoiled, *and* my curtains in a moment.

“How long shall I see the standard, *and* hear the sound of the trumpet ?

“For my people *is* foolish, they have not known me ; they *are* sottish

children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

"I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light.

"I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

"I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

"I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the Lord, *and* by his fierce anger.

"For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

"For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

"The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall* be forsaken, and not a man dwell therein.

"And *when* thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

"For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers."

This description is vivid. The beginning is set forth; the people are set forth; the alarm is given; destruction is cried; the wickedness of the children declared; the dearth of good actions made manifest; the trembling of the mountains and the hills; the destruction of the cities and fruitful places; the absence of man and the fleeing away of all birds from the anger and presence of the Lord; the desolation of the whole land; the mourning of the earth; the blackness of the heavens above; the fleeing of the whole city; the forsaking of all cities, and all cities without an inhabitant, are indicative of thorough and complete destruction: yet the destruction is not entire, for a remnant shall escape, the Lord having said, "Yet will I not make a full end." The daughter of Zion appertaining to this age bewails herself and exclaims, "Woe *is* me now! for my soul is wearied because of murderers." Such is the fate which overtook the first race.

Chapter v. "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."

This verse is descriptive of the fallen condition of Jerusalem. The first race of men has been swept away by fire. The second is brought forth, and also has become excessively wicked: it is on the eve of destruction by famine, the history of which is given in this and the succeeding chapter. Of this people, the Hiddekelic race, it is said, "They have belied the Lord, and said, *It is not he*; neither shall evil come upon us; neither shall we see sword nor famine:

"And the prophets shall become wind, and the word *is not* in them: thus shall it be done unto them.

"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.

"Their quiver *is* as an open sepulchre, 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."

This is descriptive of a famine. The people said, "Neither shall we see sword nor famine," and the Lord said, "Thus shall it be done unto them." It will be seen, however, from the text, that although the harvest and the bread, the flocks and the herds, the vines and the fig-trees, should perish from them, yet a remnant of the people should be saved from the famine and death which must have followed such a loss. The escape of a remnant has always been a provision in the destruction of a people, whereby their iniquity could be transmitted. This fact has been manifest from the beginning.

Chapter vi. This chapter continues the history of the second race, the text stating, "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."

These words are addressed to the second creation, to which the tribe of Benjamin appertains. They indicate the fulfilment of that which was prophesied in the preceding chapter. The daughter of Zion, pertaining to this period, is likened to a comely and delicate woman, the text stating, "I have likened the daughter of Zion to a comely and delicate *woman*."

"The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

"Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

"Arise, and let us go by night, and let us destroy her palaces."

In this it will be seen that the destruction shall go on by day and by night, and that the flocks shall feed in their places; that is, they shall not move into fresh pastures: for there are none. Destruction has come upon them, the army from the north is upon them, the text stating, "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.

"We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

"Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

"O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make the mourning, *as* for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us."

The address to the daughter of my people, or of Zion, shows that the destruction will be very great when it comes. This destruction is brought upon them on account of their own wickedness: for it is stated in the preceding chapter, "I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

"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: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased."

The text states, "Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets." What is the remnant of Israel? It is the Seed, the Messiah; therefore by turning back the hand as a grape-gatherer into the baskets other escaping remnants will be found: for by previous prophecies the escape of a remnant was indicated should destruction ensue. The prophet is commanded to give warning to the people, for the text states, "To whom shall I speak, and give warning, that they may hear? Behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it."

From this it is clear that the people of this age had a knowledge of the Lord, but for all that they fell away from him, and continued to fall away until the race was destroyed by famine. The warning is also to the workers

of iniquity which pertain to this age, and through the people the warning is made manifest unto them.

The refinement and culture of this race is likened to a comely and delicate woman, and there is little doubt but they were remarkably well versed in the arts and sciences, literature and oratory.

Chapter vii. This and the succeeding chapter relate to the history of the third race of men, and to the history of that age. The people of this era are already known to some extent as having been extremely wicked, and given over to idolatry. They are the Gihonic, or Black race, which was destroyed in the great deluge of Noah.

The text states, "The word that came to Jeremiah from the Lord, saying, "Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all *ye of* Judah, that enter in at these gates to worship the Lord.

"Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

"Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, *are* these.

"For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

"*If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

"Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever."

Such is the proclamation to the people, made manifest through the charge to the kingdom of Judah. But that they paid no heed to this proclamation is clear from the context, which states, "Behold, ye trust in lying words, that cannot profit.

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

"And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

"Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the Lord.

"But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

"Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

“And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

“Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.”

These verses contain intimations of the decree for the destruction of this people, and they shall be destroyed, even as the whole seed of Ephraim, which appertained to the preceding creation, was destroyed, and unto this people shall be done as was done to Shiloh, where the Lord set his name at the first. These references are without doubt to the first and second races of men which were swept away, descriptions of which have already been given.

This destruction comes upon them for their wickedness and idolatry, and for their pollution of the house of the Lord, which is further confirmed by the text, as follows: “Therefore thus saith the Lord God; 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.”

This decree against the people relates to the great deluge of Noah, at which time the Lord said unto Noah, “I will destroy man whom I have created from the face of the earth; both man and beast, and creeping thing, and the fowls of the air: for it repenteth me that I have made them.” This is again spoken to Noah where it is said, “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from the face of the earth.” The decree as given forth by the prophet Jeremiah, and that which was spoken to Noah, are the same embodiments; while Isaiah, in declaring the remnant of this race, says, “And the residue of the number of archers, the mighty men of the children of Kedar shall be diminished;” and he further says of “this people,” “Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not,” which also is in full accord with Jeremiah where it is said, “Therefore pray not thou for this people, neither lift cry nor prayer for them, neither make intercession to me: for I will not hear thee.” The connectedness of this history is manifest, yet the lapse of time during which the inspirations were given forth was nearly nine hundred years. That this race was given over to greater wickedness than either of the preceding races is evident from the text, where it is said, “Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

“Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.”

Thus it is declared that they did worse than their fathers; in consequence of which it is said unto them, “Therefore thou shalt speak all these words

unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

"But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

"Cut off thine hair, *O Jerusalem*, and cast it away, and take up a lamentation on high places: for the Lord hath rejected and forsaken the generation of his wrath.

"For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it."

It was during the days of this people that the daily sacrifice was taken away, and the abomination which maketh desolate set up, at which time also truth was cast down to the ground. On account of their excessive transgressions the text states, "Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate."

Chapter viii. The thorough destruction of this people, and the smallness of the escaping remnant, seems shadowed forth in the following verse: "I will surely consume them, saith the Lord: *there shall be* no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them." The gleanings are typical of the escaping remnant, but in the destruction of this race the escaping remnant seems to bear no index of the preceding races, yet in the re-developments which follow is traced the irrevocable law which was laid down from the beginning. This people, notwithstanding their fallen state, possessed a knowledge of the advantages of this law; for they said, "We are wise, and the law of the Lord is with us."

Attention is called to the lament of the daughter of Zion pertaining to this period: "Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is not the Lord in Zion? is not her king in her?* Why have they provoked me to anger with their graven images, *and* with strange vanities?"

"The harvest is past, the summer is ended, and we are not saved.

"For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

"*Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?"

What is the lament of this daughter of Zion? It is this: "The harvest is past, the summer is ended, and we are not saved." But are they lost forever? No: for it is asked by the text, "*Is not the Lord in Zion? is not her king in her?*" Where are the answers to these questions to be

found? The answer is clearly given in the ii. Psalm: "Yet have I set my king on my holy hill of Zion."

That the Lord is in Zion has been manifest from the time Melchizedek met Abram and brought forth bread and wine and blessed him; and that the Lord is in Zion is further indicated by the text, "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me." Which gives the inference that the iniquity of the Black race has fallen upon him, the Seed. This view answers affirmatively the question, "*Is there* no balm in Gilead?" If there is balm in Gilead, the text further inquires, "Why then is not the health of the daughter of my people recovered?" It is because the balm of Gilead, which is the great law, cannot of itself restore the health of the daughter, but through the operation of it, the Seed, who is the true Physician, can and will make such restoration.

Chapter ix. "For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.

"And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant."

These verses are in relation to the destruction of the three creations of men, whose habitations were in the wilderness. These all have passed away; and why is it that they should have been created, fall into sin, pass away, and leave their habitations desolate? It seems that this was laid down in the great plans of Zion for the overthrow of evil, in which the workers of iniquity and all the fallen might find an opportunity of restoration to their former estate, or else fill the measure of their iniquity, so that when destruction comes upon them the attributes of the Most High will be free from all stain or blemish. That evil shall be overthrown is the Divine decree, and the plans of Zion were laid down and carried out that this might be accomplished; hence the creation of man and the desolation of his habitations: hence his fall, and the penalty of the transgression, and the operation of the great law of iniquity: hence the coming of the Messiah, that mercy and redemption might be extended to all who would accept of it. The primary object of the work, as recorded in the Scriptures, is this overthrow, which was laid down in the beginning, and which shall be accomplished in the end.

In the plan time was brought forth, and the bounds thereof were set; but with the accomplishment of the work time shall be known no more; it will pass away with the earth and sink into oblivion; but Zion shall be established forever, and the song of Zion shall be an everlasting song.

The text continues, "I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them."

This is spoken of the people of the wilderness, and seems to indicate the mingling, fusion, and re-developments of the fourth age.

Chapter x. "Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

"They *are* vanity, and the work of errors: in the time of their visitation they shall perish.

"The portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The Lord of hosts *is* his name."

In the last verse it is given forth that "Israel *is* the rod of his inheritance." Through Israel, therefore, the enemy shall be smitten, Israel being the rod. David implies this where he exclaims, "How are the mighty fallen, and the weapons of war perished!" Which view is further confirmed by the ex. Psalm, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Chapter xii. "Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

"And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

"And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

"But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord."

In these verses two classes of people are again made manifest. These classes are separated entirely the one from the other, and by it two epochs of time are indicated, one of which is "the thousand years era," and the other the era of desolations immediately following it. Should the fallen fail to comprehend the beauty and glory, strength and power, of the Lord's reign during the thousand years, and turn not from their evil way in the era following, then they shall be utterly plucked up and destroyed, and in this destruction shall evil be overthrown forever. From this it seems almost unquestionable that a highway does or shall exist for the escape of all the fallen, without regard to host.

Chapter xiii. "Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

"So I got a girdle according to the word of the Lord, and put *it* on my loins.

"And the word of the Lord came unto me the second time, saying,

"Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

"So I went, and hid it by Euphrates, as the Lord commanded me."

The time called for in these verses is from the Euphratic age through the lapse of centuries unto the present age. The text continues, "And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

"Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

"Then the word of the Lord came unto me, saying,

"Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem."

It is plain enough that the type of the linen girdle appertains to all the previous creations: for Jerusalem itself includes them all in its scope.

All these people go down into their graves and become as this girdle; but why is the girdle marred? It is because of iniquity. This the text confirms where it states, "This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing."

The text continues, "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear."

The almost unavoidable inference comes from this, in conformity with all that has gone before, that as a girdle cleaveth to the loins of a man, so the iniquity of man shall cleave to the Redeemer until he casts the unprofitable garment away, and man be made clean thereby. The antiquity of man seems to be shadowed forth beyond question, and the sense of the Scriptures absolutely calls for their existence, or else the recorded history is not typical of other states and conditions, and if not, wherein can lie special inspiration? The truth of the inspiration of the Scriptures lies in the very unfolding of the mysteries which have lain hidden for so many ages and generations, and in the unfolding of which perfect harmony prevails. It must be kept in mind that man is called according to a purpose, and that through man in these past ages the power and majesty of the Most High was made manifest to other great hosts, which were to be reconciled unto God through his Son, Jesus Christ.

The great creations are again manifest in the text, where it is said, "The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

"Lift up your eyes, and behold them that come from the north: where is the flock *that* was given thee, thy beautiful flock?" This history pertains to the first race, which was overwhelmed by a terrible army from the north. Judah pertains to the first age, or race of man.

By the text the independent creation of the races is almost positively implied where it is asked, "Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil."

The implication is that the Ethiopian cannot change his skin: for the law was given from the first, "Let the earth bring forth the living creature after his kind," and by the same law neither can the leopard change his spots; therefore if by the law the leopard cannot change his spots, neither can the Ethiopian change his skin; and if the Ethiopian cannot change his skin, then it is absolutely certain that more races of men than one were created: for the Scriptures do not assert a law and then contradict it. The law of generation is immutable, and it is equally immutable that those who are accustomed to doing evil cannot do good, or redemption would be possible from their own actions. This, however, is not possible: for it has been stated, "There is none that doeth good, no, not one." Man cannot depart from evil and only do good: he is under bondage to sin.

Chapter xiv. "The word of the Lord that came to Jeremiah concerning the dearth.

"Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

"And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

"Because the ground is chapped, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

"Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

"And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass."

Terrible was the famine which swept away the great Hiddekelic race. In the above verses the prophet again takes up history concerning it. How pitiable the statement, "Their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty"! Thus it was day after day, until they faded away from the face of the land, or, as stated in the text, they "covered their heads." The nobles, with all their wealth, could not procure water for themselves or their little ones. Was this fearful drought only in the city? No; the ploughman also fled before the famine, the ground was chapped and dry, and they covered their heads. The hinds forsook their young,

and the wild asses in the wilderness failed, because there was no grass. The famine here spoken was widespread, and was not that of a besieged city; but through the famine which overwhelmed the city of Jerusalem when it was besieged by Nebuchadnezzar, history of the great famine of the earth is brought to light. The vail which covered much of the work involved in the overthrow of evil has been rent and partly taken away, and thereby is revealed the magnitude of the labors called for by the plans of Zion. Man was not simply created to fall from grace, to become extremely wicked, to be punished with famine, pestilence, and death, and from thence to sink into oblivion forever: but each race was created for an especial purpose, clearly and definitely laid down in Zion from the beginning, and through them the Adversary is smitten, and great nations delivered from bondage. It must be kept in mind, however, that the people of these creations, after they fell, rolled up a heap of iniquity entirely of their own getting, and it was to deliver them from this iniquity that the Saviour laid down his life, and rose again from the dead. The iniquity of the races became so great that it was actually necessary to cut them off for their own good: for to continue their existence would only increase their wickedness; and, moreover, by continued existence, after the fall, redemption could not follow. Moreover, again, the measure of the iniquity of the Amorites must be filled out; and all the sin, evil, and destruction which they have caused helps to fill this hateful and almost insatiable measure. That great benefits will follow the people from their destruction is clear from the text, which states, "Then said the Lord unto me, Pray not for this people for *their* good."

"When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence." By the plans of Zion these children are, as it were, stricken out of Zion, but by the fulfilment of the promises they will be restored unto her again.

Chapter xv. In this chapter it is stated of Jerusalem and the Seed, "The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

"Shall iron break the northern iron and the steel?

"Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

"And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you."

To this the Seed seems to reply, "O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.

"I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

"Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that fail?*"

The text then continues with reference to the Seed, "Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

"And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord.

"And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

In these words the actual working presence of the Seed is manifest. He is now going into another field of affliction even as he was in affliction during the four hundred years subsequent to Abraham, but the task of separating the precious from the vile is one of great difficulty and tribulation, and seems to refer to the Gentiles.

In his work all the people must be redeemed, and he is the escaping remnant of the whole city of Jerusalem, and as such he must be in "many waters." Now, although the preceding races were brought out of Egypt when the hosts of the Lord came out, there may yet remain some channels pertaining to them which have not been redeemed; still, the redemption of the present race is in progress, and in this alone he will suffer great persecution before he comes in fulfilment of the sign given to Ahaz, king of Judah.

Chapter xvi. Great affliction and captivity is prophesied against the children of Israel in this chapter, the text stating, "Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour."

From this verse it will be seen that the children of Israel shall be cast out of their land; but from this little piece of history very important statements are made, as follows: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

The inference is clear that it is the people from the north, and from the east, and from the south, and from the west, the four grand creations, which shall say, "The Lord liveth." These people shall be brought from every quarter, and every mountain, hill, and rock shall give up its inhabitant. This the text fairly declares, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

"For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."

All the people are known to the Lord, and all their iniquity also is known unto him. It is evident that their iniquity must be brought to light that it may be borne by the Redeemer, through whom alone comes redemption; from which it follows that the time when the children of Israel from the north, those appertaining to the tribes of Judah, Reuben, and Levi, shall exclaim, "The Lord liveth," shall be fulfilled after this iniquity has been recompensed; that is, after the resurrection of the Saviour, the remnant of Israel. The text implies this, and states, "And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things."

Chapter xviii. "Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

"And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*."

Under this type the creations and instrumentality of the races of man are indicated; which view seems confirmed where the prophet says, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay *is* in the potter's hand, so *are ye* in mine hand, O house of Israel."

Chapter xxii. "*Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?"

This Coniah is evidently the same with Jeconiah, the son of Jehoiakim, king of Judah, and he is also called Jehoiachin. Here he is spoken of as a man, and it is asked of him, "*Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure?" That he is not a vessel wherein is no pleasure is a clear inference from a succeeding question, "Wherefore are they cast out, he and his seed, and are cast into a land which they know not?" By the genealogy Jeconiah is the temple of the Seed, and as such is of great importance: for the seed of Coniah spoken of here must in consequence be the Seed of promise.

If this were not the case why should the whole earth be called upon to hear the word of the Lord? which call is not made only once but three times, as follows: "O earth, earth, earth, hear the word of the Lord." What is the word of the Lord which is to be proclaimed? The text records it as follows: "Thus saith the Lord, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Is the man Coniah of sufficient importance that the whole earth should be called upon to hear of his welfare, not only in his day, but in the days of all the generations following? Not at all. If not, would the proclamation apply with any greater force to his son begotten after the ordinary manner of men? Not at all. Then the seed of Coniah must be the Seed of promise who is out in the world in a bodily presence, filling out the measures of redemption; and he is a magnitude in which the whole earth is concerned, whether the past be brought to light, the present indicated, or the future be invoked.

The genealogy of the Seed is indicated by the text, and all other records must harmonize with those in which such genealogy is given. By the text it becomes clear that of the sons of Josiah which sat upon the throne of Judah the Seed was called in Jehoiakim, and after Jehoiakim in Jecooniah. By the text it is also stated that no man of his seed shall rule any more in Judah and prosper, consequently Coniah is the last earthly king of Judah in the genealogy of the Seed.

Chapter xxiii. It was asked in the previous chapter, "Wherefore are they cast out, he and his seed, and are cast into a land which they know not?" The question seems to be answered as follows: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase." The remnant of the flock relates to those upon whom the iniquity of the preceding generations has fallen. The great Shepherd must gather this remnant, and when the iniquity which they bear shall fall upon him, they shall be fruitful and increase: for the names of the inheritance shall be raised. In the prosecution of that work the Seed is cast into another country and passes through terrible and trying ordeals, but the work progresses steadily and surely towards its successful termination.

The text states, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." The days called for by the text are those of the thousand years era during which our Lord and Saviour Jesus Christ shall reign upon the earth. Here it is stated that the king raised unto David shall prosper, but by the previous chapter no king should reign and prosper of the seed of Coniah. Coniah

was of the seed of David. These two statements do not conflict, but are in complete harmony; for the people of the earth shall be changed "in a moment, in the twinkling of an eye," when the Messiah shall come to reign upon the earth, and therefore the seed of the man Coniah can rule no more. During this reign the text states, "Judah shall be saved, and Israel shall dwell safely." Redemption and salvation, therefore, have come unto the people when the Saviour commences this reign.

Who are the people which shall participate in the salvation of this day? The text replies, "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." The seed of the house of Israel, therefore, takes in all nations, from the first creation unto the last, and although the last creation, by figure (Deut. xix. 14), has entered into the promised land to possess it, yet they are forbidden to remove the landmarks of their neighbors, which they of old time had set in their inheritance. Be the numbers of the people great as they may, they were known from the first, and their bounds were set from the beginning.

Chapter xxv. "And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years." Under the history of the Babylonish captivity is typified the era of desolations of Jerusalem the great city. In the text it is said, "And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

"And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

"For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands."

The era of the desolations of the great city of Jerusalem embraces the period from the creation of the White race until the Messiah came into his kingdom. During this time all the nations of the earth shall be made to drink of the wine-cup of the fury of the Lord; and destructions shall come upon the people of this land, which is thus stated in the text: "A noise shall come *even* to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them *that* are wicked to the sword, saith the Lord.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation

to nation, and a great whirlwind shall be raised up from the coasts of the earth.

"And the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Now, whilst all this destruction is pronounced against the people of the earth, it was stated that the king of Babylon and the land of the Chaldeans should be destroyed, the text stating, "And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations;" therefore it is said of the workers of iniquity, the adherents of the Adversary, "Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

"And the shepherds shall have no way to flee, nor the principal of the flock to escape.

"A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the Lord hath spoiled their pasture.

"And the peaceable habitations are cut down because of the fierce anger of the Lord.

"He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger."

Owing to the terrific nature of the struggle in this the last day, the earth is made desolate, and the peaceable habitations are cut down, but the promise has been given that the earth shall be rebuilt and restored, and that its foundations shall remain forever. The destructions which are pronounced against the forces of the Adversary seem to relate to the judgmental era, a period of time immediately preceding the thousand years era. The prophet Isaiah in describing this eventful epoch says, "But ye *are* they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

"Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

"Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

"Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

"And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

"That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of

truth ; because the former troubles are forgotten, and because they are hid from mine eyes.

“ For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind.”

Chapter xxxiii. Under the history of the return of the children of Israel from the Babylonish captivity is again given the positive assurance of the establishment of the throne of David forever. The captivity is symbolic of the era of desolations of the great city Jerusalem, and after that has passed, the promises will be in force forever after. The text states, “ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land.

“ In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is *the name* wherewith she shall be called, The Lord our righteousness.

“ For thus saith the Lord ; David shall never want a man to sit upon the throne of the house of Israel ;

“ Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.”

The Seed of David shall reign forever : for the Seed of David is the Son of God. Unto David and with David the covenant was made that his house should be established forever, and that his son should sit on the throne of the Lord forever. The text states, “ 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.”

Again it is stated in this chapter, “ Thus saith the Lord ; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth ;

“ Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them.”

The assurance, therefore, is positive that the Seed of Jacob shall reign over the seed of Abraham, Isaac, and Jacob, forever : for such was the substance of the covenant with David, whilst the promise to the fathers was, “ That in this seed shall all the families of the earth be blessed :” this Seed is the Son, the Messiah.

Chapter l. “ 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."

Under the type of the king of Assyria the great Adversary was made manifest in the history of the earlier creations or ages, but under the type of the king of Babylon the power of the Adversary is manifested in the fourth creation, together with its bearings upon the whole: for under the overthrow of Babylon the city of Nebuchadnezzar is depicted, the overwhelming of the Adversary and his adherents, whose city is Babylon the great, the city of confusion.

Chapter li. "The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance; the Lord of hosts *is* his name."

In this verse the "portion of Jacob" is the Seed: for he is called the "former of all things." The text also states, "And *Israel is* the rod of his inheritance." Of these it is said in the succeeding verses, "Thou *art* my battle-axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms:

"And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

"With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

"I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."

Therefore it follows that in the great struggle for the overthrow of evil the people are "weapons of war," and "the portion of Jacob" is the battle-axe thereof. The weapons of war may become bruised and broken, they may become lost to sight, but in the restoration of Jerusalem they also will be restored. That a plan for the overthrow of evil, perfect in all its details, was laid down from the beginning cannot be doubted. The Scriptures are thoroughly united in this respect; in Zion the plan was laid, and in Zion it will be completed. Zion comprehended all the details, good and bad: every contingency was guarded against; every incident provided for; not one item was left to chance or to the ruling of an unseen force: for there was no unseen force. Each avenue was manifest to the Master-hand, and no path or byway was unperceived by him in all its indefinite reaches. The Scriptures not only show this, but they carry the proof with them: for it is not possible, or probable, that man could or would, of his own free will and accord, clothe his thoughts in language which should remain unsolved for hundreds, nay, thousands of years. But if one man through vagary should do this, would the assumption be at all tenable that a number of men could thus write, could conceive the same substance and embodiments, and

hide them from ages and generations? Such an assumption would not hold good, and therefore one directing hand must be acknowledged in the dictation of the Scriptures. If one Master-hand be acknowledged, then their truth is confirmed, and their prophecies and decrees are and shall be fulfilled; hence the decree against Babylon shall be carried out: of this the text states, "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; but thou shalt be desolate for ever, saith the Lord." This prophecy seems to relate more especially to Lucifer, who is the same with the great destroying angel, Death.

THE LAMENTATIONS OF JEREMIAH.

THESE lamentations seem to be the lamentations of the Seed. It is stated in Jer. xv. 14, "And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you."

The first and second chapters of this book relate to the condition of the people and their state of captivity, more especially the children of Israel, who are the possessors of the knowledge of the true and living God. Because of their transgressions they have been cast into captivity, and the triumph of the Adversary seems almost complete. Indeed, the workers of iniquity, upon seeing the fallen state of the people, are thus spoken of in the text: "All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*." They evidently think the day of their triumph has come, and such would have been the case unless it had been as the prophet Isaiah states, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah."

It is by the escape of this very small remnant that salvation is come unto the people: for it can now be seen that all Israel is in captivity for their transgressions, and that by the law alone none of them can be redeemed. The daughter of Zion which pertains to this period is in a great strait: for it is stated in the text, "What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?" But notwithstanding the fallen state of the people, the promise for the redemption of Israel shall be fulfilled. In the desolations which exist the adherents of the Adversary are filling up the measure of their iniquity, and the end pronounced against them shall surely come.

Chapter iii. This chapter relates to the sufferings and persecutions of the Seed.

Chapter iv. "How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!"

The sons of Zion here spoken of are undoubtedly the four creations of men. Solomon in his Song alludes to them as being of the masculine gender, whilst the daughter of Jerusalem sings, "As the apple-tree among the trees of the wood, so *is* my beloved among the sons."

The daughters of Jerusalem are the allegorical representatives of these creations, and the daughters of Zion are the allegorical representatives of the eight subdivisions of the four times, each creation involving a time or age. Jerusalem, the great city, is the river of Eden, from whence spring the four races. The above verses are a lament for the fallen condition of the races of men. The sons of Zion are further spoken of in the text as follows: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

"Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

"Their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick."

In the description of the Nazarites, the three creations which have passed away are indicated. Solomon in his Song describes the first race as follows: "My beloved is white and ruddy." The second race is likened to pomegranates, and the third says, "I am black, but comely, O ye daughters of Jerusalem." By the text the Nazarites are represented as being purer than snow, and in consequence are perfect representatives of their respective races; hence one was whiter than milk, another was more ruddy in body than rubies, whilst in the third their visage was blacker than a coal. Is the text simple history, or is it parable? If it is simple history alone, then a moral inculcation alone can be drawn from it; but if a parable be accorded, then a harmonious solution must follow.

The Scriptures have repeatedly called attention to the existence of the vail, and the dark sayings and parables with which they are clothed. If this fact be not kept in mind continually, the solution of the Scriptures will become almost wholly of a moral nature. The strength of these writings, therefore, is made manifest by a proper interpretation of its parables, many of which have been solved in the years past, and given forth to the world for its guidance and instruction. Could the description of the Nazarites apply to one class only? Could the personal appearance of one individual or class be described as "whiter than milk," "more ruddy in body than rubies," and "with a visage blacker than a coal"? Decidedly not: this would be excessive confusion; but, according to the Scriptures, individualities are called for possessing a bodily characteristic, either White, or Red, or Black, and under the vail these races are called for by the text.

“The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

“Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.”

In the first of these verses the Seed is in the hands of his persecutors, but it is necessary that this should be so in order that the iniquity of the Amorites might be full; but, whilst suffering from their mischievous devices, he takes upon himself the iniquity of the people, and thereby they are redeemed. Every nation and people becomes in turn a weapon of war against the oppressor, but in their redemption all that which belongs to the workers of iniquity shall be rendered unto them again. If the wine-cup of fury passes through a nation or people, they may rejoice: for all the iniquity which they bear shall be made manifest, and without it is made manifest such nation or people cannot be redeemed. When this wine-cup passes through a land, the good and evil shall be separated,—the good to its reward, the evil to its recompense; and when this is done it shall be as the text records, “The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.”

EZEKIEL.

CHAPTER I. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

"In the fifth day of the month, which *was* the fifth year of King Jehoiachin's captivity,

"The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

"Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

"And every one had four faces, and every one had four wings.

"And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

"And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

"Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

"Thus *were* their faces: and their wings *were* stretched upward; two wings of every one *were* joined one to another, and two covered their bodies.

"And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

"As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

"And the living creatures ran and returned as the appearance of a flash of lightning.

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

"The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

"When they went, they went upon their four sides: *and* they turned not when they went.

"As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four.

"And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

"Whithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. . . .

"And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

"And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

"And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

"And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

"And I saw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

"As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake."

The vision of Ezekiel described in this chapter seems to be typical of the magnitude and grandeur of the inheritance, the four great creations of men.

Each creation is represented by a cherub and a wheel, yet the whole of them are united together by invisible ties, thus showing the intimate relation existing between them. Each seems to be a part or portion of the other; take away one, and the harmony is lost; the absence of one wheel would destroy the symmetry of the whole; the absence of one cherub would bring bewilderment to the wheel; the dismemberment of the whole would bring confusion among them. In the type, therefore, four individualities,

closely and inseparably connected together, are manifest. In general character and likeness they are the same; they evidently are creations of the same order, and what is that order? It undoubtedly is man. Why should they be taken as man? Because the text states that they were living creatures, and they had the likeness of a man; moreover, "they had the hands of a man under their wings." This last statement is very expressive of the vail which enshrouds the races. The existence of the vail must be kept in sight: for history is preserved in parable, type, and figure, until it shall be taken away. The creatures bear about them especial characteristics of an animal nature, which in turn have an especial interpretation. The faces and feet clearly mark them as belonging to the earth, and that they are representatives of creatures of the earth, and not of celestial bodies. The four cherubs are the angels of the four creations, being representative of them, whilst the wheels, which were so high as to be dreadful, are expressive of the great numerical strength of the races. The myriad of eyes set in them also expresses the life, vitality, and intelligence of those who, according to the promises, shall be as the sand of the sea, and the dust of the earth, and as the stars of heaven for numbers. The circular form of the wheels typifies the perfect unity of each creation; whilst the duality, that is, a wheel within a wheel, is emblematic of the subdivision of the times, and is also typical of the great condition, "Male and female created he them." Now although these creatures are separate and distinct from each other, yet by some means they are connected together: for when one part went, the other part went; and when the living creatures stood, the wheels stood. What influence, or condition, or combination of circumstances is of sufficient magnitude to produce this effect? The answer to this question involves the whole history of the creation, fall, and redemption of man. Through the working of the great law of iniquity all the races are intimately bound together; and this tie, by an irrevocable decree, can never be broken. It may expire or become dead with time, but the glorious work performed can never fade from Zion.

The consecutiveness of the creations is also established by the fixedness of the relative positions of the living creatures.

That the living creatures with their wheels represent the four creations of man is still further shown and confirmed in that part of the vision where the throne is placed. The throne is above the living creatures, and upon it is the likeness of a man, and he is the light thereof. What does the whole vision typify? It typifies the Seed and the inheritance; from which it follows that the inheritance consists of four grand divisions, similar in their form, earthly in their nature, and created in the likeness of man.

To whom was promised an inheritance equal in magnitude to that which is here typified? There can be but one answer to this question, and that is, to the Seed the inheritance was promised; and more, to him the inheritance was given, and still more he redeemed the inheritance: for by the

book of Revelation, the four beasts, which are representative of the same magnitude as these, sing a new song to the Lamb that was slain, saying in substance, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." The four beasts of the book of Revelation are, therefore, representative of the redeemed, and undoubtedly are identical with the living creatures seen by the prophet Ezekiel in his vision.

Chapter iv. "Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem :

"And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering*-rams against it round about.

"Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel."

Under this figure is indicated the besieging of the great city Jerusalem, the land and home of the four races of man. This city was besieged by the Adversary and cast down, and it fell into sin, iniquity, and transgression; but according to the interpretations of these pages the iniquity of all the people fell upon the Seed, who, in the days of Abraham, came in the form of man to bear and to assume it. That the iniquity of man might fall upon him it was necessary that he should become the seed of man; and to become the seed of man it was necessary that man should become the temple of the Seed. To accomplish this evidently was the office of the priesthood of Melchizedek, who brought forth bread and wine, of which Abraham undoubtedly partook, and thus he became the temple of the Seed: for the Seed was the bread which came down from heaven.

But if the Seed remained in the temple continually, it is clear that he would not be subject to temptation as other men are; therefore it was necessary that he also should be out in the world that the fulness of his work might be accomplished: for evil must be overthrown, the iniquity of the Amorites must be full, the various channels through which the iniquity of the races was transmitted must be drained, and also that the long-suffering of the Most High be made manifest unto all people, both great and small.

If such was the case, it is evident that the Seed dwelt in these temples but a portion of the time consumed in his labors as man. The questions arise, How long was this time? and how was it subdivided? The solutions to these questions are given in a parable by the prophet, as follows: "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

"For I have laid upon thee 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."

The parable covers the time during which the Messiah bears the iniquity of the people, which period commenced in the days of Abraham. Therefore it will be found by counting that the number of generations from Abraham to the time of the birth of the Saviour is just forty : consequently the Seed dwelt in forty temples, during which time he assumed and bore the iniquity of the house of Judah. By the forty days in the parable are symbolized the forty generations from the days of Abraham unto the fulfilment of the sign given to Ahaz, king of Judah, viz., "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Did the Seed dwell in temples as indicated above ? It is said by the prophet Nathan (1 Chron. xvii. 4-6), "Go and tell David my servant, Thus saith the Lord. Thou shalt not build me an house to dwell in :

"For I have not dwelt in an house since the day that I brought up Israel unto this day ; but have gone from tent to tent, and from *one* tabernacle to *another*."

"Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?"

This is further repeated in 2 Sam. vii. 5-7 : "Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in ?

"Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

"In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?"

Now if nine typical days be accorded for the time the iniquity of the house of Israel was borne by one generation, in conformity with the laws governing the same, the aggregate for the forty would be three hundred and sixty days for the forty generations, corresponding in point of actual time to that during which the iniquity of the house of Judah should be borne or assumed ; but the iniquity of the house of Israel is to be borne thirty days beyond this ; therefore, by allowing "one day for a year" from the time of the birth of the Saviour until he entered upon his ministry, the odd thirty days are made up, corresponding to the three hundred and ninety days called for by the text. Thus by these parables the time from the coming of the Messiah in the days of Abraham until he is born of the virgin in fulfilment of the sign given to Ahaz is clearly indicated.

The context also harmonizes with these interpretations where it is said,

"Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

"And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

"Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink."

From this it will be seen that during the time in which the iniquity is to be borne the prophet shall both eat and drink periodically. This is certainly symbolic of the generations in which the "tenth shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof." And it is in keeping with the parable of Balaam, where he says, "He shall pour the water out of his buckets, and his seed *shall be* in many waters." Balaam also exclaims, "How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel." It is also in keeping with the cxxxii. Psalm, "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." These confirmatory evidences may be indefinitely multiplied, for the Scriptures are full of them.

This chapter is an exceedingly important one. It typifies the assailing of the creation of man by the Adversary; it makes manifest the fall, and the iniquity of the people; it shows forth the working of the great law of iniquity; it symbolizes the time during which the iniquity is assumed, and in consequence the time during which the Messiah was out in the world suffering trial and temptation; and it gives two methods for computing the time of the advent of the Saviour Jesus Christ from the days of Abraham. It indicates that the Seed really was on the earth from the days of Abraham, and that he really was the Seed of Abraham, the Seed of Isaac, the Seed of Jacob, the Seed of David, and the Seed of all who are given in his genealogy. The Saviour Jesus Christ is called the Son of man, but if he was in the flesh only from the time he was born of the virgin, from whence would come his right to the title "Son of man"? The son of a man is really and truly the flesh of a man. The law which governs this cannot fail; therefore it follows that the Seed according to his title "Son of man" really was of the flesh of man; which carries with it a clear meaning of the above quotation, "Of the fruit of thy body will I set upon thy throne." The promise was also given that the seed of woman should bruise the serpent's head; the manifest fulfilment of which was in the birth of the Saviour of a virgin. It also becomes evident that the bread returned and was eaten by the virgin according to the ministrations of the priesthood of Melchizedek: for when Abraham paid Melchizedek tithes of all, it is evident that he gave him a tenth of the "living bread" also; hence it is this tenth which returns and is eaten.

Chapter v. "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

"Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

"Thou shalt also take thereof a few in number, and bind them in thy skirts.

"Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel."

Under the type of the hair is represented the three races of men which existed before the flood. The destruction of the hair is emblematic of their destruction; but the few in number which were bound up in the skirts of the prophet are emblematic of the escaping remnant, and are typical of re-development. This escaping remnant bears with it all the iniquity of the preceding generations, and in the harvesting of it "shall a fire come forth into all the house of Israel."

Such are the judgments which came upon Jerusalem, the great city, and these judgments are made manifest through the history of Jerusalem, the city built upon Hebron.

The division of the hair was so important that the prophet was instructed to take balances and weigh, and divide it. That this is in reference to the races becomes more evident when it is taken into consideration that the bounds of the people are set according to the number of the children of Israel. The division by the prophet is typical of fixed quantities or numbers; but in the siege of Jerusalem by Nebuchadnezzar there seems to be nothing more definite in regard to the inhabitants than that a part perished in the famine, a part perished by the sword, and a part were scattered abroad. Too frequently the workings of the great plan are lost to sight in the simple history which is taken to typify them, but owing to the existence of the veil, the effort must be made to let the simple history answer its purpose as simple history, and also to let it answer its purpose as parable. The siege of Jerusalem, at the present day, carries but little more weight with it than an historical incident; but through its history as a parable, matters of the utmost importance are brought to light, and revealed to man.

Whilst the redemption of man is one great factor in the plan, the overthrow of evil is paramount. If there were no workers of iniquity, where would sin and evil come from? They would have no existence, but sin and evil do exist; therefore there must be workers of iniquity, and there must be an Adversary. Jerusalem, the great city, is set in the midst of these, and she falls a prey to them, working iniquity with them. The desolations which come upon her are not only for her judgments, but are made manifest that those around shall know that "the Lord, he is the God."

The four great ages of man are marked with such clearness that the history appertaining to each may be classified and located. They were created for a purpose, and the history of each is the testimony wherewith and whereon the judgments of all the forces, peoples, and hosts shall be based. To all fallen intellectualities the decrees of the Most High have been set forth, and a highway has been prepared and is now open for all to return who will return. This highway ceaseth with time, and the limits of time are positively fixed, contingency having no part in the plan.

Chapter viii. This chapter takes up the history of the first age of man, as follows: "And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

"Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

"And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

"Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

"He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

"And he brought me to the door of the court; and when I looked, behold a hole in the wall.

"Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

"And he said unto me, Go in, and behold the wicked abominations that they do here.

"So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

"And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his

imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

"He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

"Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

"Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

"Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

"Therefore will I also deal in fury: mine eyes shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them."

In this chapter the prophet beholds the vision of the living creatures and the wheels; and, in his vision, some of the manners and customs of the first creation, the ancients of the house of Israel, the inhabitants of the north country, are revealed unto him. It will be seen that they have become very idolatrous and have forsaken the Lord their God: hence their destruction is determined upon; the text stating, "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them."

Chapter ix. The command for the general destruction of this people is thus given: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

"Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

"And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city."

The escape of a remnant, however, was provided for: the Lord having said to a man clothed with linen, and which had a writer's ink-horn by his side, "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." This was done, and, according to the text, "Behold, the man clothed with linen, which *had* the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me."

Chapter x. "Then I looked, and, behold, in the firmament that *was* above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

"And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

"Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

"Then the glory of the Lord went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

"And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

"And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

"And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

"And there appeared in the cherubims the form of a man's hand under their wings.

"And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

"And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

"When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

"And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

"As for the wheels, it was cried unto them in my hearing, O wheel.

"And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

"And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar."

According to this chapter it seems evident that the destruction of this race was accomplished by fire. The vision of the living creatures with their wheels, and the throne above, was seen by the prophet as at the first, by the river Chebar. Coals of fire were taken from between the cherubim by one cherub, in obedience to a command, and were given to the man

clothed in linen, who had been commanded to scatter them over the city. After he had gone out, bearing the coals with him, it was cried unto the wheels, in the hearing of the prophet, "O wheel." Does not this cry seem like the cry of commiseration,—like a lament over some terrible event? Undoubtedly this race was destroyed by fire, as typified in the text: for the command had been given to slay utterly old and young, both maids, and little children, and women, while the man went out in obedience to an express command to scatter the coals of fire upon the city. The cry of lamentation was over the destruction of the race represented by the wheel, to whom the cry was directed. This history relates to the White, or Euphratic race.

The text continues, "And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the Lord's house; and the glory of the God of Israel *was* over them above."

After the destruction of the first creation, of which the north is significant, the vision of the living creatures stood at the door of the east gate, the east being significant of the second creation.

Chapter xi. The prophet states, "Moreover, the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

"Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

"Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh."

The people of this, the second creation, have undoubtedly been told that their end is near, but they will not believe it; and hence they say, "*It is* not near; let us build houses." They not only say this, but they say, "*This city is* the caldron, and we *be* the flesh." From this it seems that the rulers instruct the people that they shall still be the flesh of the land; that is, be the inhabitants of it, and that they shall not be destroyed; but in this their counsel is wicked: for according to the prophets, all the creations were warned time and time again to turn from their evil ways that they might inherit the land, but they would not do so, even as it is intimated in the text; therefore the prophet is commanded to prophesy against them the following prophecy: "Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

"Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

"And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

"Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the Lord.

"This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

"And ye shall know that I *am* the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you."

Now, according to this prophecy, though the people are acknowledged to be the flesh, and the city to be the caldron, yet they shall be brought forth out of it. And again, by the prophecy, "This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof," which carries with it the conviction that another shall: therefore the decree of destruction has been pronounced against them; the fulfilment of which is manifest in the context, where it is stated, "And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died." This is a figure expressing that destruction had commenced: for the text continues: "Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?" The prophet cried substantially the same cry when the first race was destroyed, but as a remnant was saved then, so will a remnant be made to escape now. The very cry of the prophet indicates general destruction. This relates to the history of the Hiddekelic race.

The prophet states, "Again the word of the Lord came unto me, saying, "Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession."

The "inhabitants of Jerusalem" implied in this verse are without much doubt the workers of iniquity, against whom a woe is pronounced in Isa. v. 8, as follows: "Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!" The adherents of the Adversary shall not triumph, although they have caused the fall of the nations, and success seems to be perched upon their banners: for of the people Israel, which includes all the nations, it is said in the text, "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come," which also answers the question of the prophet, "Ah Lord God! wilt thou make a full end of the remnant of Israel?" That he will not make a full end of it is evident: for the little "sanctuary" is the escaping remnant of Israel. Yet he is great enough for all which seek him. The concern of the prophet about the escape of a remnant is not without weight: for should the iniquity of the nations fail

of transmission, then would the promises of their redemption fail. This is clear enough: for the nations offered burnt-offerings with a full faith in the promises that the sins for which such offerings were made should be forgiven; but this sin by the law must be transmitted from father to son until it falls upon the Redeemer, the great remnant of Jerusalem, who is thus as "a little sanctuary" to all the nations. If, however, the channels through which these sins were being transmitted should be cut off, then the promise would be of none effect, or, the law would become void. Should such be the case the city of confusion would reign triumphant; but the escape of a remnant is always provided for, and consequently sins and iniquities were and are transmitted in conformity with both law and promise.

Chapter xiii. "Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God.

"And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

"Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *mortar* :

"Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

"Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

"Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

"So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the Lord.

"Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, the wall *is* no *more*, neither they that daubed it;

"*To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God."

The false prophets here spoken of are the workers of iniquity, the deceivers, the adherents of the Adversary; and they have spoken lies to the people, thus seducing them with their deceit. "The wall" is the people of the third creation, the Gihonic race, who are surrounded with these false prophets, and also with false prophetesses. These are the ones which daub

the wall with untempered "*mortar*," the untempered mortar being their iniquity and lies. Destruction has been pronounced against this wall, which shall be accomplished by an overflowing shower, accompanied with great hailstones and a stormy wind. These agents are indicative of the deluge of Noah, which overflowed the earth and swept away this great nation. The overthrow of this race was thorough and complete: for it is stated that it shall be thrown down to the ground and its foundation discovered. The escaping remnant was very small, and consisted of Noah and his wife, his three sons, and their wives, eight persons in all. These were the sole survivors, but they were exceeding precious: for upon them, under the ruling of the great law, rested the iniquity of all the races preceding them.

Chapter xiv. Of the great destructions which have come upon Jerusalem, it is said in the text as follows: "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

"If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

"*Though* these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

"Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

"Though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

"Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

"Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

"For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

"Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

"And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."

The four sore judgments to come upon Jerusalem are those by which the four great creations shall be destroyed. Three of these have already been fulfilled and are passed into history, whilst the fourth is rapidly hastening to its accomplishment.

When all these have been fulfilled, it will then be seen that they were not brought upon Jerusalem without cause. As the great labors of Zion are revealed so the truth of this statement will become manifest.

Chapter xv. "And the word of the Lord came unto me, saying,

"Son of man, What is the vine-tree more than any tree, or *than* a branch which is among the trees of the forest?

"Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

"Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?

"Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

"Therefore thus saith the Lord God; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

"And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the Lord, when I set my face against them.

"And I will make the land desolate, because they have committed a trespass, saith the Lord God."

In the weakness of the wood of the vine is typified the weakness of Jerusalem, the great city; yet it has been said, "out of weakness comes forth strength:" therefore in the weakness here typified by the wood of the vine great strength shall be shown forth. As the vine-tree was given to the fire, so shall the inhabitants of the great city Jerusalem be given over to sore judgments and desolations, and by them as weapons of war shall evil be overthrown; the Lord and Saviour Jesus Christ being the "Battle-axe" thereof. But the workers of iniquity shall know that "the Lord, he is the God," when the Lord sets his face against his people. Israel is the rod of his inheritance, and through them the enemy shall be smitten. Many judgments have come upon the people for their own iniquity, but great wickedness came about through the temptations of the adherents of the Adversary, and also great suffering, which was shown in the case of Job.

Chapter xvi. "Again the word of the Lord came unto me, saying,

"Son of man, cause Jerusalem to know her abominations."

Jerusalem is the great city, the city of the four races, and it is her abominations which are to be made manifest. These nations fell from their high

estate through the machinations of the evil one, yet this was foreseen from the beginning; for it is stated in the previous chapter, "As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem." The nations, then, from the first are given over to the fire. Why should they have been given over to the fire? It was done that a way should exist for the overthrow of evil. The great primary object of the Saviour was to fill out the measures for the overthrow of this power: a power which exerted its baleful influence before man was created.

Throughout this chapter the history of the races is taken up, and their fallen state made manifest. Now although man was created according to a purpose, it must not be supposed that he has no sins of his own: for throughout this chapter the fact is set forth that man of himself is a transgressor.

If the creation of man is a source of rejoicing to the angels, to whom would it be a loathing? Undoubtedly to the Adversary, and it was a loathing unto him in the day man was created. Bitter was the hatred with which he must have hated it: for the creation of man brought with it the set limits and bounds of his kingdom; not the limits of a realm wherein he would still remain as a ruler of a province, but the absolute limits of the existence of his kingdom were set by it: therefore from the womb of eternity time was brought forth as a limiting agent.

Hatred in a quiescent state is injurious only to the one engendering it; but the Adversary from his own fountains sought the overwhelming of man, who was but as the wood of the vine-tree among the trees of the forest, who fell a prey to his devices, and thus transgressed the Divine laws.

Chapter xviii. It is stated in this chapter, "Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

"*That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

"Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

"*That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father; he shall surely live."

From this it is clear that the son shall not die for the iniquity of the father. The text continues, "*As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity."

From this it is equally evident that the fathers shall die for their own iniquity, but this they did not appear to comprehend: for they say, "Why? doth not the son bear the iniquity of the father?" Their understanding

of the great law seems to be that when the iniquity falls upon the children they become free from it, and the children are responsible for the whole accumulated mass. This is not so, however, the text stating, "When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." The mere transmission of iniquity from father to son does not redeem the father, but it is simply the debt of the father which is carried forward; and should the debt not be paid by some one, the father will have to suffer for it. The petition which goes up to the Redeemer is, "Forgive us our sins;" and can it be possible for sins to be forgiven except they first be made manifest?

With the transmission of the iniquity the name to which it belongs is also transmitted; and as individual sins are forgiven and washed away, so is that name raised up blameless.

Now, although by the working of the law the iniquity of the father falls upon the son, it is clear that no redemption can follow from it alone; that is, the mass of the people cannot be saved by the destruction of the last generation, upon whom it should fall: for if they should be destroyed, the records they bear with them would be destroyed also. If the records be destroyed, then the names of the fathers would be destroyed, and no resurrection could follow, man not possessing the power of laying down his life and taking it up again. Moreover, he would not suffer himself to be destroyed had he power within himself to prevent it.

From all this it becomes evident that the remnant which shall bear the iniquity of the people must be perfect in all his ways, must keep all the laws, statutes, and judgments of the Most High, must possess the power of laying down his life, and of taking it up again. There is but one who can fill out all these measures, and he is Jesus Christ, the great Remnant of Israel.

Chapter xx. "And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."

What is "the wilderness of the land of Egypt" in which the fathers dwelt? It was not the wilderness through which the children of Israel roamed after the exodus: for that was not in Egypt. The country of Egypt does not seem to be described as a wilderness, but rather as a land of full and plenty. Where, then, is the wilderness of the land of Egypt in which dwelt the fathers? It is evidently, in accord with the interpretations already given, the land of the people which existed before the

flood, the land of the great nations. These people cannot be ignored; their history must be brought to the light. They are a portion of the inheritance, they are "weapons of war" in the great struggle, and their redemption was provided for in the great plan, and was accomplished in the development of the great plan. Is it at all unnatural or improbable that there should have been more creations of man than one? No; the whole history of man, sacred or profane, calls for more than one creation, and the law of generation proves it: for the Ethiopian cannot change his skin any more than the leopard can change his spots. Produce confusion between two species of animals, and the law manifests itself. Is there a new creation from it, or is there a composite production? A composite production, clearly: for a new creation is independent of precedents. What, then, is anything gained by producing confusion? Certainly not; but confusion is a veil with which man covers himself in his investigations. To prove the truth of the law, let the veil be thrown aside, and the law will disclose its own immutability in the unchanging results.

In the re-developments of man after the deluge much confusion must necessarily have prevailed; but with the increase of the people their instinctive congeniality would bring them together into classes, and hence there follows, to a greater or less extent, the reappearance of the preceding creations. The scattering of the people among all the nations of the earth is wholly fulfilled in the re-developments existing in the fourth age of man.

"Moreover the word of the Lord came unto me, saying,

"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.

"Then said I, Ah Lord God! they say of me, Doth he not speak parables?"

These sayings of the prophet are evidently parables to the elders of Israel. They do not comprehend them: for it is something that does not immediately appertain to them. To what does the substance of the parables relate? It relates to the preceding ages, through which this devouring fire shall pass.

Chapter xxi. The same is continued in this chapter, as follows: "And the word of the Lord came unto me, saying,

"Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

"And say to the land of Israel, Thus saith the Lord; Behold, I am

against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

"Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north :

"That all flesh may know that I the Lord have drawn forth my sword out of his sheath : it shall not return any more."

In these parables is typified the destruction of all that which will not stand the great baptism of fire. The overthrow of evil shall be complete in the day of the final overthrow. The prophet is told, "Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

"And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God."

The prophet is commanded to sigh because of the tidings: for "behold," he says, "it cometh, and shall be brought to pass." What are the tidings? They are these: that all flesh, the righteous and the wicked, shall be subjected to some trying ordeal. This seems, with but little doubt, the baptism of fire which shall overwhelm all, but not overthrow all. This baptism is described in the book of Revelation as follows: "And when the thousand years are expired, Satan shall be loosed out of his prison,

"And shall go out to deceive the nations which are in the four quarters of the earth. Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

When this fire comes down, according to the text of Ezekiel, it must enshroud all the hosts, both the righteous and the wicked, in consequence of which all that cannot stand the test shall be swept away forever. The decree is absolute that evil shall be destroyed forever: from whence it follows that all existing creations and all future creations will be free from taint or blemish, and that temptation to do evil will never more exist among them. This is the fruit of the great labors of Mount Zion. All peoples, and nations, and tribes, and conditions: all creatures, come they from whatsoever countries they may, are called upon to assist in this great overthrow, and all who will not do so shall be overwhelmed by the fire which on Mount Carmel "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench." Therefore, "If the Lord *be* God, follow him: but if Baal, *then* follow him." Now, while the baptism of fire which was quoted from the book of Revelation took

place after the thousand years era, it must be kept in mind that the judgment, baptism, and destruction of this age of men, the fourth, takes place prior to the thousand years era: for the saints shall reign with the Saviour during that period.

That the inheritance is included in the baptism of fire seems evident from the text, "Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished:

"It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.

"And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

"Cry and howl, son of man: for it shall be upon my people, it *shall* be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

"Because *it* is a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord God."

The "rod" here spoken of is the inheritance, and if the sword, which is the Word, contemn the inheritance, it shall be no more. Everything that remains must stand the test in that terribly sublime day, and by the fire which comes down from God out of heaven shall the test be made.

The text continues, "The word of the Lord came unto me again, saying,

"Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

"Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

"For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver.

"At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

"And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken."

In this parable the Adversary stands at the head of two ways, one of which is the path which leads to life, and the other the path which leads to destruction. But against the path of life he uses divination that he may deceive his adherents, but a portion of them perceive that the divination is false, and that the path he wishes them to take is really the path to destruc-

tion. Such being the case, the Adversary calls to remembrance all the iniquity of the nations, that they may go as he wishes them to go, and thus lead them captive, and keep them in captivity.

The text continues, "Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand." By this it is evident that they call their iniquity to remembrance that they may continue in it and follow after it, even as it is said in Isa. xxiii. 16, "Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered," the end of which is destruction.

Chapter xxiii. In this chapter the fallen condition of the three creations of the wilderness is made manifest, together with a manifestation of the transmission of evil manners and customs from one generation to another. The two sisters, Aholah and Aholibah, are the two creations immediately preceding the present race, of which Aholah is the elder. Their history is given forth under the history of the cities of Samaria and Jerusalem.

When the Assyrians, which were representative of the first race, intermarried with the second, they instructed them in all their evil ways, and Aholah defiled herself with all their idols, giving place to all their sins and iniquities. She was then delivered into the hand of her enemies, and was slain by them.

Aholibah, the younger, became more corrupt than her sister: for not only descended to her the idols and iniquitous inventions of the first creation, but also those of the second, to which were added still newer devices of her own evil designing. Of these nations the text says, "Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

"That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour them."

It seems from this that the sacrifice of the children was from a misapprehension of the working of the great law of iniquity. They knew that the iniquity of the father should fall upon the children; and hence it becomes evident that they thought the destruction of their children by fire would also entirely destroy their iniquity which had fallen upon them.

When it was stated to the people that the son should not die for the iniquity of the father (Eze. xviii. 17) they, the fathers, ask, "Why? doth not the son bear the iniquity of the father?" But the destruction of the children does not redeem the fathers from their iniquity; therefore there must be a great object hidden in the transmission of it, and that it really is transmitted there can be no reasonable doubt from the text. The transmis-

sion, however, brings no evil to the one upon whom it falls : for it is not a hereditary taint or defect, as disease, or consumptive peculiarity ; but it is a debt which must be obliterated and destroyed.

Was the destruction of the children by fire done from simply conscientious motives ? No, but from selfish motives : for they burnt them that their own iniquities might be destroyed, without any regard for the escaping remnant of the children themselves, and not only that, but in the words of the text it is stated, “ For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it ; and, lo, thus have they done in the midst of mine house.”

Thus it will be seen that immediately after such a terrible sacrifice, even the very same day, they went into the sanctuary of the Lord to profane it, and so deliberately renewed their course of iniquity : therefore the sacrifices were not made conscientiously and through ignorance.

Chapter xxiv. “ Son of man, write thee the name of the day, *even* of this same day : the king of Babylon set himself against Jerusalem this same day.

“ And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God ; Set on a pot, set *it* on, and also pour water into it :

“ Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder ; fill *it* with the choice bones.

“ Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.”

The rebellious house spoken of in the parable is the Adversary and his adherents, and the time set is the commencement of his siege against the great city Jerusalem. In the pot are the representatives of the different creations of men, all of which are pronounced good and choice.

Such are the conditions at the first, but that man soon after fell under the machinations of the Adversary is obvious from the text, which states, “ Wherefore thus saith the Lord God ; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it ! bring it out piece by piece ; let no lot fall upon it.”

This is typical of the fall of man and the slaying of the people, and wherein is derived the title of the “ bloody city.” Woe is pronounced against the bloody city, and woe is pronounced against the pot in which are not only the representatives of the people, but now with them is the scum of the bloody city, which is iniquity. The nations have fallen under the devices of the enemy, but their blood is laid up against the great city Babylon and its destruction is pronounced.

The text states, “ Son of man, behold, I take away from thee the desire of thine eyes with a stroke : yet neither shalt thou mourn nor weep, neither shall thy tears run down.

"Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

"So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded."

The conditions here befalling the prophet are significant of death, not only to his wife, but also to himself: for he was commanded to attire himself as for a journey, he was neither to weep nor to mourn, nor to eat the bread of men, and, by the context, he was to be dumb. This is truly indicative of the land of the shadow of death. The text continues, "And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so*?"

"Then I answered them, The word of the Lord came unto me, saying,

"Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

"And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

"And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another."

The people to whom this is addressed also shall pass away, but they shall still mourn for their iniquities, and Ezekiel is unto them a sign. But what is meant where it is said, "Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes"? This is in relation to the Messiah.

The text further states in connection with this, "Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

"*That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?"

"In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them: and they shall know that I *am* the Lord."

This continuation of the text relates to the cutting off of the Messiah, where it implies that their strength, the joy of their glory, the desire of their eyes, shall be taken away; while the resurrection is clearly indicated in the succeeding verse: for it is said to the prophet, "In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb." It is also said, "*That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears."

According to this the people shall be raised when the Messiah is cut off;

the Messiah of course being the first to rise from the dead, being the first fruits thereof. The others follow, and are no more dumb, but speak with one another, and they hear one another, and they fully recognize one another. Ezekiel was made a sign unto the people, and Ezekiel is a sign to the people, not only to those of his day, but to those of the present day, and he shall be to those of the days to come. That the dead were raised with Christ when he arose from the dead or immediately after seems to be positively implied by the text, nay, doubly positive, for the text asks, "*Shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes?" "*that* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?" The question is affirmative of itself, but the reply is unequivocally positive; it says, "In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb."

It must be kept in mind that these parables have a relation to the people from the commencement of the siege of Jerusalem; that is, from the earlier stages of the creation of man: therefore the promises and the light given in this chapter were also given unto all. What is the light shed by this chapter? It is that a rebellious house existed; that man was created; that man fell under the influence of the rebellious house, and was slain through its deceptions; that flesh and bone shall be destroyed; that a baptism of fire shall envelop all; that the people shall die; that the Messiah shall come; that the Messiah shall be taken away; that the Messiah shall rise from the dead; that the dead shall rise and be no more dumb, but that they shall speak with their mouths and hear with their ears; that evil shall be overthrown, and that all hosts shall know that "the Lord, he is the God." Ezekiel was for a sign to the people when he spake the parable unto them, and he shall be a sign unto them when they are raised from the dead.

Chapter xxvi. "And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the Lord came unto me, saying,

"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me; I shall be replenished, *now* she is laid waste:"

The time now spoken of by the prophet is near the end of the siege of Jerusalem, which is typical of the near end of the siege of the great city Jerusalem, when the people and the nations shall be scattered. At this stage of the siege the city of confusion breaks out triumphantly, and exclaims that the great city Jerusalem is broken, and that they, the evil city, shall be replenished.

Tyrus is now typical of the great city of confusion, as Tyre was typical of the same in Isaiah xxiii. Because of this boasting, the text continues, "Therefore thus saith the Lord God; Behold, I *am* against thee, O

Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

"And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

"It shall be *a place* for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord God: and it shall become a spoil to the nations.

"And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the Lord."

In the above verses is contained the prophecy for the overthrow of the kingdom of evil.

The text continues, "For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

"He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

"And he shall set engines of war against thy walls, and with his axes he shall break down thy towers."

The overthrow of this evil kingdom will be complete and thorough; from which there shall be no resurrection: for the prophecy is that a king of kings shall come from the north, which means the great north, the far distant, the beyond of the creation of man, the beyond of the kingdom of evil, the beyond which comprehends all things and in which is centred all strength. He it is that "shall slay thy people with the sword, and thy strong garrisons shall go down to the ground." It is further said, "And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

"And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the Lord have spoken *it*, saith the Lord God."

If the existence of a kingdom of evil be admitted, then a condition of activity must also be admitted to its adherents; and if a condition of activity be admitted, then they must be engaged in the propagation of evil, or the kingdom would be inert, dead. It is not supposable that the kingdom of evil is tributary to the kingdom of good: for there can be no compromise between good and evil whereby the latter should be suffered to exist and develop iniquity. If a kingdom of evil exists, and where is the doubt? then there must be adherents to it; and if there be adherents, then they shall be overwhelmed and destroyed, or otherwise the decrees of the Scriptures would be of greatly diminished weight. The Adversary and his great army really do exist, and the vitality of the Scriptures primarily calls for the overthrow and destruction of this kingdom.

Chapter xxvii. This chapter describes the prosperity of the great city, but it must be kept in mind that the city of Tyrus is a type or veil covering the face of the great city. All the pain, labor, travail, disappointment, fraud, deceit, wrong-doing, and suffering involved in the accumulation and disbursement of the wondrous wealth of this city shall pass away forever, never more to return.

Chapter xxviii. "The word of the Lord came again unto me, saying,

"Son of man, say unto the prince of Tyrus, Thus saith the Lord God ; Because thine heart *is* lifted up, and thou hast said, *I am* a God, I sit *in* the seat of God, in the midst of the seas ; yet thou *art* a man, and not God, though thou set thine heart as the heart of God :

"Behold, thou *art* wiser than Daniel ; there is no secret that they can hide from thee :

"With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures :

"By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches :

"Therefore thus saith the Lord God ; Because thou hast set thine heart as the heart of God ;

"Behold, therefore I will bring strangers upon thee, the terrible of the nations : and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

"They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

"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.

"Thou shalt die the deaths of the uncircumcised by the hand of strangers : for I have spoken *it*, saith the Lord God.

"Moreover the word of the Lord came unto me, saying,

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God ; Thou sealest up the sum, full of wisdom, and perfect in beauty.

"Thou hast been in Eden the garden of God ; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold : the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

"Thou *art* the anointed cherub that covereth ; and I have set thee *so* : thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire.

"Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

"By the multitude of thy merchandise they have filled the midst of thee

with violence, and thou hast sinned : therefore I will cast thee as profane out of the mountain of God : and I will destroy thee, O covering cherub, from the midst of the stones of fire.

“Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

“Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick ; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

“All they that know thee among the people shall be astonished at thee : thou shalt be a terror, and never *shalt* thou *be* any more.”

The covering cherub spoken of here is evidently the angel Death, who at one period was a bright and beautiful creation ; but when, with many others, it fell from its high estate, it became subservient to the Adversary, and thereby lost all its beauty.

In the exercise of its terrible functions the Adversary sought the destruction of the nations ; in the exercise of its functions the Adversary sought to overwhelm even the Messiah, that his kingdom might be established forever. Through fear of death a great host is in bondage to the Adversary ; but it is decreed in the plans of Zion that Death shall be destroyed by its own attribute : for it is stated in the text, “Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee : thou shalt be a terror, and never *shalt* thou *be* any more.”

Chapter xxxvii. “The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which *was* full of bones,

“And caused me to pass by them round about : and, behold, *there were* very many in the open valley ; and, lo, *they were* very dry.

“And he said unto me, Son of man, can these bones live ? and I answered, O Lord God, thou knowest.

“Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

“Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live :

“And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I *am* the Lord.

“So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

"Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

"Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

"And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord."

The bones seen by Ezekiel in his vision were those of the whole house of Israel, which house embraces the four creations of men. By the text it will be seen that when they received breath, that they might live, it came from the four winds, which in itself is typical of the four races.

The host which stood upon its feet is called an exceeding great army; therefore their numbers were exceeding great; and it readily follows that the children of Israel could not fill out the number called for: for they were a small army in comparison with that making up the remainder of the people of the earth. Moreover, neither Adam, nor Seth, nor Abel, nor Noah, nor Terah were among the children of Israel, and should not they appear among the army seen in the vision by Ezekiel? Undoubtedly; therefore the house of Israel does not refer to the children of Israel only, but to the whole inheritance. If, however, it is said that Seth is of the house of Israel by genealogy, what becomes of Japheth and his children? Are they also of the house of Israel by genealogy? The blood which was transmitted to Noah and his family from the preceding generations was in turn transmitted by them to the succeeding generations, and, therefore, where can the dividing-line be found between the house of Israel and any other house of the human family? If the children of Israel be called the house of Israel, then both Abraham and Isaac are cut off; but if Abraham and Isaac are included, then the whole inheritance is included, and the house of Israel embraces the entire human family, first and last, "the dry bones" and the "very dry bones."

The sinews and the flesh and the skin returned upon the bones according to the vision, but there was no breath in them; then, by prophecy, the breath came to them from the four winds, and they stood upon their feet

and said, "Our bones are dried, and our hope is lost: we are cut off for our parts." But unto them it was said, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

According to the xxiv. chapter, the time when they shall be brought up out of their graves is after the Messiah has been taken away, who, when he returns, brings with him the redeemed of the house of Israel.

The text states, "The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand."

According to the interpretations of these pages, Judah appertains to the first creation or age of man, and the stick of Judah, therefore, is representative of the people of the first age, whilst the children of Israel his companions, are emblematic of the remainder of the people. Joseph and Ephraim appertain to the second age, and his stick is representative of the people of the second age. The term "for all the house of Israel his companions," takes in and embraces all the remaining tribes, which in another portion of the text is called, "the tribes of Israel his fellows." The writing upon the two sticks, therefore, embodies the same magnitudes. When these sticks are joined one to another in the hand of the prophet they become one in his hand, by which is symbolized the uniting of the various races into the one inheritance.

The text continues, "And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Profane history contains records of the struggles between the two factions of Israel, which are without inspiration, and probably are more complete in the recital of details than the Scriptures, but the study of profane history leads away from inspirations: therefore it must be discarded as interpretive of the Sacred Writings. The Scriptures are a unit within themselves. Add to a parable from outside history and the inspiration is lost, but outside history must, and does, conform with the Scriptures.

Now by the text, the people who are represented by the sticks shall be

taken from among the heathen whither they are gone, and shall be brought into their own land; therefore the question arises, Who are the heathen among whom the people dwell? There can be but one answer to this when the people are taken collectively, and that is, the heathen are the fallen, the adherents of the Adversary. From among them shall the people be gathered, from all sides they shall be collected. The White, the Red, the Black, and the Pale races shall be united, and shall be divided no more; but they shall be one nation, one kingdom, and, as the text states, "And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them." The magnitudes called for by the Scriptures cannot be laid aside: they were manifest from the beginning, and they will be manifest until the end.

Chapters xxxviii., xxxix. These chapters relate to the Adversary and his great army. During the thousand years era the people of Israel dwell safely, but after these years have been fulfilled the era of Destructions shall be ushered in, when the Adversary shall bring together all his forces and make a final effort for the overthrow of the kingdom of God. The great wickedness prevailing upon the earth during the era of Destructions will be among the fallen great and the outcasts of Israel. A last opportunity will be offered, that they may return from their errors, but, if they will not accept, the bounds of time are set, the baptism of fire shall come, and all that is evil shall be destroyed.

Chapter xlvii. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar.

"Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

"And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

"Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

"Afterward he measured a thousand; and *it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

The waters mentioned in the text are typical of the four creations. The first measurement is symbolic of the first race, the second measure is symbolic of the second race, the third measurement is symbolic of the

third race, and the fourth measurement is symbolic of the fourth race. The rising of the waters at each measurement typifies the increasing numbers of the people until they became a great river that could not be passed over. The thousand cubits of the measurement are typical of the "thousand generations" with whom the covenant was made, and with the thousand generations each creation is individually connected: for the iniquity of the first generation is transmitted to the last generation, and the last generation bears the iniquity of the first. A blow that is struck on one generation reacts, therefore, through all the others; hence when the Saviour died the generations were scattered, and when he arose from the dead the generations were raised with him. The Saviour is in the waters, the Saviour is in the river, and wheresoever that river goes healing is carried with it. This seems to be the meaning of the following text: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

"And it shall come to pass, *that* every thing that liveth, which moveth whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."

These rivers seem to be those expressed in Gen. ii.: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. . . . And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."

These rivers are the four races of men, and by the plans of Zion the Seed, Jesus Christ, the Son of God, came and entered into these waters, through which came healing unto all nations.

Chapter xlviii. "And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

"And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

"And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

"And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

"At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

"*It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be*, The Lord is there."

The four sides of the city are typical of the four creations, and the names of the gates show which of the tribes of the children of Israel appertain to each creation or age. The north being typical of the first creation, the

east of the second, the south of the third creation, and the west of the fourth.

It is stated in Deut. xxxii. 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

These bounds were set in the great plan Zion, and consequently the longevity of each race can be determined by the number of the children of Israel of the tribes appertaining to it; that is, the duration of the Euphratic race will be limited according to the number of the children of Reuben, Judah, and Levi (but the tribe of Levi was not numbered); that of the Hiddekelic race by those of Joseph, Benjamin, and Dan; that of the Gihonic race by those of Simeon, Issachar, and Zebulun; and that of the Pisonic race by those of Gad, Asher, and Naphtali. By reference, therefore, to the book of Numbers, i. chapter, it will be found that the number of the children of Reuben and Judah combined is one hundred and twenty-one thousand one hundred; that of the tribes of Joseph, Benjamin, and Dan is one hundred and seventy thousand eight hundred; that of the tribes of Simeon, Issachar, and Zebulun is one hundred and seventy-one thousand one hundred; that of Gad, Asher, and Naphtali, one hundred and forty thousand five hundred and fifty. The half-time of the Pisonic era is three thousand nine hundred and thirty years: consequently the whole era is seven thousand eight hundred and sixty years. Therefore by simple proportion the duration of the Euphratic race would be six thousand seven hundred and seventy-two years; that of the Hiddekelic race would be nine thousand five hundred and fifty-one years; that of the Gihonic race would be nine thousand five hundred and sixty-eight years; whilst the Pisonic is already given, viz., seven thousand eight hundred and sixty years.

Now, these creations being consecutive, it follows that from the creation of the first man of the White race unto the creation of our Adam there would elapse a period of twenty-five thousand eight hundred and ninety-one years; which would fix the minimum limit of the sixth day of creation, man having been created in this day.

DANIEL.

CHAPTER II. King Nebuchadnezzar dreamt a dream, and it passed from his mind. He called together his magicians, and astrologers, and sorcerers, and the Chaldeans, that they might make known to him both the dream and the interpretation thereof. This they failed to do, whereupon he issued a decree that they should be slain, together with all the wise men of Babylon. Daniel sought for time, that he might show the interpretation to the king, and it was granted to him.

The secret was revealed unto Daniel in a vision, and he was taken in before the king. In the words of the text, the king said unto Daniel, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king ;

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these ;

"As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter : and he that revealeth secrets maketh known to thee what shall come to pass.

"But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

That which is hidden from the wise men of Babylon is something which can be revealed only by the God of heaven. What is the secret that is hidden from the wise men of Babylon ? It was revealed to Daniel for the sake of those that shall make known the interpretation thereof to the king.

This implies that the interpretation of the secret shall be given by others than Daniel. The secret was also revealed to Daniel that the king might know the thoughts of his heart ; from which it appears that two interpretations are involved by the dream, one of which is the simple history interpretation, and the other the history covered by the vail.

This is the dream : "Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee ; and the form thereof *was* terrible.

"This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

"His legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

"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; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The image in the dream of Nebuchadnezzar is another great type of the four grand ages of man.

The interpretation of the dream is given as follows: "Thou, 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."

This is the first creation or race of men, and it fills the whole earth. The history involved is, therefore, of things which have "passed out of remembrance," and which all the soothsayers, magicians, astrologers, and wise men of Babylon could not bring to light.

The text continues, "And after thee shall arise another kingdom inferior to thee." This one is the second race of men.

The text continues, "And another third kingdom of brass, which shall bear rule over all the earth." This is the third creation of man.

The text continues, "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." This is the fourth creation of man, and it also shall be broken in pieces and be bruised; and in consequence pass away as the others have passed away.

These four kingdoms by the simple history interpretation are the four universal empires, but by the hidden interpretation of the dream they are typical of the four consecutive creations or ages of man.

The text continues, "And whereas thou sawest the feet and toes, part of potters' 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.

"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."

In this the re-development and intermingling of the three first races in the fourth and last seem clearly indicated. By the great law of generation it is manifest that the different creations even in mixing do not lose their identity, but can still be traced; it also follows that the different types of men of the present day all spring from these four separate and distinct creations: the blood and characteristics of which converged as it were to Noah and his family, and, in the generations following, diverging and re-developing from them.

The text continues, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

This refers to the great labors of Zion in the overthrow of evil during the days of these four ages, and not during the days of the four universal empires only, which really form but a small link even in the history of the present age. The four grand epochs, however, are in full accord with the strength and magnitude of the work and labors of the Holy Mount, and of the kingdom which shall be established forever. It also follows from the text that the fourth kingdom is also the last, as laid down in the plan for the overthrow of evil.

The text continues, "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure."

The work of establishing this kingdom is the work of the Seed, and during the fourth generation the work shall be finished. The single race of Adam does not fill out the text, and without other creations the harmony of the Scriptures seems much lost and broken.

The writings of Isaiah, Jeremiah, and Ezekiel are largely devoted to the history of the four ages, whilst the book of Daniel follows in a confirmatory manner.

What other subject of the same magnitude and importance can be substituted to fill out the types and figures which are so repeatedly given in the Scriptures? one wherein the harmony is kept intact from beginning to end? Nothing but simple history, and simple history alone, whether by inspiration or otherwise, could carry with it but little more than moral interpretation; and, in consequence, assumption and local application would take the place of harmonious indication.

The history of the children of Israel is a parable full of dark sayings, and if so, the case is the same with all inspired history; therefore that of Nebuchadnezzar and the succeeding kingdoms as given in the Scriptures are shrouded in parable also.

Chapter iii. The history of Nebuchadnezzar pertains to the first age of man. It is stated that this king made an image of gold, threescore cubits in height and six cubits in breadth. He then collected together the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of this image. He also commanded all the people and nations and languages that when they should hear the sound of music they should fall down and worship the golden image, and that whoso should not fall down and worship the image should the same hour be cast into a burning fiery furnace.

It is further stated that all the people obeyed this command of the king, but certain of the Jews failed to do so. These were accused to the king by the Chaldeans, and upon being questioned, they still refused to worship the golden image.

King Nebuchadnezzar then commanded that these three men, Shadrach, Meshach, and Abed-nego, should be cast into the fiery furnace. This order was carried out, but the furnace was so hot that the men fulfilling it were slain by the flames of the furnace.

In this brief history is indicated the moral condition of this race, together with some of their manners and customs.

Chapter iv. Nebuchadnezzar had a second dream, as follows: "I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

"The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

"The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

"I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

"He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

"Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

"Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

"This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

The great tree is the first creation, and spreads over the whole earth. In

it lived beasts of the field and fowls of the heaven. Why is it that the command is given to hew it down? It is stated in answer, "To the intent that the living may know that the Most High ruleth in the kingdom of men." Who are the living? This brings forward the second race; it is the second race which indicates the living; the first is overwhelmed in sin, and the command is given for its destruction. The escape of a remnant is typified when it is stated, "Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass." The iron and brass are significant of the third and fourth creations, whilst "the living" expresses the second.

The destruction of this race was to the intent that "the living" should know that the Most High ruled in the kingdom of men; "the living," therefore, are not only those of the second race, but the reference is to all hosts, that the power and majesty of the Most High may be manifest unto all hosts; man being called as a weapon of war.

It was stated, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him."

The seven times are the seven subdivisions, or seven epochs, counting from the beginning of man until the Messiah comes into his kingdom. During all these years this creation shall be wet with the dew of heaven, and his portion shall be with the beasts in the grass of the earth; but by the escape of a remnant, their iniquity, their blood, and their characteristics will be transmitted to the succeeding generations of the living, and through them to the kingdoms of brass and of iron. During the latter kingdom all people shall know that the Most High doth rule in the kingdom of men.

The interpretation of the dream by Daniel is thus given in the text: "This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

"And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

"Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

By the dream and its interpretation Nebuchadnezzar the king shall be driven from among men and shall eat grass as oxen, and after a certain time he shall return to his kingdom again; all of which befell the king. Such appears to be the simple history of the dream, from which moral inferences

may be drawn to point out the majesty of the Most High and the sinfulness of man.

The text continues, "At the end of twelve months he walked in the palace of the kingdom of Babylon.

"The king spake, and said, 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?

"While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

"And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Why should this decree have been manifested the second time? Like the dream of Pharaoh, it was doubled that the hidden meaning might be manifest when the veil was rent and taken away. When the decree is given the second time, and the fulfilment thereof, still greater light is shed upon the antiquity of man. By the text the kingdom has departed from Nebuchadnezzar, and the tree, therefore, has been hewed down. Thus shall it remain until the seven times have passed over it. Now, inasmuch as these seven times will be fulfilled when the Messiah comes into his kingdom, they are, as it were, relative matter for determining when that event shall take place.

The text continues, "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*."

In the vision of the living creatures seen by the prophet Ezekiel the cherubim had each of them four faces, which were typical of natural characteristics, and each face doubtless pertained to a separate creation. Of these, it is stated, the fourth face was the face of an eagle, thus denoting that the eagle face pertains to the fourth age. Now, if the first creation be bound up in the succeeding races until the hairs thereof are grown like eagles' *feathers*, and the nails like birds' *claws*, it follows by the dream that the eagle face belongs to the iron kingdom, and that the seven times which roll over the head of King Nebuchadnezzar really are representative of the time from the first creation of man until the Messiah comes into his kingdom.

It also follows that, during the fourth age, the first race shall be raised up again and restored to their kingdom, besides which, it has been stated in substance in another place that "the neighbours' landmarks shall not be removed which they of old time have set in thine inheritance;" and, also, "But in the fourth generation they shall come hither again."

Moreover, the text implies this where it continues and states, "And at the

end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation :

“ And all the inhabitants of the earth *are* reputed as nothing : and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth : and none can stay his hand, or say unto him, What doest thou ?

“ At the same time my reason returned unto me ; and for the glory of my kingdom, mine honour and brightness returned unto me ; and my counselors and my lords sought unto me ; and I was established in my kingdom, and excellent majesty was added unto me.”

When King Nebuchadnezzar becomes established in his kingdom again and has excellent majesty added unto him, it will be at the time when the indestructible kingdom is established, which, by the first dream, “ shall be set up in the days of the four kings,” “ and the foundations thereof shall be laid in the first-born and the gates thereof set up in the youngest son.”

In the first vision the existence and unity of the four creations were expressed by the great image, whose head was of gold, whose breast and arms were of silver, whose belly and thighs were of brass, and whose legs and feet were of iron and clay ; whilst in the second vision the first creation is likened to a tree, the second to the tender grass of the field, the third to the band of brass, and the fourth to the band of iron.

Of what particular value are these visions of Nebuchadnezzar to the people of the present day ? If they did not contain light which is sought after by the people of the present day, their value would be negative instead of positive. But they do contain light ; they point by epochs to the time in the history of man when the Messiah should come into his kingdom ; they point to the four independent and consecutive creations of man ; they point to the resurrection of the Messiah : for, after the lapse of the seven times, all the honor and brightness of his kingdom returned unto King Nebuchadnezzar.

Chapter v. In the history of Belshazzar is found a continuation of the history of the first age. This king made a feast, during which the fingers of a man's hand appeared and wrote upon the wall. This writing gave great alarm to the king, and he sent for the prophet Daniel to declare the handwriting and give the interpretation of it.

Daniel was brought before the king, who said unto him, “ And I have heard of thee, that thou canst make interpretations, and dissolve doubts : now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

“ Then Daniel answered and said before the king, Let thy gifts be to thy-

self, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation.

“O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour :

“And for the majesty that he gave him, 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 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.

“And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ;

“But hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified :

“Then was the part of the hand sent from him ; and this writing was written.

“And this *is* the writing that was written, MENE, MENE, TEKEL, UP-HARSIN.

“This *is* the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it.

“TEKEL ; Thou art weighed in the balances, and art found wanting.

“PERES ; Thy kingdom is divided, and given to the Medes and Persians.

“Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.”

In Nebuchadnezzar the majesty of the first creation is brought into notice, and that, although he fell into errors, he returned from them. But in the history of his son Belshazzar there were no redeeming qualities given, but, on the contrary, the nation was enveloped in ungodliness, pride, and idolatry. For this the kingdom was taken away from them, and their destruction decreed. The decree was, “God hath numbered thy kingdom, and finished it.” This relates to the bounds which were set to it from the first, and it evidently had lived out its prescribed days : for their course was known to the Master-hand from the beginning.

The second part of the decree was, "Thou art weighed in the balances, and art found wanting." In this is shown the deficiency of the nation, and their failure to reach the standard of excellence required of them. The history of this nation as given by other writers will clearly show that, notwithstanding all the promises and entreaties, commands and messages, given them and sent them by the Lord, they paid but little heed to them, growing worse and worse until their days ran out, and they were swept away. It is not Belshazzar who was weighed and found wanting; he is but the vail; but it is the kingdom, the nation which he represents, and through him the decree is made manifest against that nation.

It is also decreed, "Thy kingdom is divided, and given to the Medes and Persians." This indicates the advent of the second creation, the second kingdom, the text stating, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old." The age of Darius seems typical of the overlap of the Euphratic and Hiddekelic races.

Chapter vi. This chapter takes up and relates to the history of the second creation, the Hiddekelic race.

The text states, "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

"And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

"Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

"Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

"Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

"Wherefore King Darius signed the writing and the decree."

From all this it will be seen that the whole kingdom was full of evil and acknowledged not the true and living God: for they said, "We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God," from whence it follows that their god was not the God of Daniel.

The text continues, "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

"Then these men assembled, and found Daniel praying and making supplication before his God.

"Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

"Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

"Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

"Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

"Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

"And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel."

The text continues, "Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

"Then the king arose very early in the morning, and went in haste unto the den of lions.

"And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

"Then said Daniel unto the king, O king, live for ever.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

"And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

This portion of history is an allegory in which is veiled the destruction of the second race of men. The evil condition of the kingdom has been noticed already, and, like the previous race, it has been weighed in the balances, and found wanting also. Daniel was cast into the den of lions, but they were not permitted to injure him, and he was taken therefrom with no hurt upon him. But what followed this? It is stated that the accusers of Daniel, with their children, and their wives, were cast into the den of the lions, and they were destroyed, even before they reached the bottom of the den. Who were Daniel's accusers? They were those seeking his destruction. Who were they? They were all the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains. These all must have been destroyed, and not only them, but their wives and children with them. Is this indicative of thorough widespread destruction, or only partial destruction? Could the presidents, princes, governors, counsellors, captains, of the whole earth, together with their wives and children, be destroyed and the decree not be general? No. Is the destruction of this creation a new feature at this stage of Bible history that it should not be credited? No: it is not a new feature, but the record has been the same with all the great prophets. Under the figure of the lions' den is indicated the terrible famine which overwhelmed this people: for the text states, in substance, "Their bones were broken in pieces or ever they came at the bottom of the den." What does this mean? That the lions actually tore them to pieces in the air, or that they perished before the seven years of famine had expired? Of this race it is said in Jeremiah v. 5, 6, "I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

"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: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased." Is not this almost identical with the den of lions? It admits of very little doubt.

What interpretation does Jeremiah give to the above quotation? He states to the people, "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.

"Their quiver *is* as an open sepulchre, 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." This is indicative of a famine, and this is the meaning of the saying, that the lion shall slay them, and the wolf shall spoil them, and the leopard shall watch over their cities, and shall tear in pieces every one that goeth from thence. The history of Daniel and the den of lions is typical of the destruction of the second race by famine, and the history of Shadrach, Meshach, and Abednego, and the burning fiery furnace, is typical of the destruction of the first race by fire.

In the creation, ruling, and destructions of man, the majesty, power, glory, and supremacy of the Most High are made manifest to all hosts; and within the limits set by the existence of man upon the earth all hosts shall know that the Lord is God. Man has his own iniquity, it must be remembered, and through the sufferings which came upon him in consequence thereof, the workers of iniquity can see that the decrees of the Most High are unalterable. This certainty is typified in the text of Daniel by the law of the Medes and Persians.

Chapter vii. "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea.

"And four great beasts came up from the sea, diverse one from another.

"The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and 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.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

"I considered the horns, 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."

The four winds which strive upon the great sea are the four races of men.

The first beast is typical of the kingdom of the Adversary during the first age or epoch of man.

The second beast is typical of the kingdom of the Adversary during the second age of man.

The third beast is typical of the evil element during the third age, and the fourth beast is typical of the evil elements of the fourth age.

During all the years of the existence of men the workers of iniquity have been seeking the establishment of their kingdom in the earth to possess it. This they hope to bring about through the destruction of man: for the promise has been given that the Seed of Abraham shall dwell in the land forever. Should man be entirely destroyed, then the promise would be of none effect, and the power giving it would become secondary. The struggle between good and evil exists, not that the power of the Almighty is insufficient to overwhelm his adversary in a moment, but that through his long-suffering and mercy some of the fallen may return and be restored to their former estate. In the vision the existence of the fallen is indicated by the four beasts, whilst the existence of man is indicated by the four winds.

The vision continues, "I beheld 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."

This portion of the vision is, in some respects, similar to the visions of the living creatures as seen by the prophet Ezekiel, and the interpretations of that vision serve to give identity to this; the throne, therefore, is the likeness to the throne of the Most High, and the wheels, which are as burning flame, are typical of the heavenly host.

It is stated, "the judgment was set, and the books were opened." If so, who are to be judged? The text evidently contains the reply, which is as follows: "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.

"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

The text seems to answer the question, that it is the beasts which are to be judged, and of them the fourth beast is slain, his body destroyed and given to the burning flame. Why should this be so? It seems clear enough that the workers of iniquity of the fourth age have had an opportunity of beholding the Messiah, and were witnesses of his great labors in

the plan of redemption. If all this was not sufficient to turn them from their evil ways, then nothing seems left for them to look forward to but the judgment to come; therefore, according to the text, the workers of iniquity of this age shall be judged immediately before the thousand years era, and their body given to the burning flame. The period preceding the thousand years era is really the judgmental era, when all hosts shall be judged.

Of the other three beasts, although their dominion was taken away, their lives were prolonged for a season and time, which evidently are the thousand years era, and the short period of time following it. During this season, although they have no dominion or power over the saints, yet they can perceive the beauty, power, and grandeur of the reign of the Messiah; but after the thousand years have elapsed they return again for a short space of time. This short space of time is the era of Destructions; and should any turn from the errors of their way, even at this late day, then their sins shall be forgiven them; but if they will not turn from them, they also shall be destroyed, and their bodies given to the burning flame. Yes, the hour is fixed, the bounds are set, the decree is sure, and the fulfilment certain.

The text continues, "I saw 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."

This is the kingdom which was set up during the days of the four kings of Nebuchadnezzar's vision. This kingdom is peopled by the four great creations, and is therefore an entirely new kingdom, a unit. This is the beginning of the thousand years reign; and of those reigning with him it is said nothing can harm them for evermore.

The vision continues, "I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

"These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

By this it will be seen that the four beasts are enemies of the saints of the Most High, and also that the saints of the Most High shall take and possess the kingdom; therefore it follows that the beasts are really and truly the evil elements of the four ages, the adherents of the Adversary: for in the struggle but two contending powers are given.

The vision continues, "Then I would know the truth of the fourth beast,

which was diverse from all the others, exceeding dreadful, whose teeth *were of iron*, and his nails *of brass*; *which* devoured, brake in pieces, and stamped the residue with his feet;

“And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

“I beheld, and the same horn made war with the saints, and prevailed against them;

“Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”

The dreadful character of the fourth beast has been shown in the merciless treatment received by the Seed during his long suffering as man, of whom it was said, “As many were astonished at thee; his visage was so marred more than any man, and his form than the sons of men.” He hath no form nor comeliness; he was wounded for our transgressions, he was bruised for our iniquities, he was oppressed, he was afflicted, he was taken to prison, he was despised, he was rejected of men; whilst the book of Psalms is replete with the sufferings brought upon him by the Adversary. Is not this evidence enough to identify the beast? Man also to some extent is a sufferer from the enmity of the beast, whilst temptations are thrown broadcast to cause the Seed to stumble and fall. By the vision this war with the saints shall prevail against them until the Ancient of days shall come and give judgment against them.

The vision continues, “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

“And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

“And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

“Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.”

From this part of the vision the fourth beast is clearly identified as the fourth kingdom of the earth. It is also stated that it is diverse from all kingdoms, and shall devour the whole earth. In this the enmity of the beast is clearly shown.

The ten horns represent the divisions of the times. Each creation or time was subdivided, and the four times, therefore, would give rise to eight epochs; but from the last half time are taken the thousand years era, and the era of Destructions, which, with the eight already given, make up ten epochs, corresponding to the ten horns of the fourth kingdom.

It is stated that after these ten horns there shall arise another, which shall be diverse from them. This horn seems to be the beast representing the kingdom of the Adversary. This beast, which combined within himself the kingdoms represented by the lion, the bear, and the leopard, before which the three races fell and were swept away, shall have dominion for a time and times and the dividing of a time. This period represents the time embraced from the first creation of man until the Messiah is cut off and comes into his kingdom, or the seven times of the vision of Nebuchadnezzar. The horn evidently is identical with the kingdom of the three beasts: for it was said of them, after the destruction of the fourth beast, that their lives should be prolonged for a season and a time.

In the latter time they are embodied under the one form, which tends to confirm their identity, a description of which is given in the book of Revelation as follows: "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: and the dragon gave him his power, and his seat, and great authority."

It becomes very important to keep all these types and figures distinct from one another; that is, to put each upon its own base. The four races of men have been represented in the visions of Nebuchadnezzar, and the evil elements of these ages by the four beasts of Daniel's vision which he saw in the first year of Belshazzar.

Daniel, like all the great prophets which preceded him, seeks by figure the establishment of the four grand ages. This is done in the beginning of their books that the history afterwards given may be classified and placed in the age to which it belongs; hence certain indications are given whereby each age is recognized: for instance, by the famine, by the east, and by the tribes of the children of Israel which appertain to this age, the second era is referred to; and by the flood, by the south, and by their customs, also by the tribes of the children of Israel appertaining to them, the third era is spoken of and known. The work for the overthrow of evil extended throughout these ages, and their history is preserved as testimony, and is given forth in the Scriptural Records.

Of the four kingdoms of evil brought to notice, one, the fourth, was judged and destroyed before the commencement of the thousand years era: the remaining kingdoms reappear after the thousand years have elapsed, and

will become very bold and wicked. The baptism of fire, however, will test all things: when the wheat shall be gathered into the garner, but the chaff shall be consumed with unquenchable fire.

Chapter viii. "In the third year of the reign of King Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.

"And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns; and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

"And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

"And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

"Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

"And out of one of them 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.

"And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

"And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

"Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

"And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

"The ram which thou sawest having *two horns are* the kings of Media and Persia.

"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, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

"And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

"And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*."

Now according to the interpretation of the vision of Daniel, the ram with the two horns represented the kings of Media and Persia. The kingdom of the Medes and Persians is typical of the Second Era. The rough goat, by the text, is the king of Grecia, and the Grecian empire is typical of the Third Age of man, according to the vision of Nebuchadnezzar. The second race, then, by the text, passes away, and the history of the Third, or Gihonic Age, is taken up.

The horn which waxed exceeding great is typical of the kingdom of the Adversary, which in this generation was extremely powerful and prosperous,

so much so that even some of the host of heaven were cast to the ground and stamped upon. It does not follow to a certainty that more of the angels of heaven were deceived and fell from glory at this time, but that in the great struggle they may have been overwhelmed and rendered powerless before the Adversary; but be this as it may, wickedness prevailed, and the Adversary seemed almost triumphant in his schemes.

Where the text states, "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," the wickedness of the people was almost beyond measure: for in his day the daily sacrifice was taken away, the place of the sanctuary cast down, and the Abomination which maketh desolate was set up.

This chapter gives an historical landmark in the pre-Adamite history: for in answer to the question of the saint, "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?" the reply was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The number of days here mentioned is typical of the time embraced from the destruction of the previous race unto the great deluge of Noah, by which this race was destroyed.

The king of fierce countenance was mighty in power, but the text states that it was not by his power; therefore, in consequence of his enmity with the Prince of princes, his power must have been derived from the Adversary. The history involved in this chapter pertains to the Third Age.

Chapter ix. "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

"In the first year of his reign, I 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."

According to this the seventy years of the captivity of the children of Israel, during which the city of Jerusalem was desolate, was not the whole meaning of the word of the Lord by the prophet Jeremiah, "That he would accomplish seventy years in the desolations of Jerusalem." That history, although foretold, was but the vail to a history of greater magnitude. The desolations spoken of are those of the great city Jerusalem, and the seventy years are typical of the time from the creation of the first man until the Messiah comes into his kingdom: then Jerusalem will begin to bloom and to blossom. Daniel bears record that he understood from books the number of years called for by the seventy years of desolation. If so, then the history of the captivity is truly a parable; but where did Daniel find this information? He found it in the numbering of the children of Israel: in the bounds set by the number of the children of Israel, taken in connection with the time, and times and a half-time, or with the seven times of Nebu-

chadnezzar, or the seven daughters of Zion, or with the vision of Abraham, or with any of the types under which the seven epochs are represented : for the seventh epoch is symbolic of the dividing of a time, or its equivalent "a half-time."

The value of the half-time, and consequently of the whole time of the desolations of the great city Jerusalem, was obtained in actual figures from the second numbering of the tribes of Reuben, Gad, and Manasseh. The tribes of Reuben, Gad, and the half tribe of Manasseh represent the total time from the fall of man in the garden of Eden until the coming of the Messiah into his kingdom. The forty thousand which crossed the river Jordan represents the link from the crossing of Jordan until the coming of the Messiah : hence the half-time is readily obtained, and which has been found (see book of Joshua) to be three thousand nine hundred and thirty-two years. What advantage or what benefit was it to Daniel that he understood the number of years of the desolations of Jerusalem? The benefit was this, that at the end of these desolations the Messiah should come into his kingdom, and the inheritance should be redeemed at that time; the benefit was, that a fixed tangible time was given that might be looked forward to as a fulfilment of the promises. Another benefit lies in the establishment of the time in the history of the world when to look for the coming of the Messiah.

Daniel appears to be the first to whom came a knowledge of the actual time when the Messiah should appear in his kingdom, and also of the magnitude of the great city Jerusalem, and the wonders of the labors of Mount Zion, although Moses may have known it.

When this great light struck upon him he said, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes :

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ;

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments :

"Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

"O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

"O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

"To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him ;

"Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

"Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice ; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

"And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil : for under the whole heaven hath not been done as hath been done upon Jerusalem.

"As *it is* written in the law of Moses, all this evil is come upon us : yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

"Therefore hath the Lord watched upon the evil, and brought it upon us : for the Lord our God *is* righteous in all his works which he doeth : for we obeyed not his voice.

"And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day ; we have sinned, we have done wickedly.

"O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

"O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name : for we do not present our supplications before thee for our righteousness, but for thy great mercies.

"O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name."

In this powerful appeal the prophet undoubtedly recognizes the labors and sufferings of the Messiah : for he prays, "Cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." And again, "O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name."

The text continues, "And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God ;

"Yea, while I *was* speaking in prayer, even the man Gabriel, whom I

had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

"And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

"At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

"Seventy weeks 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, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

"Know therefore and understand, *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: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."

The seventy weeks called for by the text are typical of the epoch extending from the cutting off of the Messiah until the time that the iniquity of the Amorites shall be full. Now, according to the unit of value of the book of Daniel, the transgressions will be full in the year 2100, after the Messiah is cut off. When these years have been fulfilled, the books may be opened at any time, and the Ancient of days sit, and judgment be given: for with the fulfilment of these years comes the judgmental era.

The seven weeks, threescore and two weeks, represent the time from the commandment given in the garden of Eden for the rebuilding and restoration of Jerusalem until the coming of the Messiah the Prince, and the threescore and two weeks represent the time from the coming of the Messiah until he is cut off.

The unit of value for the week of the book of Daniel is thirty years. This unit is composed of the number of years the Messiah passed in the flesh, from the time he was born of the virgin until he entered upon his ministry. This unit of value would give two thousand and seventy years from the fall of our Adam, when the commandment was given for the restoration of Jerusalem, unto the coming of the Messiah the Prince.

The year 2070 corresponds, therefore, with the year in which Melchizedek met Abram, and brought forth bread and wine, and blessed him, and called him Abram of the Most High God, possessor of heaven and earth. From

the records of the Scriptures, Melchizedek can be no other than a Divinity. He was not a creature: for he had neither father nor mother, neither beginning of days nor end of life. If such a one came down from heaven and met Abram, and blessed him, then his mission must have been of the highest import; and there seems to be no other event recorded in the Scriptures which can fill out the measure of the mission of Melchizedek than the advent of the Messiah the Prince.

The text states, "And after threescore and two weeks shall Messiah be cut off." According to this statement the labors of the Messiah would extend through a period of eighteen hundred and sixty years, which in all probability is longer than the lifetime of the longest lived of mankind, Methuselah having attained to nearly a thousand years. Paul's records call for longevity on the part of the Saviour: for he was tempted in all points as men are, and, if there is any truth in the saying, "Hope deferred maketh the heart sick," then a long lifetime of persecution and affliction becomes a temptation of fearful strength to cause one to err.

From the text it is found that the Messiah shall be cut off in the year 3930, counting from our Adam, which varies but two years from that obtained from the numbering of the children of the tribes of Reuben, Gad, and the half tribe of Manasseh.

The text may now be considered sufficiently full to show the extent of the seventy years' desolation of Jerusalem. The half-time, or the dividing of time called for is three thousand nine hundred and thirty years, and in consequence the whole time would be seven thousand eight hundred and sixty years, which is the approximate lifetime of the present age.

It is stated in Deut. xxxii. 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." The number of the children of Israel that were numbered (see Num. i. 46) was six hundred thousand and three thousand and five hundred and fifty. The aggregate number of the three tribes which appertain to the present age, viz., Gad, Asher, and Naphtali, is one hundred and forty thousand five hundred and fifty. From these figures, by simple proportion, the bounds of the people are set at thirty-three thousand seven hundred and fifty-two years.

By "the thousand generations," in which, from Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a generation," the value of a generation is indicated, namely, the time the Saviour was manifest in the flesh to man, a period of about thirty-three and one-half years. By the thousand generations, then, the bounds of the people would approximate thirty-three thousand five hundred years, thus agreeing very closely with the preceding approximation.

The angel which appeared unto Daniel said unto him, "Therefore understand the matter, and consider the vision." What does this mean? The

angel came whilst Daniel was making his prayer after he understood by books the extent of the seventy years of the desolation of Jerusalem; therefore the first part of his message was to give Daniel more light upon that subject, which light was accorded as shown above. But, wherein is the vision considered? And which is the vision?

The vision evidently is the one relating to the Gihonic race, the one relating to the prince that shall come, when the transgressors are come to the full: for of it Daniel said, "I was astonished at the vision, but none understood it." The angel continues his message to Daniel after the statement that the Messiah shall be cut off, but not for himself, and says, "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined."

This part of the message clearly relates to the people of the prince that shall come, and not the prince himself; but the prince indicates the people, and the end of this people shall be with a flood. This contains a plain, straightforward prediction of the great deluge of Noah, and is in perfect harmony with all the Sacred Records.

It was asked in the previous chapter, "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 the reply was, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." This period is indicative of the time from the great Hiddekelic famine unto the flood, or deluge of Noah: for the relation is to the people of this age.

Thirty years have been given as the value of Daniel's week: consequently the value of a day would be the one-seventh of this, or four and two-sevenths years. From this the date of the Hiddekelic famine is established at nine thousand eight hundred and fifty-seven years before the flood, or about eight thousand two hundred years before Adam.

The legitimate bounds of a people or race are set from the creation of that people or race until the creation of the next, without regard to the number of years they may overlap; the bounds having been set to limit the aggregate existence of man, and to fix the limits of time.

The limits or bounds of the Gihonic race are set according to the number of the children of the tribes appertaining to it, viz., Simeon, Issacher, and Zebulun. It will be found in Num. i. that the aggregate number of those that were numbered was one hundred and seventy-one thousand one hundred; from which the bounds are found to be nine thousand five hundred and sixty-eight years.

It has been determined that the Hiddekelic famine occurred about eight thousand two hundred years before our Adam: hence the overlap of the Hiddekels with the Gihons was about one thousand three hundred and sixty-eight years, which is nearly three hundred years less than the lap of the

Gihons over the present race, the Scriptural chronology fixing the latter at one thousand six hundred and fifty-six years. Hence it follows that the first man of the Gihonic, or Black race was created about nine thousand five hundred and sixty-eight years before Adam.

Chapter x. "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

"In those days I Daniel was mourning three full weeks.

"I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

"And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

"His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

"And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

"Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

"Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

"And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

"And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

"But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

"Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

"And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

"For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

"Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

"And said, O man greatly beloved, fear not: peace *be* unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

"Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

"But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince."

The burden of the vision spoken of in this chapter seems to relate to the sorrows and desolations which shall come upon the four races of man. The stand-point of the vision is taken in the Second Age, or the Hiddekelic era.

Daniel is brought in contact with four great princes, one of whom is called Michael, and who seems to be the prince of the fourth age of man. The one who speaks to Daniel is the prince of the first creation: for he says,—

"Now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things but Michael your prince."

Thus the four princes are brought into notice,—one for the present age, one for the Gibonic age, one for the Hiddekelic age, and the other doubtless pertains to the Euphratic age, who perhaps is Gabriel.

Michael, in all probability, is the same one spoken of in the epistle of Jude, as follows: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Thus it is seen by this that Michael pertains to the fourth age. This record develops the fact that the four princes are four archangels, endowed with great power, and are leaders of hosts. This is clear, not only from the text, but from Rev. xii. 7, 8, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Therefore the part which they perform in the struggle for the overthrow of evil will be almost

wholly enshrouded by the vail, as far as man is concerned, at least until the time of the end.

The history of this particular part of the vision seems to be taken up again in the xii. chapter, where it is stated, "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

"And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

"And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished."

The three princes referred to in these verses are, with little doubt, the princes of the three ages of man: for one of them, by the vision, was upon the waters of the river Hiddekel, and the other two were, one on this side of the bank of the river, and one on that side of the bank of the river. From the figure, the reference in this part of the vision is not to the Era of Destructions, but is in reference to the seventy years of the desolations of Jerusalem. Such being the case, the reference to the time, times, and a half-time embraces the period from the first age until the Messiah is cut off.

Chapter xi. The war recorded in this chapter seems to be incidental to the time and times and a half-time. The combatants evidently are the evil elements of these ages, and the conflicts are among themselves. During one of these ages the abomination which maketh desolate was set up, and many of the host were deceived thereby. This was done through the power of the Adversary, and the indications are given in the forty-fifth verse that he will place it again the second time, as follows: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountains; yet he shall come to his end, and none shall help him."

Chapter xii. The text continues, "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." By the records of St. Matt. xxiv. this relates to the time the abomination which maketh desolate shall be set up; and of that time these records state, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The evidences are that this abomination was placed some time during the latter half of the Gihonic age, and also that it shall be set up again towards the close of the present age.

It is further stated in this, the xii. chapter, "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."

To the "thousand two hundred and ninety days" there is only one point or limit given wherewith to establish its position in the world's history or chronology, and that is the time the daily *sacrifice* was taken away. This occurred during the Gihonic age; therefore some great important event must mark the other limit, which in all probability is the coming of the Messiah in the days of Abraham. According to this view, then, the daily sacrifice was taken away, and the abomination which maketh desolate was set up, about three thousand four hundred and fifty-eight years before Adam, or five thousand five hundred and twenty-eight years before the advent of the Messiah.

By "the thousand three hundred and five and thirty days" the succeeding link of time is typified, counting from the advent of the Messiah in the days of Abraham until the end. This will be found to be about five thousand seven hundred and twenty-one years, the value of a day being the same as that used in all the calculations of this book, viz., four and two-sevenths years.

By these calculations two links are obtained for the establishment of the limits of time; and the third, a great one, is obtained from the following text (Rev. xiii. 18): "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six."

The solution of this verse brings to notice the antiquity of man: for the number of the man is six hundred threescore and six: which means that he is the six hundred and sixty-sixth man, counting from the first creation. This man is the one of whom Daniel speaks, and in whose days the abomination which maketh desolate was set up, "The king of fierce countenance, and understanding dark sentences, whose power shall be mighty; who shall destroy wonderfully, who shall practise, and prosper, and destroy the mighty and the holy people; who shall cause craft to prosper; who shall magnify *himself* in his heart; who by peace shall destroy many, and who shall stand up against the Prince of princes."

During these six hundred and sixty-six generations, the beast, which possessed within himself the characteristics of the three beasts, viz., the lion, the bear, and the leopard, held sway, and appeared to triumph over all hosts: for the beast of the book of Revelation is identical with the three beasts of the first three ages of man.

The aggregate existence of time has been limited to a thousand generations, and the value of a generation has been set at thirty-three and one-half years; therefore for the six hundred and sixty-six generations a period of twenty-two thousand three hundred and eleven years would be obtained,

representing the time from the creation of the first man until the abomination which maketh desolate was set up. Now if to this be added the two links already given, a total sum of thirty-three thousand five hundred and sixty years would be obtained as the limits or bounds set of the people or of time, which is a close approximation to the two calculations already given of this period.

HOSEA.

CHAPTER XI. "When Israel *was* a child, then I loved him, and called my son out of Egypt."

The time when Israel was a child was in the days of the first creation: the days in which the Lord loved Israel. This record is substantially the same as that given by Jeremiah ii., "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown." In this verse Jerusalem is the same with Israel; and they both relate to the same magnitudes. Jerusalem is the great city, and Israel is the inheritance.

The second portion of the text, "And called my son out of Egypt," refers to the time when the Messiah came out of Egypt, when the hosts of the Lord came out of Egypt; at which time the Messiah had been engaged in the labors of redemption for four hundred years; hence the connection between the two portions of the text becomes manifest: it is because God loved Israel that he went to redeem him. If man fell, he could just as easily have been swept away with the hosts of evil, when their measure of iniquity was full, as not; but God loved Israel and he redeemed him. When this text is fully traced out, it will be seen that both the antiquity of man and the actual presence of the Seed in his labors are involved in it. The parable of Balaam fully confirms this view.

The four creations or ages are further indicated in the following verses: "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

"They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord."

Each of the above terms have been defined repeatedly: "the west" is significant of the present age; Egypt is significant of both the Gihonic and the Hiddekelic ages, or the "times"; and Assyria of the Euphratic age.

In the elucidation of all these figures there is a continual tendency to say, It does not mean that, it does not mean that. If it does not mean that, what does it mean? Simple history and its near adjunct profane history? If these great nations be treated of, then figures must be given to represent them, or no vail could exist. This has been done, and the

harmonious relation between all the Scriptures has been unbroken and undisturbed from the beginning.

Chapter xii. "And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*."

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

The history of Jacob and the history of Moses as individuals are intimated by the text; but the prophet which brought Israel out of Egypt was the Messiah, and the prophet which preserved Israel was the Messiah. The reference of the text is to a greater magnitude than the progeny of the man who fled to Syria, and who served for a wife.

Chapter xiii. "I did know thee in the wilderness, in the land of great drought."

"According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me."

"Therefore I will be unto them 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: the wild beast shall tear them."

In these verses the reference is to the wilderness: and the wilderness is the pre-Adamite land. The reference also is to the land of great drought: this is the land of the Hiddekels, to which Ephraim appertains, the land which was destroyed by famine.

The history of this age is taken up, but the applications of the text of Hosea are to all the various ages.

JONAH.

CHAPTER II. "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.

"For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

"Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

"The waters 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: yet hast thou brought up my life from corruption, O Lord my God.

"When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

"They that observe lying vanities forsake their own mercy.

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the Lord.

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry *land*."

Who is the Jonah that makes this prayer? The Jonah that makes this prayer must be the Seed, he must be the same which speaks in the xviii. Psalm, as follows: "The sorrows of death 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. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth." The one who speaks this is the Seed, the Messiah, and evidently is the same as the one making the prayer given in this book. Under the type of Jonah in the fish's belly is given a portion of the labors and sufferings of the Messiah in the work of redemption and the labors of Zion. Much of this work was accomplished during the four hundred years of affliction, and afterwards also he was overwhelmed by suffering, when, typi-

cally speaking, he was cast into the deep, in the midst of the seas; when floods of ungodly men compassed him about; when all their persecutions and buffetings passed over him: yes, the workers of iniquity compassed him about even to the soul; they closed round about him, and on all sides they sought to overwhelm him, yet the Lord delivered him, and brought up his life from corruption. The words of the text are altogether too powerful to pertain to the prophet Jonah simply. Moreover, a caution is clearly given in the i. chapter, to ascertain and determine who Jonah really is or whom he represents, as follows: "Then they said unto him, Tell us, we pray thee, for whose cause this evil *is* come upon us? What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?" The reply given to these questions is this: "I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry *land*." But does this reply answer the questions? By no means. Then it becomes evident that the history of Jonah is an allegory embodying great truths, and the answers to the above questions will involve the whole history of the redemption of man and the overthrow of evil.

When the people sought for a sign from the Saviour, he said, "There shall no sign be given to it but the sign of the prophet Jonas: For as Jonas 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." This saying of the Saviour was fulfilled, for he lay in the grave three days and three nights, and arose from the dead after the lapse of three nights. However, let the sign of the prophet Jonas be deciphered, and the plans of Zion will be disclosed. The prophet Jonah himself is not the Seed, but he is given as a sign of the Messiah.

MICAH.

CHAPTER V. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

"But thou, Beth-lehem 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.

"Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."

The text states that out of Beth-lehem Ephratah shall come forth the one that is to be ruler in Israel. This one must be the Seed, the Messiah, whose goings forth have been of old, from everlasting. According to the Scriptures there can be no other: for unto him has been given Israel the inheritance. He came down to redeem this inheritance in the days of Abraham, and, for the accomplishment of this purpose, gave up his great power and glory at that time, and took it not up again until "she which travaileth hath brought forth," which evidently means until the Messiah entered upon his ministry.

This seems to be the time when the Lord shall set his hand again the second time to recover the remnant of his people, as recorded by the prophet Isaiah, and as intimated by the above text. If the remnant be recovered after he sets his hand again the second time, it follows that the great body of Israel must have been recovered before he was born of a virgin.

By the text the birthplace of the Messiah will be Beth-lehem Ephratah, of the land of Judah, and that he will be manifest in the flesh to man necessarily follows from the prophecy that "a virgin shall conceive and bear a son, and shall call his name Immanuel." When he thus comes before man, he will come in his strength and majesty, even as the text states, "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." From this it becomes evident that the conditions of his existence will be entirely changed from what they were when he set his hand the first time to recover his people. Then he was afflicted and persecuted by the Adversary and his adherents, but in the second time "shall he be great unto the ends of the earth;" therefore the Adversary and his hosts shall flee before him when he comes in his majesty, and, in the time of the end, they shall be destroyed forever which return not from their evil ways: for the decree is sure that the kingdom of evil shall be destroyed never more to rise.

HAGGAI.

CHAPTER II. "And again the word of the Lord came unto Haggai in the four and twentieth *day* of the month, saying,

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth ;

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet : for I have chosen thee, saith the Lord of hosts."

In these verses the great day of the Lord is brought into notice, and also another link in the genealogy of the Seed.

ZECHARIAH.

CHAPTER I. "Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

"I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white. . . .

"And the man that stood among the myrtle-trees answered and said, These *are they* whom the Lord hath sent to walk to and fro through the earth.

"And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

The stand-point of this vision is evidently in the second age of man, which is represented by the red horses, and, in looking back through the vista of time, the intermingling of the first and second races is indicated by the speckled horses, and back of them again, the first race itself is made manifest by the white horses.

These are the nations which have walked to and fro through the earth, and which said, "Behold, all the earth sitteth still, and is at rest." They seem to be connected with the history of the vision of the dry bones as seen by the prophet Ezekiel, and they represent the house of Israel, sitting still, being at rest; that is, they are waiting for the fulfilment of the promises which were given them by the Lord through the prophets.

In connection with this waiting, the text continues, "Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

The threescore and ten years are the years to be accomplished in the desolations of Jerusalem, of which Daniel said he understood the number of years thereof.

These years are typified by the seventy years of the captivity of the children of Israel, but the shadow must not be suffered to obscure the substance.

The text continues, "And the Lord answered the angel that talked with me *with* good words *and* comfortable words.

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

"And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction."

The magnitude of the inheritance has been brought into notice, and now the workers of iniquity have been brought into notice. As the history of the times is brought to light, so also these forces must be brought to light.

The text continues, "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

"Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

This prophecy is in regard to the great city Jerusalem, and it is in answer to the cry of those who have walked to and fro through the earth, and not to the few who set out from the captivity to rebuild the walls of Jerusalem, the city of Hebron.

The text continues, "Then lifted I up mine eyes, and saw, and behold four horns.

"And I said unto the angel that talked with me, What *be* these? and he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem."

It follows from what has gone before that these four horns are typical of the same forces represented by the four evil beasts of Daniel's vision, and therefore relate to the four great ages or epochs.

The text continues, "And the Lord shewed me four carpenters.

"Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it."

The four horns spoken of here seem to identify the Gentiles with a host of the fallen not of Adam's race, a host which is under the power of the Adversary to do evil. As the four horns pertain to the evil elements of the four ages, so the four carpenters pertain to the good elements of the four ages, and they shall rise up and overwhelm the horns, and cast them out of the land.

The magnitudes brought forward by this prophet are the same as those brought forward by Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Moses.

The Scriptures were written for the benefit of those of the present day as well as for those of the days wherein the prophets lived; hence, if the prophecies were only applicable to Jerusalem, the city built upon Hebron, what would their force be to-day, when that city is to all intents and pur-

poses a cipher? This city was built in accordance with the prophecy, and therefore its present condition is almost conclusive evidence that its history does not set the bounds of the prophecies concerning Jerusalem, but that the bounds must be looked for in those which the prophet Daniel comprehended.

Chapter ii. What are the bounds of Jerusalem? The text states, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

"Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

"And, behold, the angel that talked with me went forth, and another angel went out to meet him,

"And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

The bounds of the great city Jerusalem are limitless, it shall be a city without walls: for the Lord himself will be a wall of fire round about, and the glory in the midst of her. Does all this grandeur relate only to the city of Hebron? Emphatically no: it relates to the fruits of the great labors of Zion, wherein all existing nations and all nations which may be created shall dwell in the city without walls, without limits, forever free, forever safe.

Chapter iii. "Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

"For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

"In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree."

The Seed is the "stone," and upon it are engraved seven eyes. These eyes are emblematic of the seven epochs of time, and all the iniquities of this land shall fall upon the Seed, through whom they shall be removed in one day.

This day is the last day of the seventh epoch, and corresponds to the dividing of a time. In this day shall the Messiah lay down his life, and bear with him to an uninhabited country the iniquity of the land which fell upon him, where it shall be left never to return. When this is accomplished all the nations shall return with him, and every one shall call his neighbor under the vine and under the fig-tree.

Chapter iv. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

"And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

"And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

"So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

"Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

"Then he answered and spake unto me, saying, This *is* the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The seven lamps with their seven pipes are typical of the seven epochs of time, with all their appertainings, and the two olive-trees are representative of the two dwellers in Mount Zion (Psalm lxxxvii. 5), as follows: "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her."

One of these dwellers is apostrophized as Zerubbabel, and by the genealogy is the Seed.

The text continues, and asks, "Who *art* thou, O great mountain?" The text replies, "Before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it."

This mountain represents the labors of the Seed, and through him they shall be fulfilled, but it is said to Zerubbabel, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The text continues, "Moreover the word of the Lord came unto me, saying,

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the Lord, which run to and fro through the whole earth."

It seems clear from this that the work and labors of Zion are in progress, and that the Messiah is actually in the flesh: for he cannot build up this house without he is in the flesh, according to the Sacred Writings. He is apostrophized as Zerubbabel; and when he comes into his kingdom with the redeemed of the seven epochs, which ran to and fro through the whole earth, they shall rejoice and be glad, and call every man his neighbor under the vine and under the fig-tree.

The text continues, "Then answered I and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick and upon the left *side* thereof?

"And I answered again, and said unto him, What *be these* two olive branches, which through the two golden pipes empty the golden *oil* out of themselves?

"And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

"Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth."

The two olive branches are called the two anointed ones, that stand by the Lord of the whole earth. Who are they? They are evidently the priests of the most high God, of whom Melchizedek is one, and the Seed, who was made a priest forever after the order of Melchizedek, is the other. These are the two dwellers in Mount Zion, and they are engaged in the great labors thereof. The expression, "which through the two golden pipes empty the golden *oil* out of themselves," serves to identify them with the two great witnesses, the two great prophets, Elijah and Elisha, both of whom fill out the figure, one in the cruse of oil which failed not during the famine, and the other in the pot of oil from which flowed sufficiently to fill many vessels, and was not exhausted when the last one was filled.

In this chapter the three Persons of the Trinity are manifest. The Lord of hosts, the Spirit, and the Seed, who is apostrophized as Zerubabel, and again by the Lord of the whole earth, and the two olive branches.

Chapter vi. "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

"In the first chariot *were* red horses; and in the second chariot black horses;

"And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

"Then I answered and said unto the angel that talked with me, What *are* these, my lord?

"And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

"The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

"And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

"Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country."

The four chariots with their horses pertain to the four ages of man, and the four spirits which go forth from standing before the Lord of all the earth seem to be the angels which pertain to these ages. As heretofore, the white horses are emblematic of the first race, the red horses are emblematic of the second race, the black horses of the third race, but the fourth is represented by the grizzled and bay horses. The object of this distinction evidently is to mark the division which occurs during this age: for the time is divided. The black horses go toward the north country, and the white go forth after them, from which it follows that the intermediate race also must go toward the north country; hence they form, as it were, an army existing under the same general conditions; but the grizzled go forth toward the south country. Why should such be the case? It is because the conditions are changed: for the Messiah was manifest in the flesh during many years of the epoch represented by the grizzled horse, and their iniquities fell directly upon him; consequently they would go with him, and all the evil of this age would be under a different condition from that of the previous ages; that is, the workers of iniquity of this age had an opportunity of beholding the Messiah and his labors, his majesty and his long-suffering, his might and his glory; but those of the previous ages, in all probability, did not see this, and, therefore, they are kept separate.

The fourth creation and age shall be judged before the thousand years era, and their "body given to the burning flame," but the evil element of the preceding ages in all probability shall behold the might and majesty of the Lord during the thousand years reign, and then, should they not return from their evil ways in the era following, they also shall be destroyed: for the baptism of fire shall be the text of all things.

Where man is concerned, the text states, "Behold, these that go toward the north country have quieted my spirit in the north country." This is expressive of the successful working of the great law of iniquity: for successful working must be retroactive. The epoch represented by the bay horse is that of the present, or the eighth grand subdivision of the times, and refers to the people which now walk to and fro in the earth.

The text continues, "Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high-priest;

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

“And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.”

To Joshua the son of Josedech, the high-priest, it is shown that the Branch, the Messiah, shall build the temple of the Lord, and shall bear the glory, and shall sit and rule upon the throne; and that the counsel of peace shall be between them both; that is, between the Messiah and the Lord whose temple he builds. The four crowns shall be for a memorial to this effect in the temple of the Lord. Moreover, the four crowns are typical of the four times during which this temple was building, and they shall be for an everlasting memorial, durable as Zion itself: for they are built in Zion.

Chapter viii. “Thus saith the Lord of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

“And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

“Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

“Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you.*”

In these verses the remarkable elevation of the Jews is foretold. That the Jews are, beyond all question, “a peculiar people” is borne out by the Sacred Writings. They were selected for an especial purpose in the great work of redemption, but to this purpose they were in a great measure blinded. This, however, did not interfere with their worldly prosperity: for they became wealthy almost beyond conception, silver, in the days of Solomon, being held of little account because of its abundance.

Exceeding great and glorious is the crown which pertains to the children of Israel, and the time will come when it shall sparkle before them in all its resplendent beauty: even now the veil is rent and partly taken away.

Chapter ix. In this chapter the coming of the King is proclaimed, the text stating, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

The daughter of Zion is typical of the epoch in which the Messiah comes, and the daughter of Jerusalem is typical of the age, or grand era, in which he appears.

This daughter is “the little sister” spoken of in the Song of Solomon; she is now rapidly growing into a wall, and soon will have her palace of silver built upon it.

This prophecy in regard to the coming of the King riding upon an ass,

and a colt the foal of an ass, manifestly refers to the time when he shall be seen of men, and recognized of men, as the Messiah, the King. Thus far in his labors he has been seen of angels, and although seen of men was not recognized by them, but when he is born of the virgin and comes riding upon a colt the foal of an ass, it is clear that he must be visible to man as flesh and blood.

As the vail is lifted and taken away, it is not improbable that more characters than one of the many given in the Old Testament records may be pointed to as the Messiah. The labors of Zion cannot be hidden, and the song of the Lamb shall be sung.

MALACHI.

CHAPTER III. "Behold, 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."

This prophecy relates to the coming of the Lord in his temple. This is the one whom the Jews seek, whom they are looking for. He is the one whom they delight in ; he is the desire of their eyes. It is said that a messenger will be sent before to prepare the way. When the Lord comes into the temple, the indications are that he will come in the flesh : for he is called "the messenger of the covenant," whom the people seek and whom they delight in. When he thus comes it will be in fulfilment of the sign given to Ahaz, king of Judah.

Chapter iv. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The prophet Elijah does not appear to be identical with the messenger which shall be sent before to prepare the way of the Lord, but to be an entirely different person. Moreover, two distinct events are indicated by the texts : one of which is the coming of the Lord into his temple in fulfilment to the sign given Ahaz, and the other is the second advent of the Lord and Saviour Jesus Christ : consequently it is not at all probable that they are one and the same person. The messenger which shall be sent before to prepare the way of the Lord doubtless is John the Baptist, who preaches the great doctrine of repentance for the remission of sins, but the prophet Elijah is the Restorer of all things.

THE GOSPEL ACCORDING TO ST. MATTHEW.

IN the book of Malachi it is recorded that the Lord shall come suddenly to his temple. When shall this be? at what time shall the Lord come to his temple? The exact time may possibly be given in accordance with the types and figures, but the approximate time in the world's history when to look for the Messiah the Saviour seems to be typified beyond all question.

These approximations have already been given, but a reference to them may not be out of place at this time, inasmuch as the records of the Old Testament ceased with the book of Malachi, and the fulfilment of many of its types and figures must now be looked for; accordingly the time in which to look for the Messiah is approximated by,—

First. The crossing of the river Jordan, from which the time from the fall of man until the Messiah came into his kingdom was found to be three thousand nine hundred and thirty-two years.

Second. By the weeks of Daniel, from which the time from the fall of man until the Messiah came into his kingdom was found to be three thousand nine hundred and thirty years.

Third. By the time the iniquity of the house of Judah should be borne; which is typical of the forty generations from Abraham unto the birth of the Saviour.

Fourth. By the time the iniquity of the house of Israel should be borne; which is typical of the forty generations from Abraham unto the birth of the Saviour, and the link extending from his birth unto his entrance upon his ministry.

Fifth. By the parable of Elisha and the little children. The same being typical of the forty-two generations from David unto the ascension of the Saviour. These generations are given in the lineage of Joseph, the husband of Mary.

Thus five tangible methods are given for determining the approximate time in the world's history when the Saviour Jesus Christ shall be upon the earth manifest in the flesh to man; and, therefore, about the year 3900 a virgin shall conceive and bear a son, and shall call his name Immanuel.

Chapter i. In this chapter the genealogy of Jesus Christ the son of David, the son of Abraham, is given. It will be found that there are forty generations from and including Abraham unto the Messiah, which correspond with the type of the prophet Ezekiel. After these generations had

come to their fulness, the great work of assuming the iniquity of the house of Judah, by the Seed, would be accomplished.

According to the prophecy of Isaiah, "A virgin shall conceive and bear a son, and shall call his name Immanuel." This sign was given unto the people by the Lord himself (see Isa. vii. 14) evidently in answer to their murmurings, which are expressed in Isa. v. 19, as follows: "That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!"

The fulfilment of the sign is recorded as follows: "Now the birth of Jesus Christ was in this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

"Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

"And knew her not till she had brought forth her first-born son: and he called his name JESUS."

The path of the Messiah has been traced with more or less directness unto the days of Zerubbabel, and from that time the trace was lost until the sudden reappearance, as recorded in this book, where, in fulfilment of the sign given to Ahaz, king of Judah, Jesus was born. Thus, for a period of over eighteen hundred years, the Seed has walked in a tent or tabernacle, and did not dwell in "a house of cedars."

The remarkable manifestation of his presence among men, recorded by St. Matthew, seems to inaugurate that portion of his great work specified in Isa. xi. 11, 12, as follows: "And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

According to this view the great bulk of his labors is past, and but the

remnant is to be recovered. (See also Micah v. 3: "Then the remnant of his brethren shall return unto the children of Israel.")

The book of St. Matthew takes up the history of the Messiah, the Seed, about the year 3900, according to the chronology of these pages: for at or about this time the Saviour of men should appear unto men.

The inspiration of the New Testament will be manifest within itself: for the existence of the great veil is a strong proof of the Master-mind which dictated the whole of the Sacred Writings. The harmony of the two portions of the Scriptures must be complete and perfect. The first, or Old Testament, embodies the labors of the Messiah during which he was seen of angels; and the second part, or the New Testament, embodies those in which he was seen of both angels and men. The New Testament also contains the grand consummation of all his labors.

The genealogy of Jesus Christ, the son of David, commences with Abraham, according to the record of St. Matthew, which is in perfect harmony with the interpretation given to that portion of Gen. xiv. in which Melchizedek bears the Seed to Abraham; consequently the genealogy of the Messiah cannot be traced any farther back than to Abraham, the Seed not having been called in Terah, the father of Abraham. By the genealogy, therefore, the labors of the Messiah for the redemption of man commenced in the days of Abraham, or in the year 2070 of our era.

When the Lord sets his hand again the second time to recover the remnant of his people, the general field of the plan of redemption must be gone over that the gleanings may be collected. This time may, therefore, involve many apparent duplications in the work: for only one way is given whereby man can be saved. During this time the Messiah will lay down his life, not merely go to the land of the valley of the shadow of death, but will absolutely die, and in this death there is salvation for all. The prophet Elisha entered into the valley of the shadow of death, but when Christ dies it must be unquestionable: for the decree was given forth in case man should fall, "Thou shalt surely die."

It seems placed almost beyond doubt that the Seed was called in the virgin Mary as positively as it was called in Isaac or Jacob: for the iniquity of the fortieth generation of the house of Judah was borne by her. The link in the chain is regular and perfect, and is in thorough accord with the Law of Iniquity, with the priesthood of Melchizedek, with the sign given to Ahaz, king of Judah, and with the promise given in the garden of Eden. The revelation made to the Apostle Paul was the mystery of Jesus Christ, and a part of his mission was to make this revelation manifest to man when the time should come for such manifestation. That this knowledge was not to be given forth in all its fulness in his day is a clear inference from 2 Tim. ii. 5-7, "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. Whereunto I am ordained a preacher

and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity." Let it be noticed particularly that he says, "to be testified in due time."

Now, although "the messenger of the covenant" has suddenly come into his temple, his identity is made clear by his previous labors, and by the types and figures of the preceding pages. It is not necessary to refer to his after-labors to show his identity, but the first chapter of this gospel, by the lifting of the vail, clearly reveals him as the son of David, as the son of Abraham, as the son of God.

Chapter ii. "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

It is not stated who the wise men were, but from the fact that they were "wise men," the inference is that they were aware of the approximate time of the Saviour's appearance. Daniel stated that he understood from books the number of the years in which the desolations of Jerusalem should be accomplished, and through him still further light was given. The wise men who came from the east very probably were looking for the coming of the Saviour when they saw his star in the east. This star doubtless was an angel: for the term star is frequently used to express the term angel. That they had received positive information of the birth of the Saviour is evident from their question, "Where is he that is born King of the Jews?" It follows that they must have received their information from the "star" that the one for whom they were looking had come into his temple.

When Herod the king heard of this he was much troubled, and he demanded of the chief priests and scribes when Christ should be born. They said unto him, "In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

To the wise men the birth of the Saviour was made known, but the Jews were blinded to it, and failed to recognize their king. This blindness, Paul says, was in part due that the fulness of the Gentiles might come in.

Herod sought to destroy the infant Jesus, but Joseph fled into Egypt, and, according to the text, "was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

What particular import is there in the flight of Joseph with the young child and his mother into Egypt, and their return, that it should be the subject of a prophecy? The text fails to supply any. But is there none? It is plain to be seen that Joseph fled into Egypt to save the young child's

life, but the strength of the prophecy lies in this, "Out of Egypt have I called my son," therefore some hidden meaning is involved in the prophecy. This meaning relates to the work and labors of the Seed during the many years of his conflict. This special prophecy is fulfilled to call attention to what the infant Redeemer really represents. He has now upon him the iniquity of all the preceding generations of men; he bears with him the names of those who came out of Egypt when the hosts of the Lord came out, and these are the ones to be redeemed, these are the ones for whom Rachel weeps: the tribes of Joseph and Benjamin, the tribes which appertain to the second creation. Rachel weeps for them because they are not, and refuses to be comforted.

Through the slaughter of the infant children by Herod the great slaughter by the Adversary is brought into notice, and although the prophet Jeremiah does say, "A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not," yet he also continues, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own border." Well may the attempt on the life of the infant Saviour make Rachel weep and tremble: for the burden which he bears is precious with the lives of her children, with the lives of all those of the past generations, which lie waiting for release from their bondage in the dark valley.

Thus by these two prophecies the labors of the Messiah are brought to light, and are identified with the infant Redeemer, Jesus Christ.

Chapter iii. "In those days came John the Baptist, preaching in the wilderness of Judæa,

"And saying, Repent ye: for the kingdom of heaven is at hand.

"For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

This same John said unto the Pharisees and unto the Sadducees that came unto his baptism, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:"

Of these three baptisms, one is the baptism of water, which is unto repentance; the second is the baptism of regeneration; and the third is the baptism of fire, which shall envelop all, and through which all must pass. That which is good shall remain, and that which is evil shall be swept away in the day of the Lord: for the text states, "Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The text continues, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him."

Thus was Jesus baptized with the baptism of John, which was with water unto repentance, for the remission of sin. The baptism of regeneration seems to be typified in the succeeding verse: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The baptism of fire will be in the great day of the Lord, and those who are truly baptized with the baptism of repentance and the baptism of regeneration shall pass through the unquenchable fire and be gathered as wheat into the garner.

Chapter iv. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward an hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, and, behold, angels came and ministered unto him."

In this chapter the temptations of the evil one seem but the shadow of

some powerful temptations which have had an existence. No doubt but that the Seed in his long trial had passed through all the ordeals of human life, from the heights of prosperity unto the lowest depths of poverty and distress, and through them all was pure and upright. The power of the Adversary over the Seed seems nearly if not entirely exhausted, and the inducements held out by him to provoke a fall do not seem to have been given with any hopes of a successful issue to them.

The replies of the Saviour all take up the past, and the past answers the past. The temptations here recorded constitute a record of the pure and spotless character of the Messiah during all the years of his great trial: for had he made a single misstep the Adversary would have laid claim to it. If the Adversary failed in his schemes against the Messiah when he was in the flesh simply as man, can he have hopes of effecting his fall now that the Messiah comes in the flesh both as God and man? There seems but little ground for any such hopes, and it is as the prophet Isaiah has said, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hands double for all her sins."

The text continues, "Now when Jesus had heard that John was cast into prison, he departed into Galilee ;

"And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim ;

"That it might be fulfilled which was spoken by Esaias the prophet, saying,

"The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles ;

"The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up."

This prophecy relates to the people of the past as well as to those of the present, and it must be remembered that the tribe of Zabulon appertains to the third age of man, whilst Naphtali appertains to the present or fourth age. The iniquity of the Third Age was assumed by the Seed when he set his hand the first time to recover his people: for Isaiah states, "Unto us a son is born, unto us a child is given." This same Son has been traced, and is now manifest in the Saviour Jesus Christ, who is a light to them that sit in darkness, and to them which sat in the region and shadow of death light is sprung up. The prophecy of Isaiah was active in his day, and had been active from the days of Abraham, and it will be active until redemption be accomplished. These prophecies serve to identify the Saviour with the Seed, and yet at the same time furnish strong evidence of the veil.

Should their substance be thoroughly sought out, the labors of the Messiah in the past would be brought to the light ; therefore, when it is said, "that such a prophecy might be fulfilled," then that prophecy must be re-

ferred to and traced out in all its bearings: for those of the past must be redeemed as well as those of the present. It will be seen that the text refers to the Gihonic age as well as to this age.

Chapter v. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Jesus Christ has been under the rulings of the laws and prophets from the time he entered upon his mission in the days of Abraham, and, as they were given for the government of men, so must he come under them, and be governed by them. This he did, and he fulfilled them in all their strictness, carrying out every required point; and, as he now states, they shall not pass away until all be fulfilled, not even one jot or one tittle. To change the law would be to change the plan of redemption; but this plan was fixed from the beginning, and with it the immutable law of iniquity: therefore they cannot pass away until all be fulfilled.

The laws in themselves were righteous; it was the people who were evil, and they transgressed them over and over again.

The text continues, "But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King."

By the text Jerusalem is called "the city of the great King." What are the limits of this city? The prophet Zechariah says, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." This is the city of the great King, and not the one built upon Hebron which was sacked by Nebuchadnezzar. The magnitudes brought forward in this book are the same as those brought forward by the prophets in the Old Testament. Define the "city of the great King," and the inheritance in all its numbers becomes manifest: search out the prophecies, and the past labors of the Messiah become manifest.

Chapter viii. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and he healed all that were sick:

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses."

It is well to recur to this saying of the prophet, and it will be found that the Messiah had undergone terrible afflictions; that he had indeed borne sickness and infirmity; that his visage was so marred more than any man,

and his form more than the sons of men ; that he had no form nor comeliness ; that he was despised and rejected of men ; that he was wounded and bruised for our transgressions and iniquities ; that he hath borne our griefs and carried our sorrows ; that he was cut off out of the land of the living. The Messiah actually suffered all this before he was born of the virgin, and well may Esaias ask, " Who hath believed our report ? and to whom is the arm of the Lord revealed ? "

Does the recurrence to the text of Isaiah show the actual condition of the Saviour Jesus Christ after he has entered upon his ministry, or not ? No : for not a single item has thus far been advanced by the book of St. Matthew to confirm that such is the case. On the contrary, the Saviour goes about among the people, healing them and casting out devils. Can it be said he was poor and despised under such circumstances ? more especially when a centurion came to him, a man under authority, saying, " Lord, I am not worthy that thou shouldst come under my roof ? " What is the inference, then, that Christ is not the one spoken of in the text of Isaiah ? If so, what becomes of the text of St. Matthew ? The two texts present dissimilar views of the same person, and the question therefore arises, How can this be ? The instant such a question arises the investigation commences, then the light shines, and the labors of the Messiah in his fearful ordeal are made manifest.

The texts are dissimilar because the conditions are dissimilar. The Messiah came first as man to redeem man, during which time he was seen of angels : and when he set his hand again the second time to recover the remnant, he came both as God and man, and was seen of both angels and man. This view the text of the Scriptures will fully bear out. Why, the very devils tremble before him, which aforetime persecuted him to the full bent of their power, but now this power is broken and they cry, " What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ? " Jesus Christ is the same whether spoken of by Isaiah as having labored or by St. Matthew as laboring. There is little or no doubt about the connectedness of the history of the two portions of the Sacred Writings.

Chapter xii. " At that time Jesus went on the sabbath day through the corn ; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

" But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

" But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him ;

" How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

"Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"

"But I say unto you, That in this place is *one* greater than the temple.

"But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

"For the Son of man is Lord even of the sabbath day."

It was not lawful for the children to gather manna on the sabbath day wherewith to satisfy their hunger, but it seems to have been lawful, when one came unto his neighbor's standing corn, to pluck the ears, but not to move a sickle therein.

In this reference to David, however, the meaning is hidden under the veil: for there is no reason to suppose that David possessed any inherent right in himself to partake of the shewbread any more than another man, God being no respecter of persons. That David did not possess any such right is shown where he transgressed in numbering the children of Israel. But when he partook of the shewbread it was not unlawful for him to do so as the temple of the Seed; hence the reply of the Saviour, "I say unto you, That in this place is *one* greater than the temple," which will apply equally well when David partook of the shewbread: therefore one greater than the temple must have been there at that time also, or that David had been consecrated and sanctified.

That part of the text which states, "But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless," makes a recurrence to the text of Hosea necessary, where it is stated, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." When did he desire mercy? Look through the book of Psalms and it will be found that time and time again he prayed for deliverance from his enemies, and, moreover, if the people had had mercy, then they would have had a knowledge of God and would not have persecuted him. The people still remain under the same blindness; hence the Saviour told them in ix. 13, "But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice." The text of St. Matthew clearly calls for a condition in the life of the Redeemer different from that of his ministry, especially when taken in connection with that of Hosea, the latter saying, "For I desired mercy," whilst by St. Matthew the people are told in substance if they had known the meaning of the phrase "I will have mercy," they would not have condemned the guiltless, thus referring to actions of the indefinite past. Should it be asked, When was the guiltless condemned? the answer is found in Isa. liii. 7-9: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken. And he made his grave

with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth." This also is of the past, even in the day of Isaiah: therefore by what legitimate train of reasoning can it be made to refer to the future, the Saviour himself calling attention to the conditions? When the Seed was thus unjustly condemned and suffered death, he was sent to the valley of the shadow of death; but the death indicated in the succeeding verse of the text of Isaiah is prophetic, and relates to the absolute death of the Lord and Saviour, Jesus Christ, who shall lay down his life for the sins of the people. The verse in question reads as follows: "When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied." This prophecy finds its concurring prophecy in Hosea, to which reference must be made that the knowledge of God may be made manifest; consequently this prophet states, "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." These prophecies were fulfilled when the Saviour Jesus Christ came into his kingdom, which was immediately after his resurrection. His labors have been like rain falling upon the dry bones of the valleys. From whence come these rains, the former and latter rains? The prophet Jeremiah asks and answers these questions in xiv. 22, as follows: "Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these *things*." The rain cannot come from the heavens, therefore it must come from God, and what can fill the measure of the various texts bearing upon it with greater strength than the labors of the Messiah in the redemption of his inheritance during the first and second times in which he set his hand to recover his people? Nothing. What follows from this? It follows that these references to the past cannot be traced without the past labors of the Messiah become manifest, whence it further follows that when any text connects the then present with the past, the past must be studied: for the future will mislead, however much it may coincide, the Lord having set his hand both the first and second time to recover his people.

The text states, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

"And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

"Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

The works of the Saviour in casting out devils clearly show that the power of the Adversary over him is broken, and that his temptations have now no weight with him at all. The Seed has come both as God and man, and as he casts out devils by the spirit of God, it becomes clear by the text that he has already bound the strong man, the Adversary, that he may spoil his house. When did he bind the strong man? In this early stage of his ministry? If so, where are the records of the struggle? Was there none? Yes, but the difficulties attending it were encountered when the Lord set his hand the first time to redeem his people, the records of which are given in the books of the Old Testament: for during those days also he was manifest in the flesh as man, although unrecognized by man.

The text states, "While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

"But he answered and said unto him that told him, Who is my mother? and who are my brethren?

"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

If the Messiah had been in the flesh as man for so many years, it might well be asked, "Who is my mother, and who are my brethren?" All these things call for a research into the past history of the Messiah as man. Now when John the Baptist, who was in prison, heard of the works of Christ, he sent unto him two of his disciples to ask him, "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again these things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is *he*, whosoever shall not be offended in me." Such was the answer commanded to John by the Saviour, and this answer implied that Jesus was the one who was to come, and also that by his works he should be known, or, in other words, "the tree is known by *his* fruit." If the tree is known by his fruit, who cleansed the leper Naaman? Who fed a hundred with a small quantity of food? Who led captive a multitude of Syrian soldiers? Who made healthful the mess of poisonous pottage? Who raised

the dead child of the Shunamitish woman? From whence came the oil with which the widow filled many vessels, and sold thereof to pay her debts? Who caused the iron axe-head to swim? Who sat in the house and told of the coming of the king's messenger, and who told of the sound of his master's feet behind him? Who told of the raising of the siege of Samaria within twenty-four hours? Did not Elisha, the prophet Elisha? If a tree shall be known by its fruits, who can distinguish between these two trees, Elisha and the Messiah? The works to identify them are the same, the works are good works, and the tree is a good tree; therefore by the fruit they are found to be one and the same. The tree bloomed, flourished, and bore fruit when the Lord set his hand the first time to redeem his people, and the same tree bloomed and bore fruit when he set his hand the second time to recover the remnant.

Whom does the Saviour call his mother and his brethren? the text states, "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren." Whom does Elisha call his father and his mother? The answer is allegorically given in 1 Kings xix. 19-21: "So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

"And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

"And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

Here the people were the father and mother of Elisha, and how could this be expressed in a clearer manner, considering the veil? Did Elisha go back to his father's house? The text does not say so, but "that he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat."

After doing this, did he go to his father's house, to kiss his father and his mother? No: for the text states, "Then he arose, and went after Elijah, and ministered unto him." Moreover, on his own responsibility, Elisha took and slew the yoke of oxen, and gave them to the people to eat, which indicates proprietorship, and not the doings of one who is under the orders of a parent. The twelve yoke of oxen are typical of the twelve tribes of the children of Israel which appertain to the whole inheritance, and with which Elisha was plowing; but from the allegory it becomes evident that Elisha recognizes the people as his father and his mother. The text indicates the two stages in the life of the Messiah as man which are involved in the great labors of Zion.

Chapter xiii. "The same day went Jesus out of the house, and sat by the sea-side.

"And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

"And when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

"Who hath ears to hear, let him hear."

The four conditions of this parable are indicative of the four grand epochs of man, three of which have passed away; but in the last the bringing forth of good fruit is seen. The disciples asked, "Why speakest thou unto them in parables?" The Messiah answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

What is the great mystery which is hidden by the parables? and why should the people be blind to them? The mystery is, with scarcely a doubt, the labors of Zion. It was not given to man to understand all this: for these labors embraced forces which were not of man. Redemption is a term which applies to all the fallen, and not to man only; therefore the kingdom of heaven must to a certain extent be made manifest to all these. In the mystery of godliness this part of the labors was seen of angels, man being blinded to it. In the overthrow of evil the iniquity of the Amorites must be full, their iniquity being separate and distinct from that of man; but whilst the Messiah assumes the whole burden of man's iniquity, that of the others must be set upon its own base. These two classes are brought into notice by the text, where it is said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." If the words of the Saviour are figurative, then harmony requires that the hearers should be figurative also, in which case the two classes referred to would be typified by the text; therefore the application of the following verse, "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath," is addressed to all, although blindness may be upon the people.

The text continues, "Hear ye therefore the parable of the sower.

"When any one heareth the word of the kingdom, and understandeth it

not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ;

"Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth *it* ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

This is the lesson to be derived from the parable, and it is truly given for the guidance of the people ; but yet, within it is hidden the mystery of the kingdom of heaven, which the great moral lesson inculcated must not be permitted to obscure.

The four conditions in the sowing of the seed are emblematic of the four ages of man. The people are made blind to much of the workings in the plans of Mount Zion : from which it follows that if they were blinded to them, there must have been others who were not blinded, otherwise the parables in a great measure would have been lost. If the hidden meaning, or the mystery of the kingdom of heaven, as it is termed in the book of St. Matthew, be sought out, then the prophecies to which attention is called in this chapter must be sought out also and elucidated that the light may shine. The blindness which existed by prophecy in the day of Isaiah is equally in force during the days of the Messiah's ministry, and conversely, being active during the ministry of the Messiah does not prevent or shut off the possibility of its activity in the days of Isaiah, but, on the contrary, the fulfilment in the days of the Messiah's ministry calls for strict search into the working thereof in the days of Isaiah, by which the hidden mysteries will be brought to light.

The text states, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

"But while men slept, his enemy came and sowed tares among the wheat, and went his way.

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

"But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

From that which has gone before the solution of this parable is clear. It indicates the fall of man, and the continuance of good and evil until the overthrow of the latter, which will take place when the good fruit is brought forth in the fourth generation of man. The solution is given in the text as follows: "He that soweth the good seed is the Son of man:

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The last sentence in the declaration above given calls for a strict investigation of the solution, and this investigation cannot be made without the mysteries of the kingdom of heaven be brought to light. The solution is not simply the reward of the good and the punishment of the bad, but it involves the labors whereby this great result was accomplished. These labors in the working of Zion have been indicated from the beginning of the Sacred Writings.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

This parable is indicative of the Seed, the Messiah, who was rejected and despised of men, and whose visage and form was so marred more than the sons of men. This Seed, who was so lowly and crushed, became great like unto a tree, so that the birds of the air lodged in the branches thereof, a tree of greater magnitude than that of Nebuchadnezzar's dream. Thus under the type of a mustard-seed the Messiah and his labors are brought into notice. That the Messiah is typified by the grain of mustard-seed seems clear from St. Matthew xvii. 19, 20, as follows: "Then came the disciples to Jesus apart, and said, Why could not we cast him out?

"And Jesus said unto them, Because of your unbelief: for verily I say

unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The faith of the disciples undoubtedly was very great: for they had performed many miracles; therefore "the faith as a grain of mustard-seed" must have been a magnitude far in excess of the faith required to heal the sick and the blind; consequently the mustard-seed itself becomes the type of an exceedingly great power unto whom nothing is or shall be impossible: hence in the parable the relation is to the Messiah.

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

The record is given here that the parables contain things which have been hidden from the foundation of the world. What are these things? A reference to the lxxviii. Psalm brings to light the different ages of man, and their conditions; the wonderful works of the Lord, and the great law, and the testimony. The solution of these parables absolutely calls for something hidden, and a simple moral interpretation will not carry with it a satisfactory definition of "the mysteries of the kingdom of heaven." These mysteries have frequently been pointed out, and they are taken up again in all their strength by the records of the New Testament. The work to be accomplished is the overthrow of evil and the redemption of man.

This work, therefore, must be kept in view, and the hidden mysteries which are connected with it brought to the light. Investigate the parables and the labors of Zion will become manifest to all.

The fourth parable, which is given above, takes up the history of the children of Israel, with all its dark sayings and parables, and reverts to a grand episode in the life of Abraham (see Gen. xvii.), in which three angels go to him for comfort, in which three measures of fine meal are kneaded by Sarah and made into cakes upon the hearth. In this episode the magnitude of the inheritance is made manifest, and the promise of a son of Sarah was given in their presence,—that is, the angels' presence.

Now because the prophecy is being fulfilled during the days of the ministry, it does not follow that it was not active in the day of the psalmist: for a prophecy in reference to a continuous work may be in force from the commencement until such work is finished, or each succeeding day would require a reissue of the same effect or decree; therefore it follows that a prophecy once pronounced may be fulfilled at any time during the continu-

ance of that to which it refers; consequently, when the psalmist says, "I will open my mouth in parables," if it be a prophecy, then it could be fulfilled continuously in the days of Isaiah, and Jeremiah, and Ezekiel, and Daniel, and all other prophets who spoke in parables, as well as by the Messiah during the days of his ministry. Because the text states, "That it might be fulfilled which was spoken by the prophet," the misleading conclusion must not be adopted that the same prophecy had not been fulfilled aforetime also. The object of parables is to preserve and transmit history intact until the time has arrived when it shall be made known. Moreover, through their use blindness came upon the people, and they were thus prevented from reading that which it was not given them to know.

The text continues, "Again, the kingdom of heaven is like unto 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."

In this parable the kingdom of heaven is likened to something that is hidden in a field; therefore it must be sought out. Where can it be sought after? It must be sought after in the great field of records which comprise the records, which comprise the writings of the Old Testament. Attention has been called to them by the text of St. Matthew, and, besides, it is stated that the mysteries of the kingdom of heaven are hidden. It is also stated that the parables contain things which have been secret from the foundation of the world; and again, by the text, that the kingdom of heaven is like a treasure hid in a field. What is to be inferred from all this? That they do not refer to work, labor, and plans of the past, to work accomplished, but only to those of the present and future? Such a view would scarcely hold good: for future labors are not like treasures hid in a field, the treasure having an actual existence, whilst future labors have no existence; but things which have been kept secret from the foundation of the world have an existence, and may have a record hidden in parable. With the lifting of the vail a treasure has been disclosed, and therefore the whole field wherein it lies must be brought forth to the light.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

This pearl of great price is found by seeking among the Sacred Records, and when found it is worth more than all man possesses: for he counts all his possessions of but little value, be they small or great, in comparison with it. This pearl embodies a knowledge of the whole plan of salvation and redemption, and of the labors involved in the perfection thereof.

"Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

"Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

"And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

The kingdom of heaven seems to embody the great labors of Mount Zion: it seems almost synonymous with Mount Zion. That which was called Zion in the Old Testament is called the kingdom of heaven in the New: hence the two fields are in reality only one, and the work is continuous; therefore after the last parable Jesus said unto his disciples, "Have ye understood all these things? They say unto him, Yea, Lord.

"Then said he unto them, Therefore every scribe *which is* instructed into the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old."

This would read by substitution, "Therefore every scribe *which is* instructed into the labors of Mount Zion is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old."

By the light of revelation the truth of this is plainly seen. What are the things new and old which are brought out of this treasure? They are wonderful to contemplate: what man can enumerate them? or who can describe them? They are innumerable, they are indescribable: the song of Zion can be sung by but few, and no man can learn it: for it is infinite in grandeur and extent. Through the study of these parables the great labors of Zion become manifest; and through the labors of Zion, the wonderful priesthood of Melchizedek is made manifest; also the mission upon which he comes and the office of his priesthood. The mission of this great High-Priest was to bring forth the "bread and wine," and the office of his priesthood was the care and ministration of the bread which came down from heaven. This bread was the Seed, and through the ministrations of the priesthood of Melchizedek it became the seed of Abraham. The Seed is the Messiah, and the Messiah is the Lord and Saviour Jesus Christ, the Son of God. He was made a priest after the order of Melchizedek, and therefore by him also his body must be given to the people that the iniquity may still fall upon it: for there is no other way given in the Scriptures whereby men can be delivered from their sins than through the Saviour Jesus Christ; and by the immutable law their sins must fall upon his body or they will be cut off forever. Therefore the Saviour, having been made a priest forever after the order of Melchizedek, fulfils in himself the duties of that office when he comes among men as both God and man, and instead of calling these days the days of his ministry, they should be called the days of his priesthood.

Chapter xiv. The ministration of Christ's priesthood is manifested in

this chapter. John the Baptist came in the power and spirit of Elias, and, after he was slain by Herod the tetrarch, Jesus, who heard of it, departed by ship into a desert place. The people followed him on foot, and when evening came, his disciples said unto him, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

"But Jesus said unto them, They need not depart; give ye them to eat.

"And they say unto him, We have here but five loaves, and two fishes.

"He said, Bring them hither to me.

"And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

"And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

"And they that had eaten were about five thousand men, beside women and children."

In this miracle the priesthood of the Messiah is made manifest; he has entered into the ministrations of that office. It must be borne in mind that John the Baptist, who came in the spirit and power of Elias, is now dead, and there is none other upon whom such power and spirit rests except the Messiah, and he was made a priest after the order of Melchizedek. Jesus at this time being manifest to man in the flesh, it becomes clear that he must in himself fulfil the ministrations of his priesthood whereby the remnants may be recovered: hence in the distribution of the loaves and fishes to the multitude, whereof they did eat and were filled, he gave his body, and they did eat of it. Why should they eat of his body? It is that the iniquity which they bear may fall upon it: for, according to the Scriptures, there is no other possible way given in which it can fall upon the Messiah except it be eaten. Thus by the workings of the priesthood thousands of new channels are opened whereby the iniquities of the people are gathered, and there is hope that all the outcasts of Israel which pertain to all the races of men may find a way into one of them and thereby be led to the haven of rest.

The body of the Seed returned and was eaten during the forty generations of the priesthood of Melchizedek, and now it must be eaten during the priesthood of the Messiah, the Saviour. The ministering priest is changed, but the plan is not changed, and it will not be changed: for the Saviour at the last supper brake bread, and blessed it, and said, "Take, eat: this is my body," which is positive evidence of the working of his priesthood.

Chapter xv. The text states, "Every plant, which my heavenly Father hath not planted, shall be rooted up.

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Which or what are the plants the heavenly Father hath not planted? The answer is given in a succeeding verse as follows: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Now if these be not planted by the heavenly Father, by whom are they planted? This question brings out the workers of iniquity, and of them it is said, "Let them alone: they be blind leaders of the blind." The workers of iniquity, therefore, are the blind leaders, and the people who are under their influence are the blind. These blind leaders shall be rooted up, and their place shall know them no more.

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

"And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

"But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

"Then came she and worshipped him, saying, Lord, help me.

"But he answered, and said, It is not meet to take the children's bread, and to cast *it* to dogs.

"And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

"Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

The text discloses two classes of the fallen, one of which is called "the lost sheep of the house of Israel." These seem to relate to and include the whole human family: for the Messiah came in the flesh to redeem them, and the plan of their redemption has been made manifest in the Sacred Writings. But who is the woman of Canaan that came out of the coasts of Tyre and Sidon? Whom does she represent? She evidently represents a class of the fallen which is not of the house of Israel, and where can they be found? It seems that they can only be found among the great host of the fallen: and hence it follows that there is a possibility of their redemption and restoration.

Jesus said unto her, "It is not meet to take the children's bread, and to cast *it* to dogs." What is the children's bread? There can be but one answer to this question, which is this: "The children's bread" is the body of the Redeemer, the Saviour. With this definition the text would read by substitution, "It is not meet to cast the *Saviour's body* to dogs."

The humility and faith of the woman are expressed in her reply, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Which implies that they could be saved even by the few crumbs of the

living bread falling from the table should they be permitted to do so. This allegory shows the working of the Messiah's priesthood, and also that a channel or highway exists, or shall exist, for the restoration of all the fallen hosts.

The channels through which the remnant of the people is recovered are again made manifest by the text, as follows: "Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

"And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

"And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

"And he commanded the multitude to sit down on the ground.

"And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

"And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

"And they that did eat were four thousand men, beside women and children.

"And he sent away the multitude, and took ship, and came into the coasts of Magdala."

This miracle is brought about through the priesthood of the Messiah, that channels may be opened for those seeking to partake of "the children's bread." As in the former case, it is the Saviour's body which is eaten: for the remaining fragments, in all probability, were nearly, if not quite, equal in bulk to the original quantity. One of the principal objects in gathering the fragments seems to be the indication of this condition.

Chapter xvi. "The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

"He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

"And in the morning, *It will be foul weather to-day*: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."

What are the "signs of the times"? Do they relate only to the works of the Saviour? or do they relate to the four grand epochs? The works of the Lord were sufficient to convince John the Baptist; but they had no great effect upon the Pharisees and Sadducees.

The signs "of the times," if correctly read, would give the approximate time in the world's history when the Messiah should appear, and if the Pharisees and the Sadducees could discern or understand these "times" as Daniel understood them, they need not have sought for a sign from heaven. Hence the force of the Saviour's remark, "But can ye not *discern* the signs of the times?"

The sign of the prophet Jonas was given them, but this was as obscure as the signs of "the times," and probably was one which could not be read until the Saviour had risen from the dead.

Then Jesus said unto his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees.

"And they reasoned among themselves, saying, *It is* because we have taken no bread.

"Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

"Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

"Neither the seven loaves of the four thousand, and how many baskets ye took up?

"How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

"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."

In these verses attention is called to the difference between the bread of the Pharisees and of the Sadducees and "the bread of life."

The bread of the Pharisees and of the Sadducees is their doctrine, whilst the bread of life is that with which the multitude was fed. Jesus calls the attention of his disciples particularly to the five loaves of the five thousand, and the seven loaves of the four thousand, in connection with the quantity of fragments gathered up in each case. Why should the quantity of fragments be considered? It is that the bread of life may be made manifest, independent of the loaves and fishes: for it was not the mere feeding of a multitude that took place, but it was the preparation of a great highway for the transmission of iniquity that took place.

If the disciples are cautioned to beware of the doctrine of the Pharisees and of the Sadducees, it is equally plain that it is enjoined upon them to study out and to follow out the teachings of the Saviour Jesus Christ; but they did not appear to understand from what he said unto them any more than to beware of the doctrine of the Pharisees and of the Sadducees.

The text states, "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

"And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven."

From this it will be seen that the disciples knew not that Jesus was the Christ, excepting Peter, and also that this was revealed unto him by the Father. Now although Peter, by revelation, knew that Jesus was the Christ, yet he failed apparently to perceive the necessity of the Messiah bearing the iniquity of the people to an uninhabitable country: for when Jesus showed his disciples "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." Peter, therefore, did not comprehend the necessity of the Saviour dying for the sins of the people; yet it is now perfectly evident that, according to the Scriptures, he must die, or the penalty of the transgression would remain unpaid, and man would still be in his sins.

The text states, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

This relates to his second advent, when he shall reign upon the earth with his saints a thousand years; but where it is stated, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," the relation is to his entry into his kingdom after his resurrection, the third day after his death, at which time he will bring with him those whom he has redeemed and who have been waiting in the dark valley for that day.

Chapter xvii. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased; hear ye him.

"And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, Arise, and be not afraid.

"And when they had lifted up their eyes, they saw no man, save Jesus only."

In the transfiguration on the mount three great characters are seen, of whom Moses is one. Moses left records in Deut. xviii. of the coming of two prophets like unto him. Now, according to the interpretations of these pages, these two prophets were manifest as Elijah and Elisha, whose works were wonderful in the extreme. By them the dead were raised, the sick were healed, the leper cleansed, the minds of the people read, the bitter waters made sweet, the poisonous pottage freed from death, and many other wonders done, such as the oil flowing from unseen fountains, the iron swimming, the multitude blinded, the hundred fed. Who alone has the power of performing such marvellous works? Did not the answer sent to John the Baptist show conclusively that by such works as these the Messiah should be known? Hence these very works identify Elisha with the Messiah, upon whom a double portion of the spirit of Elijah fell.

These two are the prophets which were to be raised up like unto Moses, and there seems but little question that these two, together with Moses, are the three seen on the mount, Moses bearing witness, as it were, of the identity of the prophets which were to be raised up like unto him. Moreover, the face of Moses shone upon Mount Sinai; and that the face of Elijah shone upon Horeb scarcely admits of a doubt, and now by this chapter the face of the Messiah is transfigured and shines like the sun.

The identity of the Seed with Elisha gains strength as progress is made, and the existence of the Messiah in his labors during the forty generations seems almost, if not quite, established, the transfiguration on the mount strongly confirming this view. Thus Moses and the prophets are again brought into notice, and if the people will not believe them, neither will they be persuaded though one came from the dead.

The text states, "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

"And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry."

This is the second time he has told his disciples that he should be killed, and rise again the third day.

The text continues, "And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute ?

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

"Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

"Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee."

According to the text, Jesus, who was in the house, knew what passed between Peter and the receiver of tribute; and, when Peter came into the house to ask him concerning the tribute money, Jesus prevented it, and asked him of whom custom or tribute was taken. Where, in the history of the Scriptures, is there found a case parallel to this? one in which the words of those who were not present were made manifest? Or who possessed the power of reading the minds of those not present? Did not Elisha possess this very same power? Undoubtedly he did: for the record is given in 2 Kings vi. 12, as follows: "But Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." And again, in the same chapter, the king of Israel said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" If the tree shall be known by its fruit, can more than one tree bear such fruit? Why should such great power have been given to Elisha? What was Elisha's mission? Elisha's mission is hidden in the mysteries of the kingdom of heaven, and as the light is thrown upon them, the mission of Elisha will become manifest. That of Isaiah is given, so is that of Jeremiah, and of Ezekiel, and of Daniel, and of others, but which among them possessed the power of Elisha? None: he stands alone; but it is manifest that he from whom he received a double portion of his spirit is an exception, they being parallel powers. What is to be inferred from the text? That the tree is not known by its fruits, or that the Messiah really did enter on his labors in the days of Abraham? The latter beyond all question is the more correct view, and it follows that the tree is known by its fruits. The great labors of the Messiah during the forty generations must be brought to light, and no great degree of harmony can exist without they are brought to light. The last verse quoted from the text forces a consideration of the past labors of the Seed the Saviour; this verse is as follows: "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." The text of Isaiah states that the Messiah was overwhelmed with grief and sickness; that he was wounded and bruised

and smitten with stripes; that he was rejected and despised of men; that he was marred and without form or comeliness: therefore if such was his condition during his ministry or priesthood, how is it that he can so easily obtain money wherewith to pay the tribute?

If he exercises this power at this time, there seems to be no reason why he should not exercise it on every occasion of necessity. What is the inference, then?

The inference is plain that the ministerial epoch does not fill out the measure of the prophecy of Isaiah, and, therefore, an epoch must be sought which will fill it out. Where can this be found? It is found in the forty generations, during which Abraham was assured that his seed should be afflicted four hundred years.

The miraculous method of obtaining the tribute money, and the minuteness of the details thereof, force, absolutely force, a consideration of the two conditions in the life of the Messiah. This record is not given that it may be glanced over in a hasty manner and then dismissed as probably unimportant, but it is endowed with a loud voice, which cries, Seek it out! Seek it out! The method whereby the tribute money was obtained has been termed as miraculous. It may look miraculous in the eyes of man, but in the eyes of the Lord it is not so; to him there is no miracle: for he creates, and he rules. The history of the tribute money is a by-way which leads to the great highway of the labors of the Messiah.

The history of the tribute money is not only a by-way which leads to the great highway of the labors of the Messiah, but it also brings forward those for whom the labors are being performed. This is manifest where Jesus asks Simon, saying, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free."

Chapter xx. "For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out about the third hour, and saw others standing idle in the market-place,

"And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

"They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

"And when they came that *were hired* about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

"And when they had received *it*, they murmured against the goodman of the house,

"Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

"But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

"Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

"So the last shall be first, and the first last: for many be called, but few chosen."

It seems that one of the objects of this parable is to indicate the times of the labors in the vineyard. Thus by it four times are indicated, the same being typical of the four grand epochs or ages of man; during which the work of Zion is carried out. The fourth time, however, is divided, and in the eleventh hour the closing labors of the great work are manifested. This hour is emblematic of the final era, when a last opportunity will be given for those who wish to work in the Master's vineyard to throw aside all other labors and work there. Even at the eleventh hour redemption may come to some, and this should be a cause of rejoicing unto those who were safe from the beginning. If they fail to rejoice, how can they stand the baptism of fire? for this baptism will assuredly try all at the last day, and that which is good shall remain, but that which is evil shall be swept away.

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

"And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again."

This is the third time that Jesus has told his disciples that he should be betrayed to the chief priests and to the scribes, and be killed. He also tells them again that he shall rise on the third day.

Chapter xxiii. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

"Verily I say unto you, All these things shall come upon this generation."

The generation here referred to is evidently that which extends from the days of Adam: for upon it comes the blood of Abel, and also that of Zacharias the priest. The address of the Saviour, therefore, is general, and not merely directed against the few who may be around him. The address seems to take in and include the workers of iniquity, the adherents of the Adversary, whose persecutions of the Messiah were made manifest in the records of the Old Testament.

The text continues, "O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord."

In the exclamation of the Messiah, "O Jerusalem, Jerusalem," he seems to refer to the days in which his great labors for the redemption of the people were made: for he says, "How often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings!" The word often becomes very significant, indicating many times. Now how could these "many times" have had their fulfilment in the days of his ministry thus far given? No; the exclamation is the result of retrospection, of retrospection when the prophets were sent to Jerusalem, and every effort made to turn the people into the path of righteousness.

Jerusalem is emblematic of the great city, and it is left desolate until the Saviour comes into his kingdom.

Chapter xxiv. "And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

This saying of Jesus not only refers to the temple, but to "all these things," and therefore is typical of a general destruction or demolition; and

when it is taken in connection with the previous saying of the Lord, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," the disciples are led to ask, "Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

"All these *are* the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

"When ye therefore 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 shew great signs and wonders; insomuch 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.

"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.

"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.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

"Heaven and earth shall pass away, but my words shall not pass away.

"But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

"But as the days of Noe *were*, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

"Then shall two be in the field; the one shall be taken, and the other left.

"Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

"Watch therefore; for ye know not what hour your Lord doth come.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

It is stated in these verses that false Christs shall arise, and that there shall be wars and rumors of wars, and famines, and pestilences, and earthquakes in divers places, but that the end is not yet. All these things may

come to pass without any especial regard to the end, and such probably will be the case. The text also states that great iniquity shall abound, and that the gospel shall be preached in the world unto all nations for a witness; and then shall the end be.

The wickedness exhibited in the latter part of this generation or age will therefore, be very great, and when the abomination which maketh desolate shall be set up, the tribulation will be such as was not since the beginning of the world to this time, and, the text states, "no, nor ever shall be."

After this tribulation, the evil of this generation will be brought to judgment, the text stating, "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."

The prophet Daniel also witnessed the destruction of this evil beast: for he states, "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. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time." The season referred to by Daniel undoubtedly is the thousand years era which is ushered in with the coming of the Son of man, as described in the text of St. Matthew above given.

The text states, "But of that day and hour," in which heaven and earth shall pass away, "knoweth no *man*, no, not the angels of heaven, but my Father only."

The exact time of the end, therefore, is not known, but it may be reached by approximation: for signs shall be given whereby the approach of the end may be known.

That the end will come with the present generation or race seems unmistakably expressed in the text where it is said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled," which fully accords with the figures of all the prophets.

The abomination which maketh desolate spoken of by Daniel was set up in the generation preceding this, or about three thousand four hundred and fifty-eight years before Adam, even as the text intimates, "Behold, I have told you before." Now although it was set up at that time, it does not follow that it should not be set up again: for it is an adjunct of the kingdom of evil, and therefore will not be destroyed until the overthrow of the kingdom of evil. When it shall be set up again, the end is close at hand, and the setting up of it shall be one of the signs of the approaching consummation of the end.

In the text particular attention is called to this abomination by an interpolation in parenthesis, as follows: (Whoso readeth, let him understand),

which carries with it, or implies, the necessity of searching out the history connected with it, from the records of Daniel and others.

From the fall of man in the garden of Eden until the coming of the Messiah the Prince there are sixty-nine weeks, and from the coming of the Messiah until the cutting off of the Messiah there are sixty-two weeks, and from the cutting off of the Messiah until the transgressions have come to the full shall be seventy weeks; therefore, by the unit of value of Daniel's week, the time from the cutting off of the Messiah until the iniquity of the Amorites be full there will be two thousand one hundred years: consequently, at any time after the lapse of this period, the Ancient of days may sit and judgment be rendered, but the thousand years reign commences about six hundred and seventy years later. This intervening period is the Judgmental Era, in which the nations will be judged and some given to the burning flame, and during which Elias shall come and restore all things. After the judgment and the restoration, the Saviour comes in his glory and might, and will reign on the earth with his saints. This reign is set within the limits of time; after which comes the short era of Destructions, and then eternity will commence to unroll its never-ending scenes of glory and perfection.

Chapter xxv. The text states, "And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

These words of the Messiah are addressed to the righteous, and are undoubtedly true to the very letter; but it was during the time of his great tribulations, when he was unrecognized of men as the Messiah, though seen of angels; hence the righteous answer him, saying, "Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

"When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me."

The righteous did all this unto the people for righteousness' sake, but in so doing actually did it unto the Messiah, who was at their doors; but they knew him not from others who were poor and distressed, and it was then they fed him when he was ahungred and athirst. The grandness of the King, however, gives the same reward to those who feed the poor sheep of

his pasture as though they gave it directly unto him. By the working of the priesthood of the Messiah, even in these days, they indirectly do give these things unto him when they give to the poor sheep of his pasture.

The text continues, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :

"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink :

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

These, like unto the righteous, were blind to the presence of the Messiah; but not like unto the righteous, they turned the poor and needy from their doors, and in so doing they turned away the Messiah, who sought from them something wherewith to assuage his hunger and thirst.

The Lord in his ministry shows great power, and he has followers by the thousand; he enters Jerusalem amidst the acclamations of a multitude; Satan is bound before him; and when such are the conditions, how can he be rejected and despised of men? How can his visage and form be so marred more than the sons of men? How can he be despised and rejected when he is healing the sick, cleansing the leper, restoring sight to the blind, raising the dead, casting out devils, feeding the multitudes?

He did take our infirmities and bear our sicknesses, but it was during the days of the great struggle, when temptations beset him on every side, when tribulation met him at every step, when the workers of iniquity thought to triumph over him. But now he comes as the Lord, as the Son of God; he has been fulfilling the law from the days of Abraham, and now he comes as God, before all hosts, to lay down his life for sin, and to take it up again. It is evident that no power exists which can lay down its life and take it up again except the Lord God; therefore through him alone can the penalty of sin be paid, and the dead be raised to life. The angel Death, whose power was so great that nations and kingdoms fell before it, and which loosed not the bonds of its prisoners, cannot rise again when the fulfilment of its own attribute is exercised upon itself. This enemy is the last which shall be destroyed, the decree for its destruction being signified by Ezek. xxviii. 18, 19, "Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

"All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more."

Chapter xxvi. During the last supper the text states, "And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat: this is my body."

In this the clear working of the priesthood of the Messiah is seen. He gives his body to his disciples to be eaten by them, even as his body was given unto Abraham by the great high-priest Melchizedek, to be eaten by him, that the iniquity of the people might fall upon it in accordance with the great law. In the ordinance of the last supper the object of the priesthood is brought to the light that it may be seen of men, but the former priesthood was seen of angels, and without doubt the well-being of the angels was bound up in it. In the plans for the overthrow of evil, it seems as though a highway must exist whereby all the fallen may have an opportunity of returning to the estate from which they fell: for the decree is irrevocable that when the limits of time shall have expired evil shall be destroyed forever; that is, with the expiration of time the kingdom of evil ceases to exist. Time is a link in the great chain of eternity, set apart for the accomplishment of this work, and as such, its limits must be fixed beyond all question of change.

In partaking of the bread, therefore, the iniquity of the people falls upon the Messiah; but this is not redemption. The second part of the ordinance shows in what redemption consists, which the text gives as follows: "And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

"For this is my blood of the new testament, which is shed for many for the remission of sins."

The remission of sins, then, is brought about by the shedding of the Messiah's blood; that is, the Messiah must lay down his life that the penalty of the transgression be paid: for the immutable decree was, "Thou shalt surely die." Jesus Christ, the Son of God, came in the days of Abraham and took upon him the form of man; he became the flesh, the Seed of Abraham; and from that time until he came into his ministry he was assuming the iniquity of the people, of the nations, in accordance with the great law, during which time he was seen of angels, and was persecuted beyond measure by the workers of iniquity; but surely and steadily he continued his labors, and the sins of the people were assumed by him. Through the priesthood of Melchizedek the channels were drained and the hideous mass collected, and now, by the shedding of the Saviour's blood, the penalty attached to all these transgressions will be paid, and those who committed them will be freed forever from them. It is manifest that the Redeemer must be raised again from the dead: for unto him was given the inheritance; and, therefore, if he rises not, neither does the inheritance rise, and they

are still in their sins. The path of the Messiah has been traced all through the Scriptures, whilst the veil which exists is a proof of the inspiration and truth of the Sacred Records: for they cannot be read in their fulness until the time comes for the lifting of the veil. Paul, to whom was committed the mystery of Jesus Christ, makes it perfectly plain that the veil shall not be taken away in his day, but his records given under it contain sufficient proof to show the magnitude of the labors accomplished by the life, death, and resurrection of Jesus Christ, who is the Son of God.

The ordinance of the last supper is most wonderful, most solemn, most comprehensive; and its elucidation embodies the whole groundwork of the redemption of man and its great consequents.

The text states, "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

This is the time spoken of by the prophet Daniel, where it is stated, "After threescore and two weeks Messiah shall be cut off." This is the time spoken of by Isaiah, "And the Lord have removed *men* far away, and *there be* a great forsaking in the midst of the land." This is the dividing of a time, the culmination of a time, and times and a half-time. This is the time spoken of by Zechariah: "Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." This last selection evidently is the one called for by the text of St. Matthew; therefore let reference be made to it and this continuation will be found: "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." What does this mean? The meaning seems to be that the people of this creation or race shall die with Christ; that is, those which passed to the valley of the shadow of death before the Saviour was crucified. These are represented as comprising two parts: for the third part shall remain and continue until the judgment is set and the books opened; therefore, according to this view, the present third shall remain for a period of one thousand nine hundred and sixty-five years after the Messiah is cut off, the same being one-half of the epoch extending from Adam unto Christ. But according to the seventy weeks of Daniel, the race exists apparently as at present for a term of one hundred and thirty-five years later, at which time transgression will be full. These approximations of the end do not conflict, but they indicate the approach of those things which the prophets have declared should surely come.

The people had notice of the coming of the flood for one hundred and twenty years, but they paid no heed to it; their heedlessness, however, did not prevent the overwhelming deluge, and such will be the case with this generation. It must be kept in mind that the limits of time are fixed beyond

all change; the plans were laid down at the beginning, and they will not fail. By the Scriptures continual progress has been made, and the people have been warned over and over again to turn from evil. It also must be kept in mind that the great primary object in the plans of Zion is the overthrow of evil; man is but secondary, and the primary cannot give way to the secondary. Other creations may be needed, and it may be the pleasure of the great Power to create them; man, therefore, if he will not turn from his evil ways, cannot expect to continue and lend, that the kingdoms of the Adversary may endure indefinitely. Moreover, when the plans of Zion are fulfilled, there can be no more accident or casualty, no more sickness or death, no more separation of friends or relatives: evils of all kinds will be abolished forever, and light and life will dwell in the land, and all present, and all future creations shall rejoice in this light without the slightest shadow or suspicion of temptation to do evil or to fall.

The part which is taken by man in this great work can never be performed by any other creation, and this honor can fall upon no other: for no duplication in the work from henceforth even forever will be required. Jesus Christ dies once and for all, and eternally the grandeur of this epoch will stand.

The scattering of the sheep is a great and important landmark in biblical history: for many prophecies culminate and are fulfilled at or about the time this takes place; hence the value of the Saviour's record which establishes its position in history.

Chapter xxvii. Jesus, having been betrayed by Judas Iscariot, was brought before the high-priests, and afterward by them before Pilate: from thence he was led away and crucified, the text stating, "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."

This prophecy is found in the xxii. Psalm, and a study of it gives forth the inference that it is a prophecy relating to the cutting off of the Messiah when he lays down his life a sacrifice for sin. The prophetic nature of a portion of this Psalm is more especially indicated by the last verse, where it is said, "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*," which is explanatory in its nature.

Isaiah also prophesies of the death of the Saviour as follows (Isa. liii.): "When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare

the sin of many, and made intercession for the transgressors." The records of this chapter of Isaiah also go to show that the Messiah was actually in the flesh, and that he was cut off out of the land of the living before the time "when his soul was made an offering for sin." During the priesthood of Melchizedek the Messiah frequently changed his tabernacle, and without doubt entered into the valley of the shadow of death; but when he laid down his life during the days of his own priesthood, he did it absolutely. The two stages or times in the existence, work, and labors of the Messiah become manifest when the prophecy called for by the text of St. Matthew is brought to the light, for this in turn will call for the liii. chapter of Isaiah.

The text continues, "Jesus, when he had cried again with a loud voice, yielded up the ghost.

"And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

The rending of the vail of the temple is emblematic of the rending of the vail of mystery which surrounds and enshrouds the labors of Zion. The vail is rent when Jesus dies, but it is not taken away, and this can only be done when the time comes for it to be taken away.

Another remarkable event in connection with the death of the Saviour is that many of the saints arose after his resurrection and appeared unto many in the holy city. This resurrection of the saints is according to promise or prophecy, and, although remarkable, is not unexpected; but why should a record be given of this resurrection when to all intents and purposes it is yet under the vail? It seems to be given as further evidence that the "tree shall be known by its fruit." Now, inasmuch as, in the death of Elisha, the dead, when it touched the prophet's bones, revived and stood upon its feet, so, when Christ dies, the dead also shall revive and stand upon their feet. If the dead live in the death of Elisha, then in this revival of life the fruit is seen whereby the tree may be known, and, as indicated by the command of the Saviour to the messengers of John the Baptist, there can be but one tree which bears such fruit. The parallelism between the works of the Messiah and those of Elisha strongly confirms the view that Elisha truly was one of the prophets of whom Moses prophesied, and that he was the Messiah in the flesh during those days.

The resurrection of the saints from the dead, as given above, is in full accord with many prophecies, but it is particularly noticeable in that of Hosea vi. 1, 2, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two

days will he revive us : in the third day he will raise us up, and we shall live in his sight."

There is little or no doubt but that the Saviour comes into his kingdom immediately after his resurrection, and that the saints who died with him are brought back again, and rise with him on the third day. When the Saviour comes into his kingdom the saints are with him ; but this must not be construed to mean the second advent : for then he comes with his saints to reign a thousand years upon the earth.

Chapter xxviii. The record of Christ's resurrection is given in this chapter as follows : " In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

" And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

" His countenance was like lightning, and his raiment white as snow :

" And for fear of him the keepers did shake, and became as dead *men*.

" And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

" He is not here : for he is risen, as he said. Come, see the place where the Lord lay.

" And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

" And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

" And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

" Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

" Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

" And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

" Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

" And if this come to the governor's ears, we will persuade him, and secure you.

" So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

" Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

" And when they saw him, they worshipped him : but some doubted.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

"Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, *even* unto the end of the world. Amen."

Thus the record is given that Jesus arose from the dead and appeared unto his disciples, some of whom worshipped him ; some doubted.

If, however, Jesus Christ be not risen from the dead, then are the people yet in their sins, and salvation is not come unto the world. But Jesus Christ is risen from the dead. The records of the Scriptures when the vail is lifted point to the absolute certainty that he has risen from the dead : for all the workings, the prophecies, the types, the figures, have been fulfilled, and is it to be supposed that in this one point failure would ensue ? Not at all : for the Adversary is bound, and where can be found another power which would stand against the Prince of princes ? There is none. Therefore if Satan failed in the accomplishment of his schemes during the days when the Son of man was in the flesh as man, it follows that he cannot succeed in his purposes when the Son of man comes before angels and man as both the Son of God and the Son of man. Satan himself bears record of the purity of the Messiah's life during the days of his terrible ordeal, when he seeks to tempt him in the few remaining years of his mission.

That Christ is risen from the dead is made manifest by the records of the disciples and the Apostles : more especially by the revelations of Paul and St. John the Divine. These revelations are the keys of the whole of the Sacred Writings, and by them the scriptures of the prophets are unlocked whereby the truth is made manifest. Now although the vail has enshrouded much of the labors of Zion, man's salvation has been amply provided for, and the duties involved in it are declared, which Solomon sums up in these few words, "Love God and keep his commandments."

ST. LUKE.

CHAPTER I. "And Mary said, My soul doth magnify the Lord,

"And my spirit hath rejoiced in God my Saviour.

"For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

"For he that is mighty hath done to me great things; and holy *is* his name.

"And his mercy *is* on them that fear him from generation to generation.

"He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

"He hath put down the mighty from *their* seats, and exalted them of low degree.

"He hath holpen his servant Israel, in remembrance of *his* mercy;

"As he spake to our fathers, to Abraham, and to his seed, for ever."

These words of Mary are undoubtedly given by inspiration, and they denote the labors of the Seed, the Messiah, the Saviour. Thus, before Jesus is born, the virgin speaks of the work which he has done: for she says, "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; as he spake to our fathers, to Abraham, and to his seed, for ever."

Is not this an embodiment of labors performed? Is not this an acknowledgment of the fulfilment of promises given to Abraham and to his seed forever? Who but the Messiah can fill out the measures called for by the text? None: for the promises were not only given to the Seed, but the Seed was invested with all things; therefore the fulfilments called for by the text must have been fulfilled by the Seed. If the Seed has not yet entered upon his mission, how can anything be fulfilled? It is manifest that nothing can be fulfilled. What is the inference, then,—that the text is altogether wrong in stating that they have been done? No; the text is not wrong, but is in thorough harmony with all that which has gone before, that the Seed really entered upon his mission in the days long since past, and has accomplished much work: hence Mary says, "My spirit hath rejoiced in God my Saviour."

Have not the mighty been put down? Have not the proud been scattered? Do not the works of the Saviour show that such is the case?

Most certainly they do. The Messiah came to fulfil, and he did fulfil. The covenant made on the plains of Moab shows that all hosts were called upon to fulfil, but the proud and mighty failed and were cast down, while the Messiah stood alone, triumphant, the Master and the Ruler. Now the devils flee before him, and the power of the Adversary is broken; the Redeemer comes in strength, and in strength he will prevail.

The song of Mary indicates the labors of the Messiah before he is born of the virgin, which is in accord with the prophecy (Isa. vii. 16), "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

A child was born to Zacharias the priest, and he was called John. The text states, "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

"And hath raised up an horn of salvation for us in the house of his servant David;

"As he spake by the mouth of his holy prophets, which have been since the world began:

"That we should be saved from our enemies, and from the hand of all that hate us;

"To perform the mercy *promised* to our fathers, and to remember his holy covenant;

"The oath which he swore to our father Abraham,

"That he would grant unto us, that we, being delivered out of the hand of our enemies might serve him without fear,

"In holiness and righteousness before him, all the days of our life.

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

"To give knowledge of salvation unto his people by the remission of their sins.

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

"To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

"And the child grew, and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel."

This prophecy states that the Lord "hath visited and redeemed his people." The statement is positive; it refers to work actually done, and how is it to be done except the Redeemer first come? It is not possible; moreover, in the term "hath visited" a manifest presence is absolutely called for, and this presence has been manifest throughout the Scriptures. Zacharias now states plainly the Lord hath visited his people, and also again,

"the dayspring from on high hath visited us." All of this is given forth before Jesus is born of the virgin; consequently the reference is to the past and to labors in the past, whatever bearing they may have on the future. The words of Zacharias are in perfect harmony with the inspiration of Mary, the mother of Jesus, that the Saviour hath cast down the proud and mighty, and exalted them of low degree. The records of both are to the effect that the Messiah performed much of his labor before he was born, in fulfilment of the sign given to Ahaz, king of Judah.

Chapter iii. In tracing back the lineage of Joseph, the husband of Mary, it will be found that there are forty-one generations unto David, and the generation which succeeded Joseph, or the one in which the Saviour Jesus Christ appeared, makes forty-two. These are the generations typified by the forty-two little children which said unto the prophet Elisha, "Go up, thou bald head," and when they shall be fulfilled the Saviour shall ascend or go up even as Elijah went up.

From this it will be seen that the genealogy of Joseph is entirely distinct from that of the Saviour Jesus Christ, in whose genealogy only forty generations are given, which extend all the way to Abraham. The forty-two generations called for by the text of St. Matthew are made up of the forty mentioned above and the two generations of the Messiah; that is, Christ in the beginning and Christ in the end. Before Abraham in the genealogy was Christ, therefore he is the beginning as well as the end.

Of the two genealogies, one represents or covers the time in the world's history from the coming of the Messiah in the days of Abraham unto the birth of the Saviour, and the other from the time of David until the ascension of the Lord from the Mount of Olives.

These times are susceptible of approximate calculation, and they indicate the time in the world's history when these events in the Saviour's life took place.

The records of the New Testament show that the Messiah really did come, and profane history undoubtedly confirms the fact that one calling himself the Messiah did come about the time called for by the Scriptures. However, the Scriptures do not depend upon profane history for confirmation: for they are a unit within themselves, the records given under the veil containing sufficient evidence to prove their inspiration and truth.

Chapter v. "And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

"But new wine must be put into new bottles; and both are preserved.

"No man also having drunk old *wine* straightway desireth new; for he saith, The old is better."

These parables seem to relate to the two times of the Lord, the times when he set his hand to redeem his people. The work of each time is to be kept separate, for the new wine cannot be put into old bottles; that is, the work and labors of the second time cannot fill out the work and labors of the first time. The work and labors of the first time fill out the figures of the first time, and the work and labors of the second time fill out the figures of the second time: the one cannot fill out the other without they both be lost. By the parable the old wine is the best, and this is borne out by the study and elucidation of the Scriptures: for in the labors of the Old Testament the primary object of the labors of Zion is accomplished, viz., the overthrow of evil, the conquest of evil. In the New Testament the redemption of man is consummated with all its glorious results.

Chapter xiii. "He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

"Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

"And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

"And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down."

This parable seems to pertain to the four ages of man, three of which are represented by the three years which have passed away without any fruit having been derived from them; but the fourth year is emblematic of the fourth creation, and if the tree should still be barren, then it shall be cut down as worthless. The text preceding this parable seems to point to this view, for it says, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" . . . "Or those eighteen, 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." From this it seems that although each of the creations perished in turn, it does not follow that they were sinners above those of the present race: for it is distinctly said, "except ye repent, ye shall all likewise perish;" therefore the condition of those present is precisely the same as those which have been swept away. But do the people repent? or will they repent? Dan. ii. 40 answers this question as follows: "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." Hence the fourth race also shall break in pieces, even as the others were broken.

What is the object of the parable? It is to call attention to the work of Zion. Man is likened unto a fig-tree planted in a vineyard. During three

eras fruit was sought from it, but the tree was barren and bore no fruit. Cut it down, was the command. One, however, found grace in the eyes of the Lord, and he built an ark, and the tree was digged about and dunged, and, behold, the tree did bear fruit, and became an exceedingly great tree. But before yielding any fruit many branches were cut off, in which was concealed a wise purpose: for in the destruction of the nations "the measure" of the Amorites were fast filling up. The history of these eras, as seen by the angels, is undoubtedly remarkable beyond our conception; and the intelligences which then existed shall return and be judged; some of whom shall be restored to life eternal, and over some the waters of oblivion shall roll forever.

An example of the iniquity of the Amorites is given as follows: "And he was teaching in one of the synagogues on the sabbath.

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

"And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

"And he laid *his* hands on her: and immediately she was made straight, and glorified God.

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

"The Lord then answered him, and said, *Thou* hypocrite, doeth not each one of you on the sabbath day loose his ox or *his* ass from the stall, and lead *him* away to watering.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

Therefore from this it will be seen that such afflictions are the outgrowth of the kingdom of evil; that sickness, persecution, and death are adjuncts of the Adversary. The mission of the Messiah is to throw down, overwhelm, and completely destroy this kingdom, so that by no possibility can it ever rise again and rear its evil head among the nations. This power existed before man was created, and the plan for its overthrow was perfected before man was created; but through man as a field and "a weapon of war" this kingdom was cast to the ground. The work was laid down in Zion, and Jesus Christ, the Son of God, the great battle-axe, as man overthrew the Adversary. If man had not been created, then the Saviour could not have come as man, and the kingdom of evil would still be unchecked, unless some other plan had emanated from the Most High for its destruction. It is evident that with much long-suffering the evil and fallen have been permitted to remain, but it follows that the innocent will not be delivered unto them forever. Their kingdom must cease, and, according to the Scriptures, the

bounds of it are set by the limits of time. The honor which has come upon man, that he should be predestinated, and called, and chosen as an instrument and as a weapon in this work, is exceeding great, and he cannot in this world, if ever, realize its extent.

Chapter xvi. In the parable of Lazarus and the rich man, the latter requests that a messenger be sent to warn his father's house, lest they also come to his place of torment. In reply it is said unto him, "They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Who are Moses and the prophets? It seems most probable that Moses was the one who led forth the children of Israel from the land of Egypt, and the prophets are the two which were to be raised up like unto him. It is perfectly clear that if the people will not hear these, neither will they be persuaded though one rose from the dead: for unto these prophets the people were commanded to hearken; whilst the works which they performed, and the manner in which they were performed, indicate them as being of Divine origin. Elisha was one of these prophets, and his knowledge was far in excess of all other prophets of his day, they being called the sons of the prophets: Elisha, by this distinction, being the father of the prophets. One of the principal objects of this parable, it seems, is to bring forward the study of Moses and the prophets, which are more powerful in their effect than though one rose from the dead.

By connecting Moses with the prophets, it follows naturally that they should be those whom Moses prophesied should come, and to whom the people should hearken. In this view of the case, the text is evidence that more than one prophet is called for by the xviii. chapter of Deuteronomy, and also that they have come, Christ saying, "They have Moses and the prophets; let them hear them." These prophets were manifest in Elijah and Elisha; and by the fruit shall the tree be known: therefore these three, Moses and the prophets, were the principals in the transfiguration on the mount, Moses, as it were, bearing witness that they were those of whom he prophesied.

Elisha is a tangible evidence of the presence of the Seed in his great labor when the Lord set his hand the first time to redeem his people; and his whole history strongly confirms this view. Study Moses and the prophets, and an overwhelming mass of evidence will be brought to light, and then, if you will not believe them, neither will you be persuaded though one rose from the dead.

Chapter xxiv. After the death and resurrection of Jesus, it is stated in

this chapter, "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

"And they talked together of all these things which had happened.

"And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

"But their eyes were holden that they should not know him.

"And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

"And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

"And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

"And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

"But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done."

This conversation took place upon the first day of the week, consequently the first day of the week is the third day since the crucifixion of the Saviour. St. Matthew states (xii. 40), "For as Jonas 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." Therefore it follows that if the Saviour was crucified upon the fourteenth day of the month, then the first day of the week must have been the seventeenth day of the month, in order that the three nights called for by the sign of Jonas and the prophecy of the Saviour may intervene between the death and resurrection of the Saviour.

In St. Matthew it is stated (xxvi. 2-5), "Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

"And consulted that they might take Jesus by subtilty, and kill *him*.

"But they said, Not on the feast *day*, lest there be an uproar among the people."

This consultation, therefore, was two days before the *feast* of the passover, and the conclusion of the chief priests and scribes was not to kill the Saviour on the feast day, lest there be an uproar among the people. If this feast-day had fallen upon the seventh day of the week, there would have been no question among them as to the impropriety of taking the Saviour upon that day: for they strictly observed these outward laws; whence it follows that the feast day did not fall upon the seventh day of the week.

St. Luke states (xxiii. 52-56), "This *man*" (Joseph of Arimathea) "went unto Pilate, and begged the body of Jesus.

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

"And that day was the preparation, and the sabbath drew on."

From this it is clear that Jesus was crucified upon the preparation day.

The text continues, "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

The text continues in the xxiv. chapter, "Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

"And they found the stone rolled away from the sepulchre.

"And they entered in, and found not the body of the Lord Jesus.

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

"And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

"Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

"And they remembered his words."

From these selections it will be perceived that two days intervened between the preparation day and the first day of the week, viz.: the feast day of unleavened bread, and the seventh day, or sabbath.

From the reasoning of the priests in their conspiracy it is plain that the feast day did not fall upon the sabbath, and according to the law, the feast of unleavened bread follows the preparation day, or the day in which the passover was killed and eaten: for it is stated in Lev. xxiii. 5, 6, "In the fourteenth *day* of the first month at even *is* the Lord's passover.

"And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread." These seven days belong to the feast of unleavened bread. It is stated in Ex. xii. 15, "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." It must be noticed that the text says, "from the first day until the seventh," but it is manifest that the term "until the seventh" includes the seventh day.

It is further stated in Ex. xii. 18, "In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and

twentieth day of the month at even." If the term "until the seventh" included the seventh, then in the term "until the one and twentieth day of the month" includes the one and twentieth day of the month: in which case the preparation day is not a portion of the feast of unleavened bread. The preparation day is not a feast day; it is a day of tribulation, fear, and expectation; it is a memorial; yet from it arises the feast of unleavened bread which is kept for seven days, and which commences on the fifteenth day of the month. The fifteenth day is a holy day, and, in this particular year, it is followed by the sabbath, or seventh day of the week. According to the days of our week, therefore, Jesus was crucified and buried upon a Thursday, remaining in the sepulchre both Friday and Saturday, and rose again early on Sunday morning, thus fulfilling the sign of Jonas and the prophecy to the very letter. Moreover, if the sign and prophecy had not been fulfilled to the very letter the chief priests and elders would not have given the soldiers, who watched over the sepulchre, large sums of money to say, "His disciples came by night and stole him *away* while we slept;" and again, they would only have been too glad to have found a discrepancy between the sign and the fulfilment thereof.

By the records given the Jewish day commenced at or about six o'clock in the evening: and, in the days of Moses, at this hour, or about this hour, on the fourteenth day of the month the passover was killed. That same night it was eaten, and the blood thereof was struck upon the two side posts and on the upper door-posts of the houses. This night was the night of the fourteenth, the day having commenced at or about six o'clock in the evening. This same night the first-born of the Egyptians were smitten, and word came to the children of Israel, from Pharaoh, to go forth; and they gathered up their goods and their herds and they set forth. But upon the fifteenth day, or the day after the passover was killed and eaten, comes the feast of unleavened bread, and it is upon this feast day that the chief priests and scribes fear to take Jesus, on account of the danger of a tumult arising among the people; therefore, because it is a day of holy convocation and a sabbath, he was taken the day before, on the preparation day, and crucified as the text records: consequently, in reckoning by our week, it is found that on a Wednesday evening, at or about six o'clock, the passover was killed; the same night it was eaten. After it was eaten Jesus went forth with his disciples, and was betrayed by Judas Iscariot. The next morning, which was Thursday, he was taken before the chief priests, and by them before Pilate. This same day, Thursday, he was crucified, and buried before six o'clock in the evening, considering that the day ended at that hour. To recapitulate, on Wednesday evening at six o'clock the evening of the fourteenth day commenced; on Thursday evening at six o'clock the fifteenth day, or the feast of unleavened bread, commenced; on Friday evening at six o'clock the sabbath, or seventh day, commenced; on Saturday evening at six o'clock the first day of the week commenced; and on Sunday morning

very early the Saviour rose from the dead, after having rested in the grave three days and three nights. By Divine command it was established that "the evening and the morning were the first day."

It is stated in Ex. xii. 26, 27, "And it shall come to pass, when your children shall say unto you, What mean ye by this service?

"That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

This is a great sign and type; therefore, as the Lord passed over the houses of the children of Israel when he smote the Egyptians, so, through the blood of Jesus Christ, shall he pass over the whole house of Israel when he smites the hosts of the Adversary.

It is further written in this chapter, the xxiv., as follows, "O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

The disciples are rebuked by Jesus for their unbelief (this is after his resurrection), and, according to the text, he began at Moses and all the prophets, and expounded the Scriptures. The prophets must be believed: for Jesus tells the disciples that they are slow of heart to believe all that the prophets have spoken; hence it follows that, if they believe all that the prophets have spoken, then the past labors of the Saviour would be brought to light, as well as the reasons for such labors. If they had believed all, they would have seen that the days of his ministry alone could not fill out the measures of the prophecies; and, therefore, he began at Moses, and throughout all the prophets he expounded things concerning himself.

If there was nothing more than the history of the ministry involved, and of which the disciples were witnesses, why should Moses and all the prophets, and all the Scriptures be expounded to make them understand the things concerning Christ? If the miracles which they saw him perform were without weight, and unbelief was in their hearts, how could they themselves heal the sick, and lame, and halt, and blind by his power? They must have believed that Jesus was the Christ, but the vail prevented them from comprehending the great work which had been performed by the Seed in the redemption of man and in the overthrow of evil. Much of the great plan must have been unfolded unto them, and then, as the light streamed upon them, they could see the necessity of the Saviour dying, that the salvation of man might be accomplished.

They failed to recognize the necessity of this during the ministry: for

the evidence of their senses was to the effect that Christ was all-powerful, and had dominion over death itself; and how, then, could they think that he could or would suffer death himself? Although he had told them repeatedly that he must be taken by the chief priests and scribes, and be killed, and rise again the third day, yet they failed to understand the necessity of it.

After the resurrection of Jesus, it is also written, "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

"And their eyes were opened, and they knew him; and he vanished out of their sight."

This in all probability is the mysterious working of the priesthood of the Messiah: for in the breaking of the bread they recognized the body of the Saviour, upon which falls the sins of the people through the working of the law governing iniquity.

The marvellous working of this law has frequently been shown, but it is especially marked in the history of Lot, which has already been given. Lot took a wife of the daughters of Sodom, for it was there that he lived, and he begat many children, some of whom were married and settled in Sodom. This city, together with other cities of the plain, became very wicked, and their destruction was determined upon by the Lord. Now, according to the working of the law, the iniquity of many generations rested upon the children of Sodom, and, in consequence, upon the daughters of Lot. When the destruction came, Lot, his wife, and his two unmarried daughters fled and took shelter in a small village, but the people of this village were as wicked as those of Sodom: and therefore it seems that Lot was forced to flee from them and take shelter in the mountains, where there was no man. It was necessary, however, that the iniquity which had fallen upon his daughters should be transmitted, that the souls to which it appertained might not be cut off; hence the daughters of Lot became with child by Lot, and the iniquity which the daughters bore was in turn transmitted to them. One of these children was named Moab, and through Moab the iniquity was transmitted from generation to generation until it fell upon Ruth the Moabitess, and from Ruth it fell upon her son Obed, who was also the son of Boaz. When Obed, through the ministration of the priesthood of Melchizedek, became the temple of the Seed, then the iniquity of Sodom and the generations preceding it fell upon the body of the Messiah, according to the law governing the same, and, in consequence, that portion of the inheritance to which it appertained, both good and bad, came into the possession of the Messiah to whom it was promised. The Messiah assumed the iniquity of the people, laid down his life, and thus paid the penalty of man's transgressions; after which he arose from the dead, and now the inheritance unquestionably is his: for he redeemed it. But when

the Lord shall smite the Egyptians in the last day, he will pass over the house of Israel, which he redeemed with his blood.

It is also written in this chapter, "And he led them out 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."

Thus was fulfilled the type of his ascension after the lapse of the forty-two generations from David. Even as Elijah ascended up into heaven, so also the Seed ascended up into heaven. This eventful period in the Saviour's life seems to be typified in the translation of Enoch, who was the seventh from Adam; and the broken power of the Adversary in the lamentation of Lamech, who also was the seventh from Adam. This lament is as follows: (Gen. iv. 23) "And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt." The seventh generation from Adam in the type represents the seventh subdivision of the times; therefore, by the types, the time from the first creation of man until the death and ascension of the Saviour will be represented by these seven generations as seven subdivisions, which are equal to a time, and times, and a half-time.

That these generations are typical of the half-times seems to follow from Gen. iv. 26, "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord."

Why should men at this late day begin to call upon the name of the Lord? Did not Adam call upon the name of the Lord? Did not Abel offer sacrifices and call upon the name of the Lord? Undoubtedly. Wherefore, then, is the statement that, after Enos was born, "Then began men to call upon the name of the Lord?" It is because Enos is the representative of a new creation of men. Adam and Seth, who represent the half-times of the first age, have, figuratively speaking, passed away.

By the text of the Scriptures they had a knowledge of God, and they did offer sacrifices unto God; therefore a new order or creation of men must exist that strength can be given to the record, "Then began men to call upon the name of the Lord." The history given in the Scriptures is not simple history only, but it is a wonderful study in parable and dark sayings, in which other history is hidden. This fact must continually be borne in mind, and, as they are elucidated, it will be found that their appertainings are to be classed with their respective magnitudes.

The sons of Adam represent the four ages, and Moses records (Deut. xxxii. 8), "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Of the sons of Adam, Adam and Seth typify the first age of man; Enos and Cainan the second; Mahaleel and Jared the third; and Enoch and Methuselah the fourth; the

latter having been destroyed in the general destruction of the deluge. This epoch fills out the general type for the limits of time.

That the types, figures, and parables of the Scriptures involve the existence of man far back of our Adam seems indisputable; the evidences of which will multiply with research. The present race of people seems but a fragment of some great whole; therefore let the fragments be gathered together that nothing be lost, and the grandeur of the whole will become manifest.

ST. JOHN.

CHAPTER I. "In the beginning was the Word, and the Word was with God, and the Word was God."

In this verse the Divine Power, which signifies assent or command, is called the Word, and this Word is God, the Lord, one of the Persons of the Trinity. The text continues, "The same was in the beginning with God."

"All things were made by him; and without him was not any thing made that was made."

"In him was life; and the life was the light of men."

"And the light shineth in darkness; and the darkness comprehended it not."

Thus, in the beginning was the Word, and without the Word or Command was not anything made that was made. In the Word was life, and that life was the light of men. The light, therefore, is the Word, but man comprehended it not, even when it shone in darkness. Through a long vista of years this Light shone in the darkness, but when the veil is lifted then this great truth will become manifest, and many witnesses will bear witness to it.

The text continues, "There was a man sent from God, whose name *was* John."

"The same came for a witness, to bear witness of the Light, that all *men* through him might believe."

"He was not that Light, but *was sent* to bear witness of that Light."

"*That* was the true Light, which lighteth every man that cometh into the world."

"He was in the world, and the world was made by him, and the world knew him not."

"He came unto his own, and his own received him not."

"But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Does it seem credible that the power which creates a garment has no power to put it on, or to invest itself within it? No; the text states, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The text continues, "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me."

"And of his fulness have all we received, and grace for grace.

"For the law was given by Moses, *but* grace and truth came by Jesus Christ.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*."

The text continues, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?"

"And he confessed, and denied not; but confessed, I am not the Christ.

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

"He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

"And they which were sent were of the Pharisees.

"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

"John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

"He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

The question may again be asked, Who is John? John is truly the son of Zacharias the priest. He told those who came to inquire of him who he was, that he was not the Christ, evidently having reference to the Messiah, who was designated by the Pharisees as "that Christ," the one whom they rejected. When they asked him if he was Elias, he answered, "I am not." Then they asked him, "Art thou that prophet?"

This is in reference to the prophet whom Moses prophesied should come, and John answered, "No." From this it will be seen that the Jews still looked for the advent of the prophet who was to be raised up like unto Moses; but this prophet, according to the interpretations of these pages, appeared in Elisha, who, by his works, is recognized as the Seed, the Messiah. John the Baptist came in the spirit and power of Elias: therefore Elias must be one greater than John; but inasmuch as the spirit of Elias rested upon John, then was Elias come, and that which was done unto John was also done to Elias, moreover, Elijah is the same with Elias.

The prophecy in relation to the coming of Elias is found in Mal. iv. 5, 6, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This prophecy is not fulfilled in John, although John comes in the spirit and power of Elias, but Elias comes again before the great and dreadful day of the Lord, and in strength and power will he come.

How is it possible to separate these two prophets, Elijah and Elisha? Their perfection, harmony, grandeur, labors, place them in the highest rank of power. Together in unity they are working, and have been working throughout the Scriptures. By them the plans of Zion are being carried out, and by them the work will be finished.

If Moses prophesied that one of these powers should come, then Moses also prophesied that the other power should come; and together in harmony are all things carried out by them. What man of Adam's race can fill the place of Elijah? What man can turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest the Lord come and smite the earth with a curse? There is none; the blind cannot lead the blind, or both will fall into the ditch.

The text continues, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

"And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

"And I saw, and bare record that this is the Son of God."

One of the objects of the baptism of John was to make manifest to Israel who was the Messiah, or to point out, without equivocation or vail, the man who was preferred before him, and who was before him. This he did by indicating Jesus, calling him the Son of God. John had probably baptized a great many people before he saw the fulfilment of the sign given him, whereby he should know the Messiah; but when it was fulfilled in Jesus, he proclaimed him as the Son of God, and bare record to that effect.

John the Baptist is a witness, the work of the Saviour is a witness, and the great vail is a witness: the latter may be considered the most potent, because it is always present and enshrouds the records from first to last. The vail was rent when the Saviour died, and when it is taken away great "bars of light" will stream upon every page of the Sacred Writings.

Chapter ii. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

"And both Jesus was called, and his disciples, to the marriage.

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

"Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

"His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

"Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

"And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

As the working of the priesthood of the Messiah was shown in the miracles of the loaves and fishes, when the bread was given to the multitude, so also is the same priesthood shown when the wine is given forth at the marriage in Cana of Galilee.

Therefore, as bread and wine were brought forth by Melchizedek, so also are bread and wine brought forth by the Messiah, who is a priest after the order of Melchizedek. The ministrations of this priesthood must be the same, whether the office be filled by Melchizedek or by the Messiah, or the order would be changed. The order, however, is not changed: for the command was given, "*Thou art a priest for ever after the order of Melchizedek.*" The connection between this miracle and the Last Supper is brought into bold relief by the reply of the Saviour to his mother, "Woman, what have I to do with thee? mine hour is not yet come."

In the ministration of the priesthood the bread is the body of the Redeemer, and the wine is the blood of the Redeemer. By absolute necessity the iniquity of the people must fall upon the body of the Redeemer, and the penalty is paid in the blood of the Redeemer; hence by no other plan or way can man be redeemed from his sin and iniquity. The priesthood requires that the body of the Redeemer be eaten, and, therefore, by the miracles of the loaves and fishes, and the turning of water into wine, channels are made manifest through which the Lord may recover the remnant of his people when he sets his hand again the second time.

Chapter vi. Jesus states, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

"The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

"For my flesh is meat indeed, and my blood is drink indeed.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

"As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

"These things said he in the synagogue, as he taught in Capernaum."

According to the interpretations of these pages, Jesus Christ, the Son of God, is the Bread of life. He was sent from heaven in the days of Abraham. He was brought forth by Melchizedek, the priest of the Most High God, who was without father, without mother, without descent; having neither beginning of days nor end of life, but was made like unto the Son of God. This great power met Abraham and brought forth bread and wine, and blessed him, and called him "possessor of heaven and earth." But the Bread was the living Bread, the Bread to whom was given all things: for after Abraham had partaken of it, then he was called "possessor of heaven and earth."

In that day the bread was eaten and it became the flesh and Seed of Abraham. Since that great day the body of the Messiah has borne the iniquities of the people, and through his flesh and blood the inheritance has been redeemed. By the irrevocable law the sin of the father must fall upon the son; therefore the Redeemer must become flesh and blood that the iniquity may fall upon him. Through the ministrations of the priesthood of Melchizedek the living Bread was brought forth and eaten, and "Except," as the text states, "ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" therefore, according to the Scriptures, the body of the Redeemer must be eaten that life may follow.

The text of St. John is positive in its enunciation, and consequently must be fulfilled. When the disciples (those of the multitude evidently) murmured at the saying of Jesus, he said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life." This last saying does not undo that which has gone before: for it is truly the spirit that quickeneth, flesh of itself being dead. This is evidently the meaning, for Jesus, before giving forth the saying said, "*What* and if ye shall see the Son of man ascend up where he was before?" which makes it clear that the flesh profiteth nothing. Flesh has its mission to fulfil, but the Word is spirit, and it is the spirit which

quickeneth ; yet the flesh of the Redeemer must be eaten ; and because of this saying many of his disciples went back and walked with him no more.

Chapter viii. In this chapter Jesus said unto the Jews, "Your father Abraham rejoiced to see my day : and he saw *it*, and was glad.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

According to the record here given Abraham rejoiced to see the day of the Lord, and the text reiterates, "He saw *it*, and was glad." How could Abraham see the day of the Lord except the Lord was present in his day ? The obvious meaning of the text is that in the days of Abraham the labors for the fulfilment of the promises were commenced ; that in his day the Messiah made his advent ; of which Abraham was assured, and he rejoiced and was glad. Is this a new and startling point in the life of the Messiah suddenly brought to bear at this stage of the records ? No : it is only one of hundreds of confirming evidences. Turn to Gen. xiii. 14, 15, where it is said unto Abraham, "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."

Take up the next chapter, and Melchizedek, the priest of the Most High God, brings forth bread and wine, and blesses Abraham, and calls him "possessor of heaven and earth." This is the day of the Lord which Abraham saw : for upon this day the Lord made his advent. Take up the next chapter, and it is stated, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Here the land is *given* to the Seed of Abraham. What can be plainer than this ? First the land is promised to the Seed of Abraham forever ; then, by the light of the revelation of St. Paul, the Seed makes his advent, and is invested with the land, being called "possessor of heaven and earth ;" and immediately after this Abraham is distinctly told, "Unto thy seed have I given this land, from the river of Egypt unto the river, the great river Euphrates." Moreover, at this time Abraham was childless, and the Seed to whom this great land was given must, therefore, have been the Seed of promise : for there was no other to whom it could be given. The magnitude of the gift also points to the Messiah as the possessor ; and the statement that possession was given forever clearly indicates the possessor as being the Seed : for, like Melchizedek, he has no end of life, and in consequence the gift is forever. Again, after the covenant had been made with Abraham, it was said unto him, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. And I will bless her, and give thee a son also of her," from which

term it becomes evident that the seed to whom the above gift was given was not this son, the son of Sarah.

How could it be otherwise than that Abraham was aware of this day of the Lord, and rejoiced to see it? He did see it, and the covenant of the circumcision is tangible proof that he saw it; therefore, as the vail is lifted, so the light streams in from all the inspired records to confirm its truth. Abraham did not see the Seed to recognize him; but he saw his day, and believed it, and his faith was counted for righteousness.

Chapter x. The text states, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Whence are the sheep which are not of this fold? They seem to refer to those which have passed away; they seem to refer to the three great races which existed before the deluge: the nations which shall be of one fold, and there shall be but one shepherd to the flock.

All these races must be redeemed. Their iniquities were transmitted from generation to generation by the escape of a remnant until they fell upon the one who, by the text, has the power of laying down his life and taking it up again. Of all those who have passed away, not one was able or possessed the power of returning to life again; for the destroying Angel "loosed not the bonds of his prisoners." In the valley of the shadow of death, in the dreadful land of their captivity, they remain waiting for their deliverer, who, by the Scriptures, is clearly demonstrated to be the Lord and Saviour Jesus Christ, the Son of God.

The vail thrown over the Sacred Records is an undeniable proof of their inspiration. The harmonious interpretations of the various types and figures are not merely coincidences. Simple history, with a plain, obvious moral, is not the proper interpretation of the Scriptures. No, it cannot be; the evidences to the contrary are too palpable, the inspiration is too manifest, the Master-mind which guides, dictates, and governs all is too plainly indicated for any such view. The work from Moses down has been progressive, and there has been no change in the plans of the great work. By the death and resurrection of the Saviour the redemption of man is an accomplished fact, and to him are the sheep of the four folds gathered together. The measure of the iniquity of the Amorites, "however," is not yet full, but the time is rapidly approaching when "the dreadful day of the Lord" shall come, and the books shall be opened, and the Ancient of days shall sit in judgment.

THE ACTS OF THE APOSTLES.

CHAPTER III. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;

"And he shall send Jesus Christ, which before was preached unto you :

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

"Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

In these verses the three Persons of the Trinity are made manifest : first, the Lord ; second, by the one whom he shall send, which is Jesus Christ. The heaven must receive the latter until the restitution of all things. Who is it that shall come to restore all things ? It is Elias : for it is written, "Elias truly shall first come, and restore all things ;" and again it is written, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : and he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." John the Baptist came in the spirit and power of Elias, and among all the prophets there was none greater than John the Baptist, yet it is manifest that the one from whom he derived his power was greater. Elias, therefore, is greater than any of the prophets, and with little doubt is one of the Prophets spoken of by Moses that should come, and to whom the people should hearken. But one power can restore all things, and that Power is the Third Person of the Trinity : for this Power is the fulfilment of the thought conceived. Elias, therefore, must be the third Person of the Trinity, and these three, viz., the Power which

conceives, the Power which signifies assent, as the Word or Command, and the Power which fulfils, as action, combine into the one Infinite Majesty.

Two of these Powers are the prophets, and the people are the children of the prophets, and of the covenant which God made with the fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed."

Chapter iv. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Who can doubt the truth of this statement? Ask yourself the question, Do you know of any other name that can save you? If you know of any other, what did that name come to do, and what has that name done? Who among those nearest and dearest to you can save you? Who among all your friends can save you? Who among the great men of your city can save you? Who among the crowned heads of empires can save you? Do you know of any? Do you hear of any? Have you read of any? No; you cannot turn to one: for there is none: for there is no other name under heaven given among men than Jesus Christ, who was crucified, dead, buried, and who rose again the third day from the dead.

What did Jesus Christ, the Son of God, come to do? He came to overthrow the kingdom of evil: this is the great primary object in his coming; and, secondarily, he came to redeem man from the dominion of this kingdom. The plans for this work were laid down before the creation of this world, and not one single link was left to chance, exigency, or contingency. There were no contingencies; the Master-mind comprehended all; every move of the Adversary was foreknown to him; all his evil inventions and mischievous devices were foreseen by him, and provided against.

In the fulfilment of the great plans of Zion, did Jesus Christ overthrow this kingdom, and did he redeem man from the dominion of this kingdom? The records of the Scriptures given under the vail undoubtedly show that he did overthrow it, and that he did redeem man, having commenced his labors as man in the days of Abraham, continuing them until he arose from the dead, as recorded in the New Testament. Lift the vail and search the Scriptures, if you wish to see what the Saviour has done. Read the Psalms, and his sufferings will become manifest. The records of the Old Testament point almost indisputably to the actual presence of the Messiah in his labors, and, therefore, it is not profitable to put the new wine of the New Testament in the old bottles of the Old Testament; neither is it profit-

able to take the new cloth of the New Testament to fill the gaps in the Old one. The new wine of the New Testament belongs to the New Testament, and the old wine of the Old Testament belongs to the Old Testament, and by keeping each where it belongs both will be preserved. Moreover, if one have tasted of the wine of the Old Testament, he will not straightway ask for that of the New: for he would say, "The old is better." Why should the old be better? It is because of the great labors of the Messiah when he overthrew the Adversary, when he "bound the strong man;" when he showed the magnitude of the inheritance; when he showed the redemption of man through the working of the great law; when he set his hand the first time to redeem his people. Jesus Christ did become flesh; did take upon himself the seed of Abraham; did suffer in mind and body more than any man, or the sons of men; did come under all the laws of Moses, even all the laws and statutes of God, and did fulfil them, and not one jot or tittle was left unfulfilled by him. Under a great vail all this work was done during the days of the forty generations. Truly in those days was fulfilled the prophecy, "He shall not strive, nor cry; neither shall any man hear his voice in the street." He bore his fearful burdens, and man knew him not, man recognized him not, yet the record is given by Paul that it "WAS SEEN OF ANGELS."

With all the mass of evidence given, can any one say, There is another name given whereby man can be saved? No: for Jesus Christ not only came to redeem man, but also to establish a highway for the escape of all the fallen which are under bondage to the Adversary, and, therefore, man cannot look for or hope for any other name through which redemption can come to him. The Lord hath sworn that his mercy shall be established forever, and because of the perfection of this attribute, the highway of escape has been prepared for all who will believe on his name. Man must not place himself in the highest niche of honor: for he is not the only one for whom all these great things were done, "the sands of the sea" being a great multitude which no man can number.

Chapter vii. Stephen in his defence before the chief priests said, "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

"Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David."

The Jesus referred to by Stephen in the above verses seems really and truly to have been the Seed, the Messiah, which came out of Egypt when the hosts of the Lord came out: for God had said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years."

The sojourning of the children of Israel up to the time of the exodus was four hundred and thirty years, but the people were prosperous and happy until a comparatively short time before the exodus. Wherein, then, was the fulfilment of the four hundred years of affliction? This affliction was not borne by the children of Israel, but was borne and fulfilled by Jesus, who also was the Seed of Abraham, and he came out of Egypt when the hosts of the Lord came out; therefore, when the tabernacle of witness was brought into the possession of the Gentiles, Jesus, the Seed, also came with it and the fathers; and he continued with it unto the days of David.

The testimony of Stephen takes up the history of the work, sufferings, and presence of the Messiah from the days of Abraham, and when the history to which he refers is sought out, the truth of this will appear.

Chapter viii. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

"And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

"Was returning, and sitting in his chariot read Esaias the prophet.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

"And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

"In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

Why should Philip begin at the same scripture to preach unto him Jesus? It is that he may make manifest the labors and sufferings of the Messiah when he set his hand the first time to redeem his people. Philip was, probably, a witness of the works and teachings of the Lord Jesus Christ from the time he commenced his ministry, or undoubtedly was familiar with it; therefore, why did he not seek to convince the eunuch from them, if the labors of the Messiah began with the ministry? Surely the substance is more than the shadow, the fulfilment more than the prophecy. It is because the labors of redemption were commenced long before the ministry,

and, by the scriptures of the prophets, Philip could tell him of the fall of man, of the penalty of transgression, of the law of iniquity, of the necessity of one coming as man to assume the iniquity and the penalty. He could tell the eunuch of the promise of such a one; of his advent in the days of Abraham, of his persecutions and afflictions; how he suffered more than the sons of men, how he was despised and rejected of men, and how he was sent even to the valley of the shadow of death. He could unfold unto him the mysteries of redemption; of one coming to redeem who possessed the power of laying down his life and of taking it up again. These things Philip explained, beginning at "the same scripture" and continuing until the Messiah was born and manifest in the flesh to man; and from thence through the ministry to the death and resurrection of Jesus Christ.

If Philip had preached Jesus, commencing with the ministry of the Saviour, and preached that only, from whence would he have derived elements wherewith to convince the eunuch? He performed no miracles before him. The probabilities are that the eunuch would have been unconvinced; for Philip could only assert that which he had seen, and his relations would have been regarded as incredible and unreal. Had Philip taken up the years preceding the ministry, and all the misery, torture, poverty, distress, sickness, deformity, and tribulations there depicted been crowded into the short space of three and one-half years, then the eunuch would still have remained doubting and unconvinced. To all this must be added the temptation of riches, worldly honor, power, and magnificence, to which Jesus was subjected. Will this fill out the measure of the labors and temptations assigned to the short period of the ministry? By no means: for Philip must preach of the wanderings of the Messiah; of the hundreds of blind, and halt, and lame, and impotent, which were healed by him; of his teachings from day to day, and of his preachings from year to year.

How is it possible that all these diverse things could exist at the same time, or be fulfilled in the space of three and one-half years? How could it be possible for Philip to convince the eunuch that such was the case? It does not seem possible, and by the lifting of the vail these things were not accomplished during this time.

The case of the eunuch is the case with all: for all must say with the eunuch, How can I understand except some man should guide me? When such a question is asked, then the answer is indicated by Philip when he began at "the same scripture and preached Jesus." In the views of the case as here presented, the wisdom and strength of the following parable, spoken by the Saviour, is clear:

"No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

"But new wine must be put into new bottles; and both are preserved.

"No man also having drunk old *wine* straightway desireth new: for he saith, The old is better."

To preach Jesus it is necessary to commence with Moses and continue through all the prophets, then time will be found for the fulfilment of all the labors called for, whilst the unity and harmony of the Scriptures will become manifest and their truth confirmed.

In continuation it may be asked, Why did the eunuch ask Philip, "Of whom speaketh the prophet this? of himself, or some other man?" In reply, Philip commenced at that same chapter and preached unto him Jesus: therefore it is Jesus of whom the prophet speaks. By the text of Esaias, Jesus was cut off from the earth, and it is asked, "Who shall declare his generation?" This question clearly implies that the history of Jesus at the time of this cutting off is under the veil: for when his life was made an offering for sin, when he laid down his life at the end of his ministry, his history was placed in the mouths of hundreds of witnesses: hence two entirely different episodes and conditions in the life of the Messiah are made manifest. The teachings of Philip in regard to these two conditions in the life of Jesus fully convinced the eunuch, who, from his position, must have been a man of intelligence, and he said, "I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Chapter ix. Saul, a Jew of repute and influence, felt it his duty to persecute the followers of the doctrine of Jesus Christ. He consented to, and was present at, the death of Stephen. After this, in his great zeal, he sought and obtained letters from the high-priest to proceed to Damascus and bind and bring to Jerusalem any or all whom he could secure having such belief. When he had come nigh unto the city of Damascus there suddenly shone round about him a light from heaven: and, in the words of the text, "He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

"And he trembling and astonished said, Lord, What wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

"And he was three days without sight, and neither did eat nor drink,"

In all probability it was during these three days, or immediately after,

that the mystery of Jesus Christ was revealed unto him : for after he had been restored to sight by the hands of the disciple Ananias, he preached in the synagogues that Christ is the Son of God. The text states that he "increased more and more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

The arguments of Saul undoubtedly were clothed with great strength : for by a special revelation the mystery of Jesus Christ was made known unto him. Of Saul the Lord said unto Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." The mission of Saul, therefore, is of the highest importance : for unto him has been revealed that which was hidden from all ages and generations, and also from all the disciples who were with Christ during his ministry, although they doubtless had received much light bearing upon the same subject.

Chapter xiii. Saul, or, as he is now called, Paul, addressed the people of Antioch, and said, "Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

"And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

"And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre."

The record of Paul is here given that the rulers through ignorance condemned the Saviour to death, and fulfilled the prophecies through ignorance. It also shows that blindness was over them, that seeing, they should not see ; and hearing, they should hear not ; and perceiving, they should not understand : therefore they condemned an innocent man to death.

Paul continues his record, "But God raised him from the dead :

"And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

"And we declare unto you glad tidings, how that the promise which was made unto the fathers,

"God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

What was the promise given to the fathers ? It was this, "In thy seed shall all the families of the earth be blessed." What is the substance of the blessing ? It is redemption from sin and life eternal. Who is the Seed through which all this is to be accomplished ? It is Jesus Christ. Who is Jesus Christ ? He is the Son of God, even as it is said in the ii.

Psalm, "Thou art my Son, this day have I begotten thee." When was he begotten as the Son of God? after his resurrection? No: for he is called the Son of God before his death, Peter saying, "Thou art the Christ, the Son of the living God."

Then the fulfilment of the promise in raising Jesus again from the dead is not a fulfilment of the reference to the ii. Psalm, "Thou art my Son, this day have I begotten thee;" therefore Jesus Christ, the Son of God, must have been in existence at the time the Psalm was written, and not only that, but, by the same Psalm, many years before, when the Lord said, "Yet have I set my king upon my holy hill of Zion."

The promise given to the fathers must be fulfilled by the Seed; but it is manifest that this can only be done through certain channels, inasmuch as those channels were laid down from the beginning: therefore the fulfilment of the promise must be subservient to them and to all the Divine laws and decrees embodied in the great plan of Zion. Paul's reference to the second Psalm calls forth a study of the work and labors of the Messiah from the beginning, and, as this is done, the working of the great law of iniquity, the escape of the remnant, the advent of the Messiah, the assumption of iniquity by him, the sufferings and temptations he met with in the harvesting of this hideous mass and its final destruction, will become manifest.

Jesus Christ was pronounced the Son of God at the outset of the labors, and therefore it is written, "Thou shalt not suffer thine Holy One to see corruption," which carries with it the positive assurance that Jesus shall be raised from the dead.

Paul continues his record, "Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

The truth of this record cannot now be disputed according to all that which is written from Moses down, and by the Scriptures there is no other possible way given whereby forgiveness and justification may ensue than through Jesus Christ.

Paul continues his record and says, "Beware therefore, lest that come upon you, which is spoken of in the prophets;

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

This mysterious reference is undoubtedly made to the labors which are hidden under the vail, but which were seen of angels. Through it the great army of the Adversary looms out and comes into notice. A great work was worked in their day, and it was declared by a man. All through the book of Psalms may these declarations be found, and they shall stand as a record and a testimony in the last day, when the books are opened.

The text states, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

"For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

By a reference to this prophecy (Isa. xlii.) the presence of the Messiah in his labors will be manifest where it is said, "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." The declaration, "Behold my servant, whom I uphold; mine elect," is just as positive in its nature as that of the ii. Psalm, "Thou art my Son, this day have I begotten thee."

How can it be otherwise than that the Messiah is engaged in his labors at the time the record is given by Isaiah? Paul states it was necessary that "the word of God should first have been spoken to you," and it gives strength to the prophecy that "he shall be for a light to the Gentiles." The word of God was spoken to the Jews from the days of Abraham, and the records which confirm this are full of strength. Paul's mission is to the Gentiles, and unto the Gentiles, whoever they may be and whoever they may include, he will declare the mystery of Jesus Christ.

Chapter xiv. "And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

"*Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

"And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

"Who in times past suffered all nations to walk in their own ways.

"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

"And with these sayings scarce restrained they the people, that they had not done sacrifice unto them."

Paul seems to have reference in these verses to the times long since past, to the ages which passed away before the flood; and that portion of his remarks which states "Nevertheless he left not himself without witness," is in relation to the escaping remnants. Of course the regular moral and instructive interpretation is there also: for that must be given and had for the guidance of the people of the present age or generation, but under the veil

which enshrouds the Sacred Records the history of the past and its labors are hidden.

Chapter xv. In this chapter the question of circumcision having arisen, it was decided that the rite was not called for, the Holy Ghost having fallen upon the Gentiles precisely the same as upon the Jews: or, upon the uncircumcised as upon the circumcised; and, beside this, Peter by a vision was forbidden to call anything that God had made common or unclean. During the discussion both Paul and Barnabas declared what miracles and wonders God had wrought among the Gentiles by them. The text states, "And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

"And to this agree the words of the prophets; as it is written,

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

"Known unto God are all his works from the beginning of the world."

What is the substance of these remarks? To what do they refer? It is evident that the meaning is under the veil. Paul and Barnabas said boldly to the Jews, "It was necessary that the word of God should first have been spoken unto you;" and now it is recorded, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

Which of these statements is correct, the former or the latter? Both are correct: for by all the prophets the very first creation of man had received a knowledge of God, and of the promises of being God's people. This was preached unto them and taught them by the prophets which were sent unto them; but they heeded neither the instruction nor the prophets, and from their excellence they fell into excessive sin and evil, until they perished from off the face of the earth; yet, as Paul said in the previous chapter, "Nevertheless he left not himself without witness," which witness is the escaping remnant. If the remnant had not escaped, there would have been neither "rain from heaven" nor "fruitful seasons to fill our hearts with food and gladness." The escaping remnant of the first race mingled with the second race; the escaping remnant of the second race mingled with the third race; and these races evidently are the Gentiles, whose blood and characteristics have been re-developed and shown in the fourth age of men.

To the Gentiles at the first was the word spoken as declared by Simeon through James; but it is of the present age that Paul and Barnabas speak: for the Jews were chosen that the promise might be fulfilled. This is in

accordance with the manifest history of the fourth age; therefore was the fourth age spoken to first, and now the rebuilding of the tabernacle, which has fallen into ruins, can proceed without a check, the materials of which reach into the far past.

By the lifting of the vail the words of James become living with thought and conception, and from them arise magnitudes of the first order. Wonderful are the works of God, and "Known unto God are all his works from the beginning of the world."

Chapter xvi. In this chapter the plain question is asked, "Sirs, what must I do to be saved?"

The answer is as briefly given, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Chapter xvii. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

"Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

What grounds had Paul for asserting that "Christ must needs have suffered, and risen again from the dead"? But was it a simple assertion that he made to this effect? No, it was not a simple assertion, but it was a positive declaration, supported by reasoning out of the Scriptures. The mass of evidence he brought forth was so great that for three Sabbaths he was opening and alleging the truth of his declaration. He grasped the question boldly before the people, not the poor and ignorant only, but before the ablest, and from their own writings he convinced them of the truth that Jesus was the Christ. Paul must prove to them that it was absolutely necessary for Christ to suffer and to rise from the dead, and the question, therefore, is repeated, What grounds had Paul for asserting that Christ must needs have suffered, and risen again from the dead? The grounds have been given over and over again, but they cannot be too firmly fixed. When man fell, the irrevocable decree was, "Thou shalt surely die;" therefore it is absolutely necessary that this penalty be paid, being a decree of the Most High, or man would assuredly be lost. How was man redeemed from this penalty? It was accomplished through a law co-existing with the decree concerning the penalty, that the iniquity of the fathers should fall upon the children, and upon the children's children, unto the fourth generation. Hence it is evident that upon whomsoever the iniquity may fall, if he can pay the penalty, then the transgressor would go free; but no man was found able to pay the penalty: for none possessed the power of returning from the dead. The last generation of men cannot lay down its life that the others may go free: for strict justice forbids it; the innocent shall not suffer forever for the guilty. Consequently it is necessary that

one should come who has the power of laying down his life and taking it up again. This wonderful power belongs to God, to him alone, and it is necessary that he should come as man, and take upon himself the iniquity of man according to the law, pay the penalty, and rise again from the dead. This is the work and labor of Jesus Christ in the redemption of man. He was pronounced the Son of God; he came in the form of man; he took upon him the Seed of Abraham; he bare the iniquity of the people from generation to generation; he suffered unheard-of persecutions at the hands of the Adversary; and finally laid down his life, and rose again from the dead.

All these things Paul proved from the Scriptures, commencing with the Old Testament, with the records of the Jews: for to preach Jesus it is necessary to commence at Moses and the prophets. Even at this day the necessity for doing so is as great as at any previous time: for the labors of Jesus in the redemption were inaugurated in the first pages of the Scriptures.

Paul, to prove his declaration, must go back to Moses and the prophets: the ministry of the Saviour being such a small portion of the whole work. Philip convinced the eunuch by teaching Jesus, commencing with the prophet Isaiah, undoubtedly tracing his labors from that time unto the grand consummation of them all. The Saviour himself, after his resurrection commencing with Moses and the prophets, expounded the Scriptures to his disciples with such power that their hearts burned within them. The Old and New Testaments are clearly interwoven: the work of the Messiah being continuous through both of them; they cannot be separated; nothing can be taken away from them; neither can they be added to: for the inspiration has ceased. The veil, however, is rent, and as it is taken away the light will flow in.

The text records an address to the philosophers of the Epicureans and of the Stoics, to the Athenians, and to the strangers who made up the thinking men of the city of Athens, as follows: "Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, *TO THE UNKNOWN GOD*. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord, of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where 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.

"And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

"So Paul departed from among them.

"Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them."

This body of men, comprising the most learned of the city of Athens, worshipped they knew not what. This is clear from the inscription, TO THE UNKNOWN GOD, which they themselves had placed up. Their philosophy, however, fully recognized the existence of some great overruling Power, from whence emanated all things.

Paul, from the midst of Mars' hill, declared unto them the true and living God, and they raised no objections to his exposition of the Divine attributes.

Among the statements made by Paul is the following, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" therefore, according to this statement, all the races of men, even the four creations, are of one blood. That such is the case is indicated by all the great types and figures emblematic of the creations. In the first great one the river of Eden is symbolic of man as a whole, and it is divided into four heads, which correspond with the four ages of man, or of "the times" called for by the text, which were before appointed. The text also calls for fixed bounds of the habitations of the times. These bounds have frequently been set forth in these pages, and it is not necessary to repeat them here, but the text calls for an investigation of both the times and their bounds.

It is plain to be seen that while Paul has left this record bearing upon the antiquity of man, he has left the times and the bounds thereof under the veil. The question might arise, How could the various races of man be of one blood and yet be independent creations? It follows that if the male and female were independent creations and were of one blood, then no difficulty presents itself in the establishment of a plurality of races of one blood. The term "blood," however, is indicative of genus, and they may be considered synonymous expressions.

ROMANS.

CHAPTER I. "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

"(Which he had promised afore by his prophets in the holy Scriptures,)

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

What is meant by the statement that Jesus was made of the seed of David according to the flesh? It means that the Saviour Jesus Christ really was the seed of David according to the flesh, in the days of David: for it is stated in the cxxxii. Psalm, "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." What is this throne? It is the throne of the Lord; it is the throne of the kingdom of the Lord: for it is stated in 1 Chron. xxviii. 5, "And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel;" and again, in the next chapter (xxix. 23), it is stated, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." Therefore the throne of David is the throne of the Lord.

The simple historical fact that Solomon succeeded his father as king of Israel possesses comparatively little value at the present day, but when it is considered that Jesus Christ was the son of David according to the flesh, and that Solomon sat upon his throne, the throne of the Lord, the conclusion is almost, if not quite, unavoidable that the Messiah was present in the flesh in the days of David, and that according to the flesh the throne was the Lord's throne by night.

The text of this chapter calls for a research into the meaning of the phrase "was made of the seed of David according to the flesh," and whether there was any reason why the Redeemer should have been present in the flesh during those days. The record of Paul is to the effect that he was there, which agrees with the records of all the prophets from Moses down.

Chapter iii. The text states, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." What is the law? The law is this: "Thou shalt not eat of the tree of the knowledge of good and evil." What is the penalty of breaking this law? The

law declares, "In the day thou eatest thereof thou shalt surely die." Does this embody all the law? No: for it was proclaimed that the iniquity of the fathers should be visited upon the children, and upon the children's children, unto the third and to the fourth generation.

These three features embody the whole law, which was given from the first. Moses defined the tree of good and evil when the law was given to the children of Israel in the wilderness; but did they live in the law any more than our first parents? Not at all: for they also transgressed. Paul says in the second chapter, "For not the hearers of the law *are* just before God, but the doers of the law shall be justified;" hence it follows that all who are under the law are guilty, and that every mouth is stopped, because they do not fulfil the law; hence the text continues, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin." If there was no law there would be no sin: for the forbidden fruit would be unseen, unknown, but inasmuch as there is a law, and thereby knowledge of sin, transgression follows: nevertheless, sin existed before the fall of man although it was unknown to him.

The text states, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

"Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

"For all have sinned, and come short of the glory of God;

"Being justified freely by his grace through the redemption that is in Christ Jesus:

"Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

By the deeds of the law there shall no flesh be justified; therefore how can man be saved, and the righteousness of God be made manifest? The righteousness of God is now made manifest by faith in Jesus Christ, and the law and the prophets bear witness that this faith is not unfounded: hence it follows that by faith man shall be justified. If man be justified by faith, then it is a free gift, and is not the reward of works. How is the law a witness of the righteousness of God? It is a witness because through its working the iniquity of the people fell upon Jesus, when he became flesh and took upon him the seed of Abraham. Jesus is the one "Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." In this the righteousness of God is clear: for if by the deeds of the law none can be saved, then by the propitiation through faith in Jesus the way to salva-

tion is open to all them that believe, and remission is made of sins that are past. Jesus Christ through the law bare all the iniquity of the people, and through his blood it was washed away. How, then, is it possible to accomplish redemption by works or by the law when the Son of God has laid down his life for that purpose? It is not possible: for if Jesus died, no other possible way can exist that it should be equal to God in redemption. Who, then, can boast? None. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Through faith, therefore, all boasting is excluded. "Therefore," Paul continues, "we conclude that a man is justified by faith without the deeds of the law." In this the righteousness of God is made manifest without the law. The text asks, "Do we then make void the law through faith? God forbid: yea, we establish the law."

It is plainly seen that faith in Jesus Christ does not make void the law: for faith in Jesus Christ is based upon the fulfilment of the law, through which the sins of the people fall upon him. Faith in Jesus Christ, therefore, fully and firmly establishes the law. By the law and through the law the Saviour took sin upon himself, but that does not justify man. Man is not even justified when the Saviour lays down his life as an offering for sin, for that also is of the law; but he is justified by faith in Jesus Christ without the deeds of the law.

Chapter iv. "What shall we say then that Abraham, our father, as pertaining to the flesh, hath found?"

"For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Was Abraham justified by works? No: for if he were justified by works he hath *whereof* to glory; but by the preceding chapter boasting was excluded: for justification was not of works. What does the text say? It says "Abraham believed God, and it was counted unto him for righteousness." It has already been shown that justification comes through faith in Jesus Christ, and now in Abraham an example is cited showing the truth of this position: for Abraham believed God, and it was counted unto him for righteousness: righteousness, therefore, comes of faith; and being of faith is not of works. It manifestly follows from this that the reward of faith is a matter of grace, that it is a free gift: for if it were of works, then it would simply be equitable remuneration; which carries with it a recognition of the good and a recognition of the evil. Works, therefore, cannot

justify any. "But," as the text states, "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

"Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works,

"*Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

"Blessed is the man to whom the Lord will not impute sin."

According to the Scriptures, man has no righteousness of his own, he has no saving-power within himself, be his works ever so great; for if he does good he also does evil, in consequence of which the kingdom of evil grows in magnitude; hence he can only be justified by faith in him who has power to justify, and this justification is made manifest through the labors of Jesus Christ, wherein the righteousness of God is shown. Faith is now based upon a rock. All through the Sacred Writings, by the light of revelation, this indestructible foundation is manifest; wherefore the text says, "Blessed is the man whose faith is counted for righteousness, and that righteousness imputed without works."

Abraham, therefore, as pertaining to the flesh, found nothing, but he found justification from sin through faith in the promise of God. What was this promise? It was this, "In thee shall all the families of the earth be blessed." The text states, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Why? The text replies, "For if they which are of the law be heirs, faith is made void, and the promise of none effect: because the law worketh wrath." The truth of this has been shown already, where it is stated, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is knowledge of sin." Through works none are heirs, or justification would follow from them, faith thereby becoming void. Justification is made through the righteousness of faith, that there may be no law, and where no law exists there is no transgression. Why is justification made by faith? The text replies, "Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

"(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken. So shall thy seed be."

Therefore the blessedness of all hosts, whether of man or angel, fallen or unfallen, is summed up in these few words: JUSTIFICATION through the righteousness of faith in JESUS CHRIST, the WORD OF GOD.

Chapter v. "Being now justified by his blood, we shall be saved from wrath through him.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The text states, "But not as the offence, so also is the free gift: 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."

The gift by grace is comprehended in the term life; therefore the text may be thus stated, "As through the offence of one many be dead, much more through Jesus Christ life hath abounded unto many." If, however, the text had read, as the offence, or the many dead, so also is the gift of life, then the many to whom life abounded would just equal the many dead. But the text reads substantially, "as the offence, much more, through Jesus Christ, is the gift;" therefore the gift of grace must be to others than man, in order to fill out the required quantity.

The text continues, "And not as *it was* by one that sinned, so *is* the gift." Why? Because that brings condemnation, and is of the law, the text stating, "for the judgment was by one to condemnation, but the free gift is of many offences unto justification."

In this, again, the gift is not as the offence of one, but the free gift is of many offences to justification. Why? Because it is by faith in Jesus Christ, through whom all are justified. Adam is one, and condemnation was by him, and through his offence all men are dead, but through Jesus Christ "much more hath life abounded unto many."

The text continues as follows, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Through Adam death reigned over the whole human family, and if all these were restored to life, the proportion of the text could only read, "As by one man's offence death reigned by one, so they which receive abundance of grace shall reign in life by one, Jesus Christ," in which those restored to life would only equal the number dead, and not, as the text demands, "much more they which receive abundance of grace shall reign in life by one, Jesus Christ." The indications are that if through Adam the whole human race fell into condemnation, then the restoration of man by Jesus Christ shall bring with it the highway of justification for other hosts than man.

The text continues, "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."

It seems evident from the text that through the obedience of the man Jesus Christ the way of life is open to all who believe: for their faith in the Word of God shall be their justification; justification having been made by faith to the end that the promise might be sure to all the seed; not only that which is of the law, but to that also which is of the faith of Abraham. The text seems to carry with it the interpretation that if many fell into condemnation with Adam, more will be restored unto righteousness of life: for not as the offence so also is the free gift: and again, "And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification." Still again, "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." If this were not the case it would seem that the transgressor, because of his transgression, was raised by grace far beyond his original estate when he dressed the garden of Eden, and that because of sin grace the more abounded, which cannot be the case: therefore the general expression of the text is to the effect that the gift by grace is to other hosts than man. This view opens out the question of the magnitude of the labors of Zion, but at the same time the gift by grace to man, which is through Jesus Christ, is clearly manifest.

Chapter vii. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

"For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

"So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God."

According to this, man becomes dead to the law by the body of Christ. How can a man become dead to the law by the body of Christ? By the law of iniquity the sins of man fall upon the body of Christ, and when they fall upon him, then the man is dead to the law, not having any sin: for Christ died and paid the penalty of sin. If, therefore, man is dead to the law through the body of Christ, it follows that he should be married to him who is raised from the dead, that the fruit of his death may be manifested. It also follows that if he be married to him after he is raised from the dead, he can marry no other or he will become an adulterer.

The text continues, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter."

According to this we are delivered from the law because that which held us is dead. What was it that held us? It was iniquity. Therefore it follows that iniquity being dead, we are delivered from the law. The text asks, "What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law." It is the iniquity which is sin. By the law sin is transmitted that it may be harvested and destroyed, and therefore the law is no more sin than the law which says, "Thou shalt not covet." "But sin," the text continues, "taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead."

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

In the beginning, therefore, man was created, and, for a time, was without the law. Without the law, sin was to all intents and purposes dead to him, but when the commandment was given by the Lord God, saying, "Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." "Sin revived, and I died."

"And the commandment, which *was ordained* to life, I found *to be* unto death."

"For sin, taking occasion by the commandment, deceived me, and by it slew *me*."

"Wherefore the law is holy, and the commandment holy, just, and good."

The text asks, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

From this it follows that neither the law nor the commandment are made death to any man: for both are holy in themselves; but that sin, by denying the truth of the commandment, became exceeding sinful. Man thereby was deceived, and came under the penalty of the commandment, after which, by the law, sin is transmitted to the children. As long as sin is transmitted sin lives, but by the perfection of the law the transmission is limited by the man Jesus Christ, who became the seed of Abraham, and who through the law took the iniquity upon himself, paid the penalty of the transgression, and redeemed man: "Wherefore the law *is* holy, and the commandment holy, just, and good." Abraham believed in the promise of God concerning this seed, and it was counted unto him for righteousness.

The text continues, "For 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.

"If then I do that which I would not, I consent unto the law that *it is* good."

How is it that consent is given that the law is good? It is this, that through the law a way is made whereby that which is wrongly and unwillingly done may be undone: for it is manifest that when one has done that which he would not, should another come and undo that which was done and restore, and do that which was sought to be done, then both the one who accomplished this and the means which led thereunto would be called good. Thus through the operation of the law sin and transgression are transmitted until their final destruction: therefore the law is good, positively good. The acknowledgment of a righteous man that he does that which he would not, is an indication that the law is good: but it is a negative good: it is simply a consent, an acknowledgment.

The text states, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

In these verses three laws are manifest: first, the law of the mind, whereby one would do good; second, the law of sin, whereby one is led to do evil; and, third, the law of God, which was given from the first, and embodies the commandment to partake of many fruits, the commandment against transgression, the penalty of transgression, and the transmission of iniquity.

In view of the strength of the law of sin, it is exclaimed in the text, "O wretched man that I am!" and it is asked, "Who shall deliver me from the body of this death?" The answer to this momentous question is given in the succeeding verse, "I thank God through Jesus Christ our Lord." Deliverance, then, comes through Jesus Christ the Lord: for by the law he assumes the iniquity, and he pays the penalty of man's transgression. The text continues, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." How can one serve the law of God? By becoming dead to the law as far as possible, that is, by abstaining from sin: for the object of the law is to overthrow iniquity. It is evident, however, that one can become wholly and entirely dead to the law only through the body of Jesus Christ.

Chapter viii. "*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Why? The text replies, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

In this reply it is evident that Jesus has risen from the dead, and that those who walk in the Spirit are married to him: they are dead to the law, that they should bring forth fruit to God. How was this accomplished? The text replies, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Therefore it was accomplished by the Son of God taking upon himself the likeness of man, and through it sin was condemned in the flesh; that is, sin fell upon the body of the Son of God, was condemned, and died when the Son of God died. In those who walk after the Spirit is fulfilled the righteousness of the law, and they are become the fruit to God. In what does the righteousness of the law consist? It consists in the transmission of sin to the end, that evil may be overthrown, and that man, who was predestinated and called according to a purpose, might be redeemed.

All men are under the operation of the law: when, however, that is taken away by which they are held, namely, iniquity, then they are dead to the law, and at the same time the righteousness of the law is shown and fulfilled in them: hence it follows that to walk after the Spirit is life, but to walk after the flesh is death. This the text records as follows: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither can it be." Why is not the carnal mind subject to the law of God? Because the carnal mind is constantly seeking the fulfilment of its lusts and desires, whilst the law of God is to the end that all such things may be put away forever.

The text states, "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

"For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

In these verses it is declared in substance that God hath a purpose, in which certain ones are called. What is this purpose? According to the records of the Scriptures and the revelations contained therein, it is the Overthrow of Evil.

This is the great primary object revealed by the Sacred Writings. Why should the kingdom of evil be overthrown? It is that all creatures and intelligences now in existence, and all which may hereafter be created, shall be forever free from temptation to do wrong or evil; it is that they shall be forever free from pain and suffering, and shall rejoice forever in righteous-

ness. Whatever path they may be called upon to pursue, or whatever course of existence they may fill out in the boundless realms of eternity, they can never stumble nor fall, but will ever feel a sense of protection thrown around them by the unfailing arm of the great overruling Power.

Of those who are called according to this purpose, it is stated, "And we know that all things work together for good to them that love God." It is evident that those whom he called he foreknew, and it is stated, "For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son."

Who was called and conformed to the image of the Son? It evidently was man: for it is stated in Gen. i. 26, "And God said, Let us make man in our image, after our likeness;" and in the succeeding verse it is stated, "So God created man in his *own* image, in the image of God created he him." It was man, therefore, whom he did foreknow, and whom he did predestinate: for he was made in the image of the Son. Why? It was that the Son might be the first-born among many brethren. From this it follows that the Son was begotten before man was created, and man was conformed to his image.

The text states, "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Man, therefore, was created for an especial part in the great work for the overthrow of evil. This part was predestinated; it was laid down in the plans of Zion from the beginning. The whole work was laid down from the beginning, and every detail set in order. What is man, that he should have been called to participate in a labor of such magnitude? Great was the honor conferred upon him, but he was blinded to its extent. In the plan four great ages were established, but blindness extended throughout the whole of them. The object of man's conformity to the image of the Son is now made manifest: it is that the Son might be the first-born among many brethren, and that he might come in the flesh as man, to bear their iniquity, and to fulfil the plans of Zion.

Man after his creation was placed in the garden of Eden to keep it, and to dress it. Here he lived free from temptation until the commandment was given, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This commandment was ordained to life: for if man did not partake of the fruit of this tree, that he should surely live is the unmistakable inference. But did Adam after his fall pay the penalty of his transgression? No, by no means, or he would be dead beyond recall. Then, what became of him? He was placed in captivity in the dark valley until his debt should be paid, if it so be that one both able and willing should come to redeem him and pay the penalty. If Adam is in the dark valley and the penalty is over his head, where is his debt? What becomes of his debt? This debt, by

the law, is brought forward and falls upon the children : for it is substantially stated in the proclamation of the Lord (Ex. xxxiv. 6, 7) that the iniquity of the fathers shall be visited upon the children, and upon the children's children, unto the third and to the fourth generation : hence this is a law which is active from the transgression until the penalty is paid. The Adversary, taking occasion by these decrees, deceived man and produced his fall. The law, therefore, which was ordained to life was made ineffectual because it was weak through the flesh ; but God sent his Son in the flesh, in which was strength, and through him the righteousness of the law was made manifest, the proof being witnessed by those who walk in the Spirit or in those whom he redeemed.

In producing the fall of man, sin became exceeding sinful. If, therefore, sin became exceeding sinful in producing the fall of man at the very outset of his creation, it becomes evident that either the power which creates or the power that destroys must predominate and bear rule. But the text calls, first for a purpose, and then for those who are called according to this purpose. That which was called and predestinated was man. Man, therefore, was brought forth and fell. What followed from the fall of man ? Why, sin became exceeding sinful, and as for man, by the very law which seemed to overwhelm him with death a highway is prepared whereby he may be redeemed. What is gained by the fall of man ? Very much : for by it the " Amorites " were rapidly filling up the measure of their iniquity, and when that has come to the full, sin shall be destroyed and the kingdom of evil overthrown ; also that through the justification of man a highway of justification was prepared for all hosts which believe in the Word of God.

The Divine attributes of the Most High must receive no blemish in the destruction of this kingdom, and it will be perceived from the text that sin was not as sinful before the fall of man as it was after it ; therefore it follows that its measure was not yet filled up : hence it further follows that by the creation of man and during the existence of man the measure of iniquity will be filled to the brim. If man be called according to a purpose, then that purpose must have its limits, and, in consequence, the existence of time is a necessary element, the bounds of which have been set forth in the preceding pages of this volume ; hence from this and all that which has gone before, it becomes evident that the purpose called for by the text is the overthrow of the kingdom of evil ; and that in this work man is called as a " weapon of war " and a field, Jesus Christ, the Son of God, being the great battle-axe through whom, in the flesh, the enemy was vanquished.

It must be kept in mind that man after his fall had sin of his own : for it is written, " If we say that we have no sin, we deceive ourselves, and the truth is not in us." Man was redeemed from his sin by the Lord and Saviour Jesus Christ, who took it upon himself : and in this redemption the righteousness of the law is fulfilled : for the law garnered the iniquity and the Saviour destroyed it in his death.

The text asks, "What shall we then say to these things? If God *be* for us, who *can be* against us?"

"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?"

"Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

"Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am 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."

Chapter ix. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

"That I have great heaviness and continual sorrow in my heart.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

"Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

"Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen."

The above verses contain enumerations concerning the "great purpose." It has been stated that man was created and fell from his estate, that the penalty of death was over him, and that the iniquity of the fathers should be visited upon the children to the third and to the fourth generation. It also has been said that God sent his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. In pursuance of all this, and in accordance with the last verse quoted above, Abraham was chosen, and the Messiah took upon himself the Seed of Abraham. The Seed of Abraham was also called in Isaac, the text repeating the promise, "In Isaac shall thy seed be called." The Seed was afterward called in Jacob, Isaac having said unto Jacob (Gen. xxviii. 4), "And give thee the blessing of Abraham, to thee, and to thy seed with thee." And according to the first chapter of this epistle Romans, Jesus Christ our Lord was made of the seed of David according to the flesh. Consequently these are the fathers of whom, as concerning

the flesh, Christ came, and not Terah, nor Noah, nor Adam. The lamentation of Paul clearly reveals the existence of the veil which enshrouds the Sacred Records: for if blindness was not over the children of Israel, they would have understood the honor and glory which pertained unto them. The children of Israel, or the Israelites, were governed by the shadow, but the substance was hidden within the veil to them, or Paul could not wish himself accursed from Christ for his kinsmen according to the flesh.

The text states, "Neither, because they are the seed of Abraham, *are they* all children; but, In Isaac shall thy seed be called.

"That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

"For this *is* the word of promise. At this time will I come, and Sarah shall have a son."

What is the great promise? It is this: "In thy seed shall all the families of the earth be blessed." This seed, therefore, can be but one, and in him shall all the families of the earth be blessed. The text states, "They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed;" therefore Isaac cannot be the Seed. Who, then, is the Seed? By the revelations of the Scriptures and by the magnitude of the gift to the Seed, he is shown and known as the Messiah. What does the text state? It states, "For this *is* the word of promise. At this time will I come, and Sarah shall have a son," which evidently means that at this time the Messiah will come, and Sarah shall have a son. These are the children of promise. The Scriptures bear out the fact that about this time the Messiah did come as the Seed of Abraham, and this Seed was called in Isaac. It was necessary that the Seed of Abraham should be called in some one, and Isaac was chosen for that purpose; but because the promise was given that Sarah should have a son, in accordance with that purpose, it does not follow that he was the Seed, that he was invested with all things, but rather that he was called as the temple of the Seed, as a channel for the transmission of iniquity in harmony with the great plan, and that he was one of the fathers, of whom, as concerning the flesh, Christ came.

The text states, "*What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

Two classes of beings undoubtedly are indicated by the text as given above: to one of which God made known his great power, and endured

with much long-suffering their evil ways and departures from truth and righteousness. Who are these vessels of wrath fitted to destruction? According to the Scriptures they can be no others than the workers of iniquity, the adherents of the Adversary: for their destruction was prophesied by all the prophets, both small and great. Did not the Lord endure with much long-suffering their persecutions from the days of Abraham until he entered upon his ministry? Most assuredly he did, and not by physical suffering only did he endure them, but years before he made his power manifest unto them in the destruction of the three great races of men, and later in the smiting of the first-born, and also in the overthrow of Pharaoh, king of Egypt. Still later his power was made manifest in the wilderness, and by many other signs and wonders was his power made known. It follows that if the Lord endured with much long-suffering these vessels of wrath fitted to destruction, there must have been an object in such endurance, and, from the perfection of his Divine character, it is manifest that through it a way was opened for their return from the evil paths in which they wandered, that they might acknowledge that "the Lord he is the God" and follow him. It has been established that righteousness is counted unto them which believe, "to the end that the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham."

The seed which is of the law, doubtless, are those under the law. From the fall man was under the law; therefore it follows that there is a class which is not of the law, but whose justification is through faith in the Word of God, even as Abraham believed God, and it was counted to him for righteousness. How many may avail themselves of the highway of escape is not revealed, but the text carries with it the conviction that many never will return, but shall be overwhelmed in destruction.

The other class referred to by the text is man. These were created for an especial purpose, that on them he might make known the riches of his glory: for they are the vessels of his mercy; and of them are called both Jews and Gentiles. To those who are redeemed promises of the most wonderful magnitude are given, and every inducement is held out to man to abstain from evil and walk in the paths of righteousness.

Those who are thus spoken of were called from the first; or, as the text states, were those "which he had afore prepared unto glory," of whom are both Jews and Gentiles.

Therefore man as a whole is indicated, which, taken together with all that has gone before, seems to establish the existence of the two classes of fallen beings to which the way of light and life is open. If the iniquity of the Amorites had been full before the creation of man, there seems no good reason existing why man should have fallen; but inasmuch as it was not full, it follows from the Sacred Writings that through and by the creation of man, and during the limits set by the habitations of man, otherwise time, the fallen either must fill up the measure of their iniquity or

turn unto the Lord their God. The great witness on Mount Carmel at the time of the sacrifice said unto all hosts, "If the Lord *be* God, follow him: but if Baal, *then* follow him." That which was said on Mount Carmel will hold good until the eleventh hour, and the highway will be open unto the eleventh hour; but if they will not then heed, the fire from God shall come down out of heaven and envelop all. With this fearful baptism all shall be baptized; but the good and the bad, that which is good shall remain, it is indestructible; that which is evil shall be destroyed forever, never, never more to return. The promises for good were over both the good and the bad; the promises for evil were over both the good and the evil; therefore there can be no escape, and the rain of fire shall be upon both the just and the unjust, but the just shall live, being justified by faith in the promise or the Word of God.

Chapter x. The law does not establish justification: for the text states, "Christ is the end of the law for righteousness to every one that believeth." Hence the law might continue forever and no justification would ensue: for there would be no end; but that righteousness may ensue there must be an end to the law. Justification, therefore, rests not in the law, but in that which brings it to an end, or that which satisfies its demands. It has already been shown that Christ is the end of the law: for by his body we are made dead to it; therefore by belief in the Word, which was made flesh, we are justified and not by the law.

The great law comprehended, as it were, all the laws which were enumerated by Moses in the wilderness: for in them and by the transgression of them iniquity is defined and made manifest. But iniquity is the same, whether it be in the days of Moses, in the days of Noah, or in the day when man fell; therefore the law, which is symbolized by the tree of the knowledge of good and evil, must have comprehended iniquity in all its forms, more especially when it states, "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." If, therefore, by the law iniquity is transmitted, wherein is it possible for the law to justify? It clearly follows that it is not the function of the law to justify: for transmission and justification are diverse the one from the other. How, then, can we be justified? It is by faith in Jesus Christ through whose body we become dead to the law: for our iniquity fell upon his body through the function of the law, and he paid the penalty of our transgressions: hence "he is the end of the law for righteousness to every one that believeth."

It now follows that if Jesus Christ died, he must also have risen from the dead: for he is the Son of God. But if he be not risen, then man is unredeemed, and still is in his sins. If he is yet in his sins, wherein are there any hopes of his redemption? There are none: for the Scriptures call for the advent of the Saviour Jesus Christ at or about the time speci-

fied ; and if he has not come, and has not died, and has not risen from the dead, then no records exist whereupon man can base hopes of redemption. But by the existence of the vail, but by the blindness which was put upon the people, the inspiration and truth of the Scriptures shall be made manifest ; and, as the vail is lifted, and as the blindness is taken away, so shall the light stream in, and the wonders of the gospel of Jesus Christ in the labors of Zion become clear to all.

Now although for a wise purpose blindness was put upon the people, it must not be supposed that the gospel was not preached unto them : for the text, quoting from Esaias, says, " Lord, who hath believed our report ? " And the text further states, " Yes, verily, their sound went into all the earth, and their words unto the end of the world. "

What object can there be in preaching the gospel, in putting blindness upon the people, in working signs and wonders among a people which was called according to a purpose, if that people comprehended all intelligences ? It is perfectly evident that the people are not the purpose, but that they are adjuncts to it ; and if adjuncts, then the magnitude of the purpose itself becomes very great. There is nothing within our conception which can fill out its measure but the overthrow of the kingdom of evil and the redemption of the fallen.

This epistle to the Romans ends as follows : " Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was 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 faith :

" To God only wise, *be* glory through Jesus Christ for ever. Amen. "

1 CORINTHIANS.

CHAPTER II. In this chapter Paul says, "And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

"But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory."

The mystery of which Paul speaks is in relation to our Lord and Saviour Jesus Christ: for he states in substance that if the princes of this world had known it, they would not have crucified the Lord of glory. If the advent of the Messiah took place when he was born of the virgin, how is it that a mystery exists which was not declared by the disciples of Jesus? They were with the Saviour from the time he commenced his ministry until the end: they were especially instructed by him, and were sent to teach and preach the gospel throughout all the surrounding towns and cities. Still, it is evident from the records of the four evangelists that there was a mystery connected with Jesus which they failed to comprehend, and that it was in relation to his death and resurrection. They could not see any reason why the Saviour should die and rise again the third day; therefore in this lay a portion of the mystery which was hidden from the foundation of the world. Paul says it was hidden from the princes of this world, or they would not have crucified the King of glory. But it is perfectly clear from what has gone before that it was absolutely necessary that the Saviour should die: for no other possible way of redemption can be conceived of, according to the Scriptures, whereby man can be saved than through the death of the Saviour.

The revelation of the Apostle Paul, therefore, is in relation to the labors of Jesus Christ involved in the redemption of the world, from the days of Abraham, at which time he made his advent as the Messiah. Paul, in his epistle to the Romans, said, "But now is this mystery made manifest," which evidently means that through the revelation made to him it is manifest, and also, "by the scriptures of the prophets, according to the commandment of

the everlasting God, made known to all nations for the obedience of faith." This implies that the revelation of Paul unlocks much of the scriptures of the prophets. Why should they be unlocked? It is that the obedience of faith may be known to all nations: for the nations shall be justified by faith.

The revelation of this mystery brings to light the reasons why it was necessary that the Lord of glory should be crucified, and also identifies Jesus Christ as the Lord of glory.

The application of the revelation of Paul has been made to the scriptures of the prophets, and the greatness of the labors of the Messiah has thereby been made manifest. It seems that Paul was chosen to declare the generation of him that was cut off from the land of the living; of the one who was despised and rejected of men; who had no form nor comeliness; who was wounded and afflicted for our transgressions and iniquities; of the one who grew up as a tender plant, and as a root out of dry ground; whose visage was marred more than any man, and his form than the sons of men. This declaration of Paul is made that men might believe on the Lord Jesus Christ and be justified: for it is written, "whom he justified, them he also glorified," and of this glory it is said in the text, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Chapter iii. Paul continues in this chapter, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

"I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

"For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

"For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?"

From this it seems that Paul has not declared the strength of his gospel unto the people, because they are not able to bear it, being much given to the precepts of men. This is in consequence of their carnal condition. The light which Paul sheds is not to be identified with any man, but must be kept separate from men, whether of himself or another: for he preaches the mystery of Jesus Christ according to the revelation made unto him, and by the scriptures of the prophets: therefore it is neither of Paul nor of Apollos. On account of the propensity of men to seek dissension and strife, the spiritual growth has been gradual; but the true light has been shed and preached from the days of Paul, and now that the time of the end is so rapidly approaching, the light will burn with unusual brilliancy. What is man to do if the end is so rapidly approaching? Paul says (Rom. xiii. 11, 12), "And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

The question arises, When will man be strong enough to bear the strength of the revelation of the mystery? No one knows, but it is evident that divisions and strifes will still exist whether man be fed with milk or with meat.

Paul continues, "According to the grace of God which is given unto me, as a wise master-builder, 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."

Paul by the grace of God is a master-builder, and not only a master-builder, but a wise one. With the knowledge revealed unto him by a special revelation he has laid a foundation, which is Jesus Christ: and other foundation, he says, can no man lay.

This foundation is the base of the interpretations of these pages concerning the mystery of Jesus Christ: for through the light of his revelation comes the knowledge of the advent of the Messiah in the days of Abraham, and through it a knowledge of his subsequent labors and tribulations in the redemption of man, by the scriptures of the prophets. The revelation of Paul is a great key which unlocks a storehouse full of riches and glory, a mine of unexhaustible magnificence and grandeur. By it the truth of the Scriptures is opened out and made manifest and the solidity of the foundation unquestionably established. The mystery of Jesus Christ, although fulfilling and containing the most gigantic of conceivable results, resolves itself into such a simple form that a child may understand it, and he that runneth may read it. The revelation is for all, that all may understand; therefore it is neither of Paul, nor of Apollos, nor of Cephas, nor of the wise among men, but it is of God which gives the increase.

By the knowledge of the revelation man becomes the temple of God, the text stating, "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are."

Therefore, by the text, it is possible for man to be the temple of God, and

not only possible, but it is positively stated that he is the temple of God, and that the Spirit of God dwelleth in him. If it is possible at this time for man to be the temple of God in the great labors of Zion, is it impossible that he should have been the temple of God before this time whilst engaged in the same labors? Not at all; but, on the contrary, the evidence of the Scriptures goes to show that man really was the temple in days long since past, in the days when the iniquities of man fell upon the Seed according to the working of a great and grand law.

Chapter iv. The knowledge of the mysteries of God which Paul possessed was very great, and although he was a chosen vessel for the revelation and dissemination of this knowledge, yet it possessed no intrinsic value whereby he was justified from his transgressions: for he confesses, "For I know nothing by myself; yet am I not hereby justified." Justification, therefore, is neither of knowledge, nor of revelation, nor of works: but it is of faith; and faith shall be counted for righteousness. If Jesus Christ redeemed man through his labors, how can man insure his salvation through his own works? It is not possible, or the labors of Christ would be imperfect. Man cannot be saved by his works, but he can show his faith by his works: for he is active and not passive; hence his works will either be good or bad. If he has faith his works will be good, which are proofs of his faith; but if his works are bad, his faith is not based upon belief: he deceives himself, and does not walk after the Spirit. Works, therefore, are evidences of faith, and faith is unto justification, and justification is unto glorification. Jesus Christ accomplished the work of redemption; through him the great highway of escape is prepared, and it must be believed that such is the case: for such are the teachings of the Scriptures. If the Scriptures be thrown aside, wherein has man any grounds for hoping anything or for receiving anything? He has none: for it is written, "Man that is in honour and understandeth not, is like the beasts that perish;" therefore, if man throws the Scriptures aside, where shall he seek others? Shall the civilized go to the uncivilized for instruction? the learned to the unlearned? the wise to the barbarian? By no means: for it is plain that such a course would be downward. But the Scriptures contain within themselves proof of their inspiration and their truth, and faith at this day is not based upon uncertainty: for by the revelation of Paul the mystery of Jesus Christ is now made manifest by the scriptures of the prophets.

Chapter ix. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

From these verses it will be seen that all are under the law, both Jew and Gentile. Paul lived after the law that he might gain the Jews; therefore he must have lived as a Pharisee; consequently the law to which he refers is that given by Moses for the government of the children of Israel. But when he refers to those who are without the law, he evidently means those who do not live under the law as given by Moses: for he states by the interpretation in the parenthesis, that they are not without law to God, but are under the law to Christ, thus indicating a different condition of law from that given by Moses. This is the great law that was given from the first, and both Jew and Gentile are under it unto Christ, through whose body they are made dead to it.

Chapter x. "I speak as to wise men; judge ye what I say.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

"For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

"Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"

Paul asks plainly, "What is the cup of blessing which we bless, and the bread which we break?" He further asks, "Is it not the communion of the blood of Christ? is it not the communion of the body of Christ?" What reply can be made to these questions? By the priesthood, Jesus Christ gives his body to be eaten: for it is written, "And they shall eat those things wherewith the atonement was made to consecrate and to sanctify them;" therefore, if the atonement was made by the body of Christ, it must of necessity be eaten also, that the partakers thereof may be consecrated and sanctified, and that they may become one body. Why should they partake of it and become one body? It is that through it they may become dead to the law. How can they become dead to the law through it? Because by the law sin was transmitted until it fell upon the body of Christ, and the body of Christ paid the penalty of the law; therefore all the iniquity which falls upon him is washed away by his blood. Did the law cease and become void when the Saviour was crucified? No: for the decree was irrevocable: therefore it will be active as long as iniquity remains for transmission. If sin be transmitted at the present day, and Christ be dead nearly two thousand years, how is it possible for those of the present day to be saved? They are saved by the ministrations of the priesthood of Jesus Christ: for by the ordinance of the last supper he gave his body to his disciples, and said, "Take, eat: this is my body." Therefore by this ordinance a way is opened whereby the iniquity of the present day falls upon the body of the Saviour: for it is written, "My flesh also shall rest in hope;" and again, "Neither wilt thou suffer thine Holy One to see

corruption ;" consequently the body of the Messiah is still effective through the ministrations of a priesthood, which is after the order of Melchizedek. From this it follows that in the communion the body of the Saviour is eaten : and if the body of the Saviour is eaten, then are they partakers of the sacrifice ; and if partakers of the sacrifice, then are they made priests, and are not strangers.

Chapter xi. " For the man is not of the woman ; but the woman of the man.

" Neither was the man created for the woman ; but the woman for the man.

" For this cause ought the woman to have power on *her* head because of the angels."

It has been stated that in the beginning man was created male and female, but in the creation of the present race woman was made from the rib of the man ; consequently woman is of the man, as the text declares. This shows that, by the power of God, it is not absolutely necessary that man should be born of woman, the precedent having been established in the formation of Eve ; nevertheless, because woman was created for the man, she should have power on her head, which is her husband, in order that iniquity may be transmitted.

It must be borne in mind that man was called according to a purpose and placed in high estate, but fell from it. It was decreed and established by a law that his iniquity should fall upon his children, and upon his children's children. Now if the generation of man had proceeded in accordance with the above precedent, how could the iniquity of many channels have been brought into one ? However, instead of following the precedent, generation followed the law, " Let the earth bring forth the living creature after his kind," which was given from the first, and, therefore, through the woman iniquity from many channels could be brought and transmitted into one main channel by marriage and propagation.

Who are the angels mentioned in the text ? They seem to refer to those spoken of in Gen. xviii., which came to Abraham for comfort, which inquired after Sarah, his wife, and before whom a promise was given that Sarah should have a son. These three angels were representative of the first three creations of men, and it follows that if Sarah did not have a son, then the iniquity of these races and generations which to some extent had fallen upon her could not be transmitted and fall upon the body of the Messiah : for the law does not say that the husband shall bear the iniquity of the wife, neither that the wife shall bear the iniquity of the husband, although such may be the case, seeing they are both of one flesh ; nevertheless, the law does not say so ; therefore, because of the angels, woman ought to have power on her head, which, by a previous record of the epistle, is defined to be her husband, and the man should be of the woman according to the law of generation ; then the iniquity of the preceding generations

would descend according to the law governing the same. It is now manifest that Sarah should bear a son to Abraham because of the angels: for Abraham was the temple of the Seed.

Adam truly was the temple of Eve, but, by the power of God, Eve was brought forth, and was of the flesh of Adam. After the same manner, although probably not identical, Abraham became the temple of the Seed, and the Seed became the flesh of Abraham, and was brought forth, and was manifest and entered into the world, and suffered great tribulations and temptations. As Eve was brought forth into the world manifest in the flesh as the flesh of man, and the event was unknown to Adam, so the Messiah was brought forth into the world during the days of his tribulation as the flesh of man, and was unrecognized by man, yet the great work progressed, each day hastening the fulfilment thereof.

When Abraham was the temple of the Seed, the iniquity borne by him only could fall upon it, but when Isaac became the temple, or when the Seed was called in Isaac, then the iniquity borne by both Abraham and Sarah fell upon it. Hence it follows that through the woman the iniquity of many channels is transmitted into the main channel, where it falls upon the body of the Saviour, that through it men may become dead to the law.

Paul states, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

"And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

"Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many *are* weak and sickly among you, and many sleep.

"For if we would judge ourselves, we should not be judged.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

"Wherefore, my brethren, when ye come together to eat, tarry one for another.

"And if any man hunger, let him eat at home; that ye come not together unto condemnation."

It is evident from these verses that the bread of the communion which is eaten truly is the Lord's body.

Chapter xii. Paul states in this chapter, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost."

From this remarkable saying it becomes evident that it is only by Divine revelation that a man can say that Jesus is the Lord; from whence it follows, that as the vail is lifted and taken away, so the revelation will be made, and men shall say that Jesus is the Lord: for the Spirit reveals it unto him.

Chapter xiv. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

"What? came the word of God out from you? or came it unto you only?

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

"But if any man be ignorant, let him be ignorant.

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

"Let all things be done decently and in order."

In this chapter it is enjoined upon all to make clear and distinct the meaning of their words, that they may be to the edifying of the church: "For," he says, "if the trumpet give an uncertain sound, who shall prepare himself to the battle?

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

The text further continues, "Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

"For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful."

From this it is evident that that which is to be said, must be said clearly and distinctly, in order that harmony may prevail and the people understand: for "God is not *the author* of confusion, but of peace."

It has been quoted above, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law." Turn to this command (Gen. iii. 16), and the following statement will be found: "And thy desire *shall be*

to thy husband, and he shall rule over thee." It is true that the command is given that the husband shall rule over the woman, but it is also stated, "And thy desire *shall be* to thy husband." What is meant by the expression "thy desire"? The promise of a seed to bruise the serpent's head had been given to the woman, and therefore that promise must be paramount: hence "the desire" is this seed, which, according to the text, shall be to the husband. This condition has been fulfilled: for Abraham became the temple of the Seed at the time Melchizedek met him and brought forth bread and wine, and blessed him, saying, "Blessed be Abram of the Most High God, possessor of heaven and earth."

"The desire" is further made manifest by Ezek. xxiv. 25, 26, as follows: "Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, *that* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?" By this verse their strength, the joy of their glory, the desire of their eyes, is one and the same, and the results which shall be brought forth when it is taken away identifies the desire of their eyes as the Seed. Again, it is stated in Malachi, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in;" therefore, by the promise or law referred to, "the desire," which is the Seed, shall be to the husband, which was the case when the Lord set his hand the first time to redeem his people; but when he set his hand the second time, the Seed was born of a virgin. The wonders of redemption become manifest at every step, and their truth cannot well be mistaken: for the same Master-mind governs all, revealing unto man that which he reveals. However, Paul says, "But if any man be ignorant, let him be ignorant," and also, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues;" and again, "Let all things be done decently and in order."

Chapter xv. In this chapter it is stated, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

"And that he was buried, and that he rose again the third day according to the Scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

"But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

"Therefore whether *it were* I or they, so we preach, and so ye believed.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised:

"And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished."

The truth of these remarks of Paul, according to the Scriptures, cannot be questioned: for Jesus Christ has been preached from all the Sacred Records commencing with Moses, and, by the revelation of Paul, Jesus Christ is made manifest throughout the Scriptures of the prophets. The great vail enshrouding these records is a proof of their inspiration and their truth. Paul bears witness of this vail in many places, and calls it a mystery which was kept secret since the world began. Therefore it follows that if this mystery has been hidden for ages, one Master-mind must have governed all, directed all, and dictated all, that harmony should ensue.

It is impossible for the blind to lead the blind; and that blindness was put upon the people is the record of Isaiah, which is confirmed over and over again by those who followed him. A palpable truth is based upon a rock, and cannot be overthrown: therefore, to throw aside this truth, and to deny the existence of the vail, can only lead to error. If the Scriptures be taken as Scriptures, let their great foundation-stones be brought to the light, and let them stand in the light: for no light can dim their lustre.

If the vail is a proof of inspiration, then let the records be accepted in good faith: for sin will be set upon its own base, and man, to deceive himself, must himself close his eyes to the truth.

Paul, by whose revelation the truth of the Scriptures becomes doubly and trebly manifest, says, "But now is Christ risen from the dead, *and* become the first-fruits of them that slept." This truth is not assured because Paul says it; but through the revelation made unto him the truth becomes manifest: for it lights up the Scriptures of the prophets, through which is made known by many types and figures when to look for the coming of the Messiah, for what purpose he should come, how long he should remain, what he should suffer, when he should be cut off, when he

should arise from the dead, and when he should ascend up into heaven, from whence he came. Wherein, then, lies any doubt that Jesus Christ is the Son of God, and that he is risen from the dead? There is none, there can be none: for the truth of it is palpable.

The text states, "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.

"For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

It is perfectly evident that such must be the case: for the decrees were sent forth from the beginning in the Word of the Most High, and they must be fulfilled.

When they are fulfilled, then the Word returns unto the Father, which is the Power that conceives, in order that God may be all in all. It follows that, should the Power which conceives lay down the assenting Power forever, their progress would be forever stopped, and further development cease. Existence would remain unchanged: for new decrees could never more be issued; therefore it is necessary that the Son, which is the Word, should be subject to the Father, that God may be all in all.

Paul stated, "But now is Christ risen from the dead, *and* become the first-fruits of them that slept."

In continuation of the resurrection, the text states, "But some *man* will say, How are the dead raised up? and with what body do they come?

"*Thou* fool, that which thou sowest is not quickened, except it die:

"And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

"But God giveth it a body as it hath pleased him, and to every seed his own body."

According to this it seems evident that when man is raised from the dead he will be given a body after the likeness and image of the Son: for when man was predestinated and called, he was conformed to the image of the Son. This is corroborated by the fact that the Son was sent in the likeness of sinful flesh. Man, therefore, in the flesh is conformed to the image of the Son, and, when he rises from the dead, he will be raised in the image of the Son: for by the text it is stated, "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may

chance of wheat, or of some other *grain*: but God giveth it a body as it hath pleased him, and to every seed his own body." The grain of wheat, after it is sown, will be raised up, and be like unto a grain of wheat: for such is the law in regard to it, as follows (Gen. i. 11): "And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so." This is the law regarding wheat; but man is predestinated *to be* conformed to the image of the Son; the law confirming this is as follows (Gen. i. 26, 27): "And God said, Let us make man in our image, after our likeness." . . . "So God created man in his *own* image, in the image of God created he him." Man, therefore, is created after the image of the Son, without whom was nothing made that was made; consequently man, which is sown a natural body, will be raised a spiritual body: for the Son of man, who was sown a natural body, was raised a spiritual body. As the Son was not raised up again in the flesh, neither will man be raised up again in the flesh; but God giveth him a body as it hath pleased him, which by the law is after the likeness and image of the Son.

The text states, "It is sown in corruption; it is raised in incorruption: . . .

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

"And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

"Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

"The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

"As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

In this summing up the same condition is reached as at the first: that the body is raised up a spiritual body, conformed to the image of the Son of God. The Saviour after his resurrection was seen of many, and they recognized him, and he said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them." Such is the description of the Saviour after his resurrection as given by St. Luke; therefore as man by the law is predestinated to be con-

formed to the image of the Son, it follows to a certainty that under the same conditions he also would be recognized as perfectly as the Saviour was recognized. This is the image of the earthy, "And," the text states, "as we have borne the image of the earthy, we shall also bear the image of the heavenly." The text also states in substance, "The glory of the sun is one glory, and the glory of the moon is another, and the glory of the stars another;" but it follows that the exceeding great glory of bearing the image of the heavenly rests upon none of these, but upon those whom he did predestinate and call according to his purpose, and these shall be conformed to his likeness and image.

The text states, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"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."

From this it is clear that it is absolutely necessary for man to die in the flesh, or to be changed from the flesh: for the flesh is the natural body, and that cannot inherit the kingdom of God, because it is sinful. The first man, or the natural body, must be put off, that death may be swallowed up in victory. If, therefore, flesh, which is sinful, be put off, why should it be raised again from the dead? The strength of Paul's writing is almost wholly, if not altogether, to the effect that the body of flesh is left behind forever, and a new body given conformed to the image of the Lord and Saviour, Jesus Christ. It must be borne in mind that Jesus Christ is the only-begotten Son of the Father, and as such a body was prepared him as it pleased the Father; therefore, by the law, man was conformed to the image of the Son, that he, the Son, might be the first-born among many brethren; and, therefore, as he was the first-begotten from the dead, so must the brethren which follow him be conformed to his image, because they are brethren.

When this is consummated, one can ask with the text, "O death, where is thy sting? O grave, where is thy victory?" It is evident that the grave has no victory: for its dead must be given up; and if the grave gives up its dead, what becomes of death? It is swallowed up in victory. It has already been shown how we are made dead to the law by the body of Christ; and it follows that if dead to the law, then dead to sin, which has its strength through the law; and if dead to sin, then death is swallowed up in victory indeed: for the sting of death, which is sin, has no more power over us;

and if the sting of death has no more power over us, neither has death itself.

This victory was gained through the labors of our Lord and Saviour, Jesus Christ; and Paul says, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

2 CORINTHIANS.

CHAPTER III. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

To what does this verse refer? Evidently to the workings of the law. Then according to this the letter of the law runs through the writings of the New Testament; which forces the questions, What is the New Testament? Where does it begin? and where does it end? The line of demarcation between the Old and New Testaments is not established by books, but by condition. The gospel was preached in the days of Esaias, therefore the gospel cannot be considered a distinguishing feature between the two, inasmuch as it is preached in both. If, therefore, any line of demarcation exists, it must relate to the condition concerning the law.

The letter of the law, which is a governing feature in the Old Testament, according to the text, killeth. How is it that it killeth? It killeth in that by it no flesh can be justified; the function of the law being to transmit iniquity together with the penalty.

By the law of Moses evil is defined and known, which law is subservient to and consequential of the great law. The law of Moses does not create sin because it defines and makes it known: for the man who sins through ignorance sins nevertheless: hence it follows that the law which transmits iniquity must be cognizant of iniquity, or it would be empty and meaningless. Man fails in the fulfilment of the law where it is made known, and, therefore, the letter of the law killeth. The law was positively given from the first, "Of the tree of the knowledge of good and evil thou shalt not eat." What is the Mosaic law but a knowledge of good and evil? It is the same law, only it is more definitely manifested. Is this the whole law? Not at all; but it was decreed, "In the day thou eatest thereof thou shalt surely die." But is this the whole law? No: for the decree stands by special proclamation, which must be active from the first, "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Thus it will be seen that all are included under sin, and that the letter of the law killeth. But the spirit of the law giveth life: for by the transmission of the iniquity it is possible for one to come in the flesh, bear the iniquity according to the law, and lay down his life, thus fulfilling the re-

quirements of the law. The spirit of the law, therefore, also ordains to life, even though the letter thereof killeth.

By the law man cannot redeem himself. How, then, can one come in the flesh and redeem him? By all the light which is given in the Scriptures, there seems to be no other way than that God himself should come and pay the penalty, thereby relieving man. Where can another be found? There is none, or sin could redeem sin. Did God really come down from heaven and take upon himself the form of man that man might be redeemed? He undoubtedly did come down, and took upon himself the seed of Abraham, in the days of Abraham, and Abraham rejoiced to see his day; and he saw it, and was glad. If God came down from heaven to redeem man, and laid down his life for man, it is perfectly evident that he must possess the power of taking it up again, or the fruits of his labor would be lost. That Jesus Christ, the Son of God, did lay down his life, and did rise again from the dead, is the record of many witnesses, among whom are the Apostles Paul and St. John the Divine. If the light which they shed upon the records of the Old Testament through the lifting of the vail be accepted, is there any sound reason why their witness of the death and resurrection of the Saviour Jesus Christ should not be accepted also? There is none.

The New Testament, therefore, is the condition concerning the law, brought about by the death of Jesus Christ, the Son of God: for through his death, for through his body, man is made dead to the law by the fulfilment of the law: consequently the spirit of the law giveth life.

The Old Testament contains the promise, the New Testament the fulfilment of the promise, and now by faith in Jesus Christ is justification, and "in him all the families of the earth shall be blessed:" for faith is counted for righteousness.

The text continues, "But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

"How shall not the ministration of the spirit be rather glorious?

"For if the ministration of condemnation *be* glorious, much more doth the ministration of righteousness exceed in glory.

"For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

"For if that which is done away *was* glorious, much more that which remaineth *is* glorious."

Why should the ministration of death be glorious? It is glorious in this, that through it a highway is prepared whereby all hosts may be justified through faith in the Lord Jesus Christ, who is the Word of God.

The ministration of death, therefore, is exceedingly glorious on account of its great aims and purposes; and, if it is exceedingly glorious on this

account, then the fruit which shall arise from its fulfilment is a glory which by far excelleth. To what does the ministration of death lead? To those which believe, eternal life; but to those which believe not, destruction.

Paul continues, "Seeing then that we have such hope, we use great plainness of speech:

"And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

"But even unto this day, when Moses is read, the vail is upon their heart.

"Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

Paul, it will be seen from this, looks to the end of the ministration of death, and beyond this glory he sees another of exceeding excellency and greatness. Because of the vail this succeeding glory was not perceived by the children of Israel, and, therefore, only the first glory, which was partially opened to their view, remained with them. If, therefore, the children of Israel did not behold unto the end the glory which was manifested unto them, then it becomes evident that they must fill out that which remained, or was unseen by them, from these our records. That this vail exists throughout the Old Testament cannot be doubted, but it is done away in Christ: for Christ fulfilled the law, or the ministration of death, which is the letter of the law, the records of the Old Testament showing conclusively that Christ should come at the time he did come, both in the days of Abraham and in the days when he was manifest to man as God. The vail which applies to the children of Israel applies to all who fail to perceive that Jesus is the Lord; but to those who believe, Paul says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Therefore the vail is not a condemnation of the children of Israel, but it is established for a wise purpose. "Nevertheless," the text states, "when it shall turn to the Lord, the vail shall be taken away."

What an exceedingly great crown awaits the Israelites when they shall turn to the Lord! Paul said in a previous epistle, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

"Who are Israelites: to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

"Whose *are* the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

It seems scarcely possible for a crown of greater brilliancy to exist with

which to decorate man. Let the light shine upon it, and every jewel will sparkle in its setting with unspeakable splendor.

Chapter v. Paul says, "Behold, all things are become new.

"And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

"Now then 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.

"For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him."

GALATIANS.

CHAPTER I. "But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

This is a positive certification by Paul that the gospel which he preached was made known unto him by a special revelation of Jesus Christ; that he neither received it of men, nor was taught it by them; therefore it follows that his mission must contain elements which are not made manifest by the preachings of the disciples who were with Christ during his ministry: they yet being under the veil. Paul's mission is to reveal the mystery of the Son of God: for he says, "But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

"To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother.

"Now the things which I write unto you, behold, before God, I lie not."

Paul's records, therefore, have an especial meaning and bearing upon the labors of the Saviour over those of all other apostolic writers. Jesus Christ is the foundation which he lays, and of which he speaks, and whereupon others build.

Chapter ii. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

"We *who are Jews* by nature, and not sinners of the Gentiles,

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

"For if I build again the things which I destroyed, I make myself a transgressor.

"For I through the law am dead to the law, that I might live unto God."

Paul in his ministry preaches justification by faith in Jesus Christ, thus throwing the law aside wholly and altogether as a justifier. Peter, however, and certain other Jews, in withdrawing themselves from the Gentiles, showed a lingering inclination to the works of the law. In this Paul withstood them to the face, and tells them plainly that by the law shall no flesh be justified, but that justification is by faith in Jesus Christ, and that it is not of works, no, on the contrary, he says, "For if I build again the things which I destroyed, I make myself a transgressor." Why does he make himself a transgressor? Because he revives the strength of a law to which he is dead. Paul stating, "For I through the law am dead to the law." How can it be that through the law one is dead to the law? Why, through the law iniquity was transmitted until it fell upon the body of Christ, and when Christ paid the penalty of the law, he fulfilled the letter of the law, which killeth; therefore through the body of Christ, in that he fulfilled the law, one is dead to the law. It is evident that if Christ paid the penalty, payment will not be demanded the second time; hence it is absolutely certain that one is dead to the law through the law. Being dead to it, however, is not all: for justification must follow, and after justification, glorification.

If through the body of Christ one is dead to the law, then believe it, and do not build up the law again by which no flesh shall be justified: for the rebuilding of it is a frustration of the grace of God. Why? Because Christ died to make us dead to the law, and the re-establishment of the law makes his death of no effect. Belief is faith, and faith is counted for righteousness; through the righteousness of faith comes justification and glorification. Thus it will be seen that while Peter and certain others showed a little weakness on this point, Paul was unchangeable, inflexible: he preached Jesus Christ, and would admit of no other foundation: neither of works nor of the law.

Chapter iii. Paul says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

The questions which Paul addresses to the Galatians he addresses unto all: therefore let each one answer for himself. Paul asks, "Are you now made perfect by the flesh?" It is evident that man is not made perfect by the flesh: for flesh cannot fulfil the law. Moreover, man is not justified by the law, neither is the Spirit given by the law; neither is the promise given to Abraham and his seed of or by the law: in no manner or way is man justified by the flesh, which is through the works of the law.

The text states, "Know ye therefore that they which are of faith, the same are the children of Abraham."

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed."

"So then they which be of faith are blessed with faithful Abraham."

In these verses the comprehensive nature of justification by faith is made manifest. Why is justification made by faith? It is made of faith that it might be by grace, that it might be a free gift. Why should justification be made a free gift? It is made a free gift that it might be universal to all which repent and believe, or, as stated in Rom. iv. 16, "To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham."

Man was predestinated and called according to a purpose, but his fall having been foreseen, a plan for his redemption was laid down and fulfilled in the death of Christ, the Lord. If man was restored to life by the death of Christ, why did not his justification ensue? It did not ensue because the plans of the great purpose, according to which he was called, must be carried out.

The redemption of man, although compassed with dire tribulation, is comparatively easy: for it is written (Isa. xlix. 6), "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Hence the magnitude of the purpose looms out into grand proportions, and a highway of reconciliation therefore must be prepared, wherein all, even to the very ends of the earth, may have an opportunity of entering. In this highway stands a great ensign bearing the following inscription: JUSTIFICATION BY FAITH IN JESUS CHRIST, THE WORD OF GOD. To this ensign all hosts can gather, and to this ensign all hosts will gather. Now it can be seen why the justification of men did not ensue or immediately follow from the death of the Saviour; it was that the Gentiles also might

be perfected with him. But in the establishment of this highway no man knows the extent of the tribulation and suffering involved.

Concerning the promise, the text states, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

"And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Paul says clearly that the promises were to Abraham and his Seed, which Seed is Christ. When was the promise made to Christ? It was promised to him before man was created, for it is stated in the ii. Psalm, "Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." When was this command given? It was given in the day the Son was begotten; and the Son was begotten before man was created, that he might be the first-born among many brethren. Did the Son ask of the Lord in accordance with the above command? Yes: for it is stated in the xxi. Psalm, "He asked life of thee, and thou gavest *it* him, *even* length of days for ever and ever." But the promise was given to Abraham and his Seed when he dwelt in Ur of the Chaldees; therefore it is not possible for the law, which was given four hundred and thirty years after, to disannul and make void the promise: for the promise was confirmed of God in Christ before the law was given, either as defined by Moses or as given forth in the garden of Eden. From this it is evident that the inheritance is not of the law, but that it is of promise.

If the inheritance be of promise and not of the law, it may be asked with the text, "Wherefore then *serveth* the law?" The text replies to its question as follows: "It was added because of transgressions, till the seed should come to whom the promise was made; and *it was* ordained by angels in the hand of a mediator." These transgressions evidently relate to those which existed before man fell: hence the promise was ordained by angels in the hand of a mediator. The text states, "Now a mediator is not *a mediator* of one, but God is one." If God is one, where is the other to be found that there should be a mediator? The text does not directly reply, but it is manifest that it must be those who are under transgression: therefore the mediator is a mediator between God and the transgressor, irrespective of host.

The text states, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

"But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

These verses clearly state in substance that no law was given whereby righteousness might be obtained. But the law is not against the promises:

for through the law man is made dead to the law by the body of Christ, and through Christ the highway of justification by faith is open to all transgressors that believe.

The text continues, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster."

The law, therefore, was a schoolmaster, or a means whereby man was brought unto Christ, and it follows that, by the faith which is now revealed, justification is established for them which may believe, Jesus Christ being the mediator between God and the transgressor.

Chapter iv. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

"To redeem them that were under the law, that we might receive the adoption of sons."

In the fulness of time here represented, it was necessary that God should come in his power and voluntarily lay down his life that we might receive the adoption of sons. He became manifest unto us, made of a woman, made under the law, but his path has been traced under the veil throughout the records of the Old Testament until he suddenly came into his temple by the records of the New Testament.

It has been made manifest that he should come in the flesh as man in order to assume man's iniquity, and it has been made manifest that he should come in his power as God and man, lay down his life as God, and take it up again, that man might be redeemed and receive the adoption of sons; therefore, such being the case, how is it possible for man to be justified by his own works? It is altogether and wholly impossible. But it must be kept in mind that by his works man will show his faith. Let the works, therefore, be righteous, that the righteousness of faith may be manifest: for the Hindoo who tortures his flesh for conscience' sake makes an exhibition of works; but is he justified thereby?

To those desiring to be under the law Paul says, "Tell me, ye that desire to be under the law, do ye not hear the law?"

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

"But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

"Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

"For this Agar 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, which is the mother of us all.

"For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

"Now we, brethren, as Isaac was, are the children of promise.

"But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

"So then, brethren, we are not children of the bondwoman, but of the free."

By the allegory Agar represents the city of Jerusalem, not the city built upon Hebron, but the great city Jerusalem whercin man dwelt from the first. This city, together with all her children, is in bondage to the law. The law was given in a definite form to the children of Israel from Sinai in Arabia, but it was given from the first, and from a Sinai which existed long before the flood: for it is manifest that Jerusalem before the flood was as much under the bondage of the law as Jerusalem after the flood. If the law is bondage, what gain is there in seeking to be under it? or in remaining under it? There is none: for the letter of the law killeth, and, therefore, if one be delivered from the letter of the law which killeth, no sound reason exists why he should put himself under the penalty again.

The new Jerusalem, which is from above, is the mother of us all. All her children are the children of promise; and the promise is to the Seed of Abraham forever: therefore it follows that whilst the children of the bondwoman are still under the letter of the law which killeth, the children of the free woman are free from the law and have life forever.

From this it becomes evident that the son of the bondwoman shall not be heir with the son of the free woman: for the one is diametrically opposed to the other, that is, Death shall not be heir with Life, that they should coexist forever; hence the bondwoman and her son shall be cast out, and Death, the last enemy, shall be destroyed, as it is written, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."

Who can limit the mercy of the Most High? for it is written, "Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband."

It becomes clearer and clearer that justification was made of faith to the end that the promise might be sure to all the seed. Who are the seed? They are "all the families of the earth."

The text stated, "Now we, brethren, as Isaac was, are the children of promise.

“But as then he that was born after the flesh persecuted him *that was born after the Spirit*, even so *it is now*.”

According to this the children of promise form a very large class, in which is found the name of Isaac: therefore it follows that the gift of the inheritance must have been made to another than Isaac. Who was it? Paul said distinctly that Christ was the Seed of Abraham, and that the promise was made to him. Abraham was instructed to a surety that his Seed should be afflicted four hundred years, and now Paul says, “But as then he that was born after the flesh persecuted him *that was born after the Spirit*, even so *it is now*.” Who was the one “then *born after the Spirit*,” and “then” persecuted? Isaac, or Christ? When Ishmael mocked Isaac, was it simple history, or was it allegory that was recorded? Jesus Christ was the Seed of Abraham, and he did suffer persecutions from those born after the flesh, and he was afflicted four hundred years: the records of which are made manifest in the Scriptures of the prophets from Moses down. If it was not the Messiah who suffered, who was it? The eunuch asked Philip, “Of whom speaketh the prophet this? of himself, or of some other man?” The same question may be asked of all the prophets: and the same question may be asked of Paul, Who was it that was then born after the Spirit, and who was then persecuted by him that was born after the flesh? Does Ishmael mocking Isaac fill out the figure and answer the question? By no means: for Isaac had just been weaned, and Ishmael himself was only a child when this took place. What does fill out the figure, then? Why, Jesus Christ suffering the persecutions which God assured Abraham should befall his Seed: Jesus Christ manifest in the flesh, unrecognized of men, yet seen of angels: Jesus Christ laboring for the redemption of men: Jesus Christ laboring for the overthrow of evil: Jesus Christ rebuilding the walls of Jerusalem: summed up in these words: “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.”

EPHESIANS.

CHAPTER I. "Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

"Wherein he hath abounded toward us in all wisdom and prudence;

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him:

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

"That we should be to the praise of his glory, who first trusted in Christ.

"In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

From this it will be seen that man was chosen before the foundation of the world, and was predestinated unto the adoption of children by Jesus Christ to God.

By a previous epistle, man was predestinated and called *to be* conformed to the image of the Son; and it was also evident from that same epistle that man was called according to a purpose. This purpose is again made known to us, and unquestionably is the overthrow of evil, or of the kingdom of the Adversary, that, in the language of the text, "he might gather

together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him." This purpose was declared in Isa. xiv. 24-27, as follows: "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.

"For the Lord of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?"

It is clearly manifest that all the hosts, whether of heaven or of earth, must come under the rule of the Most High: for such is the purpose which he has purposed, and, therefore, in accordance with this purpose, the times were set from the beginning for the accomplishment thereof. In the great labors involved, man was predestinated and brought forth, conformed to the image of the Son. By the wisdom of the conformity the Son came into the world in the flesh as man, and for years battled against the wiles, temptations, and afflictions of the Adversary. During these years the iniquity of man fell upon his body by the operation of the law, and through the body of Christ man became dead to the law. By this law man alone would become dead to it: for he alone was under it to the extent that the iniquity of the father should fall upon the son; therefore, that all hosts might receive the benefit of the promise, justification was made by faith in the Word of God, which is Jesus Christ, through whom all things shall be reconciled to God.

The text continues, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

"Cease not to give thanks for you, making mention of you in my prayers;

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

"And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

"Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*."

What is his calling? His calling is the creation of man. What is the hope of his calling? The hope of his calling is the overthrow of evil; the redemption of the fallen; the reconciliation of all things to himself through

Jesus Christ, whether they be things in heaven or things in earth. What is the riches of the glory of his inheritance in the saints? It is Justification by faith in Jesus Christ, to the end that a way be opened for the justification of all hosts, and this end is brought about by the calling of the saints. The riches of the glory is not in the saints alone, but it is in the hosts which are justified by faith.

What is the exceeding greatness of his power to us-ward who believe? It is justification and glorification: for the law is that man shall be conformed to the image of the Son, and not that as a grain of wheat that is sown so shall the body of the seed be that is brought forth. The wheat, and herbs, and fruit-bearing tree follow their law, but man follows the law of conformity to the image of the Son: both laws being clearly given in the first chapter of the book of Genesis.

Chapter ii. "But God, who is rich in mercy, for his great love wherewith he loved us,

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

"And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus.

"That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

"For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

"Not of works, lest any man should boast."

It is manifest from this that the great labors of Mount Zion shall never be forgotten. The song of the great struggle shall be sung through all succeeding ages, in which the exceeding riches of the grace of God will become manifest to all which are created or which shall hereafter be created: for inasmuch as man was delivered from the powers of evil and darkness through faith in Jesus Christ, and that the kingdom of evil was overthrown forever by Jesus Christ, in whom dwelleth the fulness of the Godhead bodily, then all creatures shall know, whether of the present or of future creations, that they also are delivered from the same, and that that which was a terror shall be a terror no more.

The following remarkable words seem to be addressed to a host of the fallen which is not known as man, but which has now received the benefit of the promise: "Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

"Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

"And came and preached peace to you which were afar off, and to them that were nigh.

"For through him we both have access by one Spirit unto the Father.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

"In whom all the building fitly framed together groweth unto an holy temple in the Lord:

"In whom ye also are builded together for an habitation of God through the Spirit."

When was man without hope and without God in the world? When was man a stranger from the covenants of promise? In the garden of Eden the promise was given for the rebuilding and restoring of Jerusalem, and to Abraham the promise was given that in him all the families of the earth should be blessed.

It is true that man forgot God and yielded to temptation, transgressed and became very wicked; but where was he ever shut out from hope? The door never was shut unto him, the mercy of God following him through all his transgressions. Even from the flood and from all previous destructions a remnant escaped for the transmission of iniquity; even then the door was not shut against them.

To whom does the strength of the text apply? for this class was alien from the commonwealth of Israel. This question forces a research into the great purpose as far as it is revealed; therefore, by the first chapter of this epistle, the purpose is summed up in the few words, "That he might gather together in one all things in Christ, both which are in heaven, and which are on earth." Also by Isa. xiv. it is recorded, "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." If such be the purpose of the Lord, then a consideration of that which is to be gathered together, both in heaven and in earth, becomes necessary. When this is done, the great mercy of the Most High will be manifest in that wonderful highway of deliverance, Justification by faith in Jesus Christ.

It must be kept in mind continually that man was predestinated and called according to a purpose, and, therefore, man cannot be that purpose; consequently the purpose is paramount, and is comprehended in the two quotations given above, and still more briefly in the words, "Christ came to destroy the works of the devil." As to the extent of these works man knows not, but that the fall of man is only a small portion of them is obvious to all. The decree, however, is fixed, firm, and unchangeable, that evil shall be overthrown, and the power of the Adversary broken forever; therefore a highway has been prepared, that the mercy of the Lord may be open to all hosts: for the Lord of hosts hath sworn that his mercy shall be established forever.

Chapter iii. The address to the unseen host is continued in this chapter as follows:

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

"If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)

"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;

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

"According to the eternal purpose which he purposed in Christ Jesus our Lord:

"In whom we have boldness and access with confidence by the faith of him.

"Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named,

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto him *be* glory in the church by Jesus Christ throughout all ages, world without end. Amen."

The mystery revealed unto Paul was not made known unto the sons of men in other ages. Now where are other ages to be found except the three which existed before the flood? There is little doubt but those are the ages to which Paul has reference; but, however, the text states substantially that it was not fully revealed unto the sons of men of other ages that the Gentiles should be fellow-heirs and partakers of the promise in Christ by the gospel: therefore the Gentiles must have had an existence prior to man. The Gentiles, according to the text, shall be fellow-heirs and partakers of his promise in Christ by the gospel. In this the superlative wisdom of the decree Justification by faith becomes doubly manifest. This great highway cannot be taken away: for it is to the end that the promise might be sure to all them which believe, and it is now seen that some are included which had fallen before man.

John preached the baptism of repentance for the remission of sins, and therefore, unless people truly and sincerely repent of their sins, faith will have no abiding-place. Thus it is with the Gentiles, whether they be of this host or whether they be of that host; except they repent of their sins, which the baptism of John clearly makes necessary, they cannot be delivered from the error of their way. All hosts must repent that faith may follow.

To whom is Paul sent? According to Acts ix. 15, he is sent unto the Gentiles, and kings, and the children of Israel. And why unto them? The text of this epistle states, "To make them see what *is* the fellowship of the mystery." What is the fellowship of the mystery? It is the aggregation of all hosts in one through Jesus Christ: for the promise was given to Abraham that "in thee shall all the families of the earth be blessed." This promise was given, and was believed by Abraham, and his belief was counted unto him for righteousness; but the fulness of the promise was not made known as it is now revealed by Paul.

What is the object in making known the fellowship of the mystery which has been hidden from the beginning of the world? The text substantially replies, It is to the intent that the manifold wisdom of God might now be known unto the principalities and powers in heavenly *places*, through or by the church, which is the body of Christ, according to the eternal purpose which is purposed in Christ Jesus our Lord.

The mystery of Christ was revealed unto Paul that he might preach the unsearchable riches of Christ to all. This he has faithfully been doing, and his writings are full of strength and vigor.

Chapter v. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

"For we are members of his body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery: but I speak concerning Christ and the church."

The church is the body of the Lord, even as Eve was the body of Adam. By the saints the body of the Saviour is eaten, and through this ordinance they become members of his body, of his flesh, and of his bones.

If, therefore, because Eve was made from the flesh and bone of Adam the twain should cleave together and be one flesh, how much greater would be the unity between Christ and his church, which is his flesh, "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."

Why is it that such wonderful love should be bestowed upon man? It is owing to the great and glorious work to which he is predestinated and called: for through the body of Christ the Adversary is overthrown, and all things are gathered together in Christ. Such being the case, the promises shall stand forever: "For no man ever yet hated his own flesh," neither will the Lord hate his flesh, which is the church; therefore when the Lord shall have accomplished his eternal purpose which he purposed in Jesus Christ our Lord, the church shall be "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Chapter vi. Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*."

These powers are not merely nominal adversaries, or traits, or inherent qualities: but they are truly the terrible adversaries which it was purposed to overthrow; and they shall be overthrown: for the Lord hath sworn it. Through the Lord Jesus Christ they shall be overthrown.

COLOSSIANS.

CHAPTER I. "For it pleased *the Father* that in him should all fulness dwell ;

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven."

According to this it is in conformity with "the purpose" to reconcile things which be in heaven, and in earth, through the blood of the cross of Christ. How is it possible for this to be done? Reconciliation is accomplished as follows: Jesus Christ came into the world and took upon himself the iniquity of man; in fulness of time he laid down his life in payment of the penalty, thus shedding his blood that the law might be fulfilled. Through his body man is made dead to the law: for man's iniquity rests upon his body: through his blood the iniquity is washed away and the penalty paid. Now that his iniquity is washed away, and the penalty paid, what is man to do? He can do nothing of himself. But what saith the Scripture? It saith, "Whom he called, them he also justified." How are they justified? They are justified by faith in Jesus Christ, who laid down his life a propitiation for sin. Therefore, after the penalty is paid, and after the sins are washed away, then man is justified, which is a consequent of his faith in Jesus Christ, his faith having been counted for righteousness, even as the faith of Abraham was counted for righteousness.

This vital principle was established to the end that the promise might be sure unto all; and through the faith of Abraham in Jesus Christ it was made manifest. Justification, in consequence, is made independent of the law, all law having been fulfilled through the blood of Jesus Christ. If all the law be fulfilled, then the way for reconciliation is open for all things unto God, whether they be things in earth or things in heaven.

If the reconciliation of things which be in earth leads to glorification, does the reconciliation of things which be in heaven betoken overwhelming destruction? By no manner of means; but reconciliation leads to great glory, whether they be things in earth or things in heaven; and it follows that a highway of escape is prepared to all those of the heavenly or the earthly places which repent and believe.

Is there any mystery in this? Is there any mystery in "the eternal purpose which he purposed in Christ Jesus our Lord"? Paul declares there

is a mystery to be made manifest, and that his mission is to make this mystery manifest. If such is the case, why not bring it to the light? What doctrine does Paul preach which the other apostles preach not? It is said that Paul preaches the gospel of Christ to the Gentiles, and the other apostles to the Jews. What is the strength of this saying outside the veil? Why, that Paul, who is one, is sent to preach to the multitude, whilst the other apostles, who are many, are sent to preach to the few, to the Israelites, to the progeny of Jacob. This contains no mystery beyond the discrepancy of proportion: for ostensibly they all preach the same doctrine. Paul, however, distinctly declares that there is a mystery, and says in this chapter, "I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

"*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

"To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The mystery, then, is Christ in the saints, "the hope of glory." What is the riches of the glory of this mystery among the Gentiles? It is this, that as through Christ the saints have justification and the hope of glory, so also the Gentiles may have justification through Jesus Christ, and also the hope of glory. Who are the Gentiles? They evidently are a class which is under bondage to the Adversary, and who were under bondage prior to the advent of man. Who are the saints? They are the redeemed of men, they are those which walk after the Spirit in newness of life.

The mystery connected with this has been hid from ages and from generations, that the purpose might reach its fulfilment in accordance with the plan laid down from the beginning. If the overthrow of evil is the primary object set forth by the Scriptures, then evil with all its precedents and consequents must be followed out as far as they are revealed. The records of Paul clearly point to a highway for the justification of all those which fell through the machinations of the Adversary, which highway was prepared during the four ages of man, who was predestinated and called according to this purpose.

Man is justified and restored through Christ; great, however, is the glory of the mystery whereby he is justified and restored; and it is the riches of this glory that is given among the Gentiles, that they also may have faith and be restored. The saints are evidence to the Gentiles of the power of God through Christ to the justification from sin, and it is now made known unto the saints what the greatness and grandeur of their justification through faith in Jesus Christ is unto the Gentiles, and its wonderful bearing among them.

Now although this epistle is written to the Colossians, who are Gentiles, yet it is evident that Paul has not them in his mind when he says, "To

whom God would make known what *is* the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory." The latter portion clearly relates to the Colossians, who are Gentiles, therefore the text calls for another class of Gentiles than the Colossians. Where can they be found but among the hosts which existed before man ? Mercy is a Divine attribute infinite in its reach ; and should it be deemed incredible for a way to be opened whereby the works of the evil one might be undone without the entire and unexceptionable destruction of the fallen ? It is not incredible, but it is worthy of all belief that Justification by faith in Jesus Christ, the Word of God, is to the end that the promise might be sure to all the seed. Those justified by faith are called the seed of Abraham : for faith was counted unto him for righteousness ; and the seed of Abraham comprehends all the families of the earth which repent and believe, irrespective of host.

Chapter ii. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

"For in him dwelleth all the fulness of the Godhead bodily.

"And ye are complete in him, which is the head of all principality and power."

From all the teachings of the Scriptures there is no other way than through Christ whereby justification can be obtained : for, as the text states, "In him dwelleth all the fulness of the Godhead bodily." This is manifest : for a purpose was purposed, and the decrees concerning it were given and set forth from the first. This purpose involved all things in heaven and in earth ; and when the decrees were spoken they became irrevocable ; for the time being the Word became the Power, and, therefore, in the Word dwelt all the fulness of the Godhead bodily. It was this Word which came down from heaven, and which was made flesh, and according as the Word was spoken in the beginning, so shall the fulfilment thereof be.

The mystery involved in the Word has been made manifest in the mystery of Jesus Christ, who came in the flesh to destroy the works of the devil, and these works shall be destroyed wherever they may be found, or wherever their habitation may be. Through Jesus Christ the work is performed : for in him dwells the fulness of the Power which conceives and of the Power which fulfils. The mystery which surrounded the labors of the Messiah has been made manifest by Paul, who lights up the Scriptures of the prophets from Moses down. In the labors previous to his birth of the virgin, the Messiah spoiled principalities and powers ; and after his birth of the virgin, during his ministry, he made a show of them openly ; wherefore it is evident that he is the head of all principality and power.

Chapter iv. "Withal praying also for us, that God would open unto

us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :

“That I may make it manifest, as I ought to speak.”

It seems that the mystery of Jesus Christ is not to be revealed in all its fulness at once, but that it should be manifested gradually : for before this Paul said (1 Cor. iii. 2), “I have fed you with milk, and not with meat : for hitherto ye were not able *to bear it*, neither yet now are ye able.”

Paul prays that a door of utterance may be opened, that he may manifest the mystery as it should be manifested. His writings, therefore, although given forth as milk, contain the strongest meat ; yet they must be given forth so that when the door of utterance is opened the strength of the mystery will be revealed.

2 THESSALONIANS.

CHAPTER II. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, 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, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"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:

"*Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And 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."

In the first of these verses Paul tells the brethren to be not deceived by any who shall come declaring that they are the Christ: for Christ shall not come except there be a falling away first, and the son of perdition be revealed. This son of perdition shall come and sit in the temple of God as God, and by great signs and wonders he shall deceive the people. He is not Christ, but he is the false prophet which shall be disclosed before the coming of Christ. When he thus sits, the iniquity of the Amorites will be full, and the transgressions near the end. Iniquity works on to its own

fulness, and it is let work until that fulness is complete. In the fall of man, "sin became exceeding sinful," and in the persecution of the Messiah during the days of his flesh, the mass was greatly added to; but in the end, when the son of perdition sits as God in the temple of God, then the measure of iniquity will be full, and destruction shall come upon the workers thereof.

It is the purpose of the Father to reconcile all things unto himself, whether they be things in earth or things in heaven; therefore it does not follow that the son of perdition shall appear unto man as sitting in the temple of God, but rather that he shall sit there in the presence of the other hosts whom he has deceived, and to whom the way of justification is open. According to the book of Daniel, it is evident that the evil element of the present age or creation of men shall be judged and destroyed before the second advent of the Lord Jesus Christ, and the record of Paul seems fully to confirm this view: for the coming of the Lord is after the working of Satan with his signs and lying wonders, wherewith he deceived the people.

The truth has been preached unto all hosts, but the long-suffering of the Most High undoubtedly has been mistaken for weakness, and the apparent success of the Adversary for strength. If, however, they that perish had loved righteousness and truth, they would not have been destroyed: for the way of life was open unto them: hence the text states, "Because they received not the love of the truth, that they might be saved.

"And 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."

When Christ comes he shall come in the clouds of heaven, and there can be no mistaking him. False prophets and false Christs come simply from the earth; for the whole host of evil is cast down to the earth, and they cannot return to heaven that they should make their appearance from thence to deceive the people. But Christ comes in the clouds of heaven. It is stated in St. Matt. xxiv. 23, "If any man shall say unto you, Lo, here is Christ, or there: believe *it* not;" and also again in the same chapter, "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." Again it is said, "They shall see the Son of man coming in the clouds of heaven with power and great glory."

These records are given that none be deceived by false Christs or false prophets. No matter what signs and wonders may be performed by any one calling himself Christ, the record is, believe him not: for the Son of man comes only as stated above.

After the wonderful works performed by the Messiah during his ministry, it is now possible that Satan can give his power to the son of perdition, that

he may work signs and wonders to deceive the people into a belief that he is the Christ who shall come and reign; therefore, owing to the great power of the Adversary and the weakness of the people, the sign of the second advent of the Saviour Jesus Christ is positively given as above, and admits of no change.

The text continues, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth :

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

In this part of the text Paul calls attention to the fact that from the beginning man was chosen to salvation through sanctification of the Spirit and belief of the truth. And, moreover, that man was called according to "our gospel," which means "his gospel," to the obtaining of the glory of our Lord Jesus Christ. Two classes and conditions of beings are clearly called for by this chapter, and the gospel of Paul is to both. Paul stated that man was predestinated and called according to a purpose, and it is now his mission to make manifest the mystery connected with this purpose. He has made it manifest that belief in the truth is absolutely necessary : for they are damned who believe not the truth. Belief is faith, and faith is counted for righteousness : unbelief, therefore, shall be counted for unrighteousness, and because of unbelief many shall be destroyed. That the preaching of Paul is to those who are called according to a purpose is clear enough, and if to them, how great must be its bearing upon those which made the purpose necessary ! Why should not a way of escape be opened for the return of those which fell before man ? There is no good reason, but, on the contrary, the perfection of the Divine character calls for it. This has been hidden from ages and from generations for a wise purpose, but is now made manifest to the saints, that they may know what "Christ in them" is to the Gentiles. Christ died once for all, and it is absolutely certain that through him lies a way of escape for all who repent and believe, no matter to which age or generation they belong.

Faith is great, grand, and glorious, covering a man's sins ; but charity covers a multitude of sins.

1 TIMOTHY.

CHAPTER II. "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.

"Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not ;) a teacher of the Gentiles in faith and verity."

When shall it be testified that the man Christ Jesus gave himself a ransom for all? Paul replies, "in due time." Therefore it is evident that the whole mystery of Jesus Christ was not cleared up at the time this epistle was written, and that the vail was not then taken entirely away: hence the reply "in due time" is indefinite in its character. Paul, however, is ordained a preacher of the mystery, and is ordained a teacher of the Gentiles. Does any one doubt that Paul was ordained a teacher of the Gentiles? The reply is already at hand, No; but Paul shows clearly that a very great doubt may arise as to the truth of his statement: for he puts in the special voucher, "(I speak the truth in Christ, *and* lie not,)" that he is a teacher of the Gentiles in faith and verity.

If the mystery of Jesus Christ be discarded, it is readily seen that Paul is a preacher and an apostle to the Gentiles, such as the Ephesians, and the Colossians, and the Thessalonians, and others; but lift the vail a little and the mystery becomes palpable, which Paul positively declares does exist. This mystery involves the reconciliation of all things in Jesus Christ, whether they be things in heaven or things in earth. Man is not the only thing to be reconciled to God, and if so, the others must have a history. Where is it?

If other things than in earth are to be reconciled unto God, then they also must call upon the name of the Lord; and as stated in Romans x. chapter, "How then 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?" From this it becomes evident that Jesus Christ must be preached unto them, and Paul, as he says, is a teacher of the Gentiles, although it may be hard of belief; yet Jesus Christ is to be testified in due time, and if he is to be testified in due time, then he must be preached and taught to all: for the great mystery of his work was hidden from the foundation of

the world, and was known in all its fulness to neither man nor angel. It seems highly probable that justification by works was a ruling principle among the fallen before the advent of man, even as justification by works was the ruling principle of the Mosaic law; but the existence and propagation of evil at the present day is almost conclusive evidence of the insufficiency of justification by works; therefore that which was hidden from ages and from generations is the plan of redemption which shines forth in the great decree, Justification by faith in Jesus Christ the Word of God, and therefore to this ensign shall all hosts seek.

If Christ is the mediator between God and man, if he gave himself a ransom for all, to be testified in due time, where are the works and labors of which testimony is to be given in due time? Are they the works of his ministry? It seems scarcely probable: for they have been testified already by many witnesses, and why should Paul be specially called to build upon this foundation? Paul declares that he does not build upon another man's foundation, and, therefore, how can harmony exist under such conditions? The harmony which exists is the harmony that has existed in the Scriptures from Moses down, the great key-note of which is Christ manifest in the flesh from the day Melchizedek met Abram and blessed him until he arose from the dead. Paul's testimony makes this manifest through the Scriptures of the prophets; but the mystery of Jesus Christ he preaches to the Gentiles as well as to kings and the children of Israel, and from that mystery, as stated above, comes forth the ensign, Justification through faith in Jesus Christ the Word of God, and as it is written (Isa. xi. 10), "To it shall the Gentiles seek: and his rest shall be glorious."

The text states, "For Adam was first formed, then Eve.

"And Adam was not deceived, but the woman being deceived was in the transgression.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

In this the channels for the transmission of the iniquity of man are brought forward: more channels than one being indicated by the term "they." It is not well to seek out and follow many genealogies: for Paul cautions Timothy against this in the first chapter, as follows: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

Chapter iii. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Among the great mysteries of godliness is this, that God, which is Jesus Christ, was preached unto the Gentiles. If this is a great mystery, wherein lies the solution? The solution lies in the work and labors involved in the

reconciliation of all things, whether things in earth or things in heaven. This work has been made manifest through the revelation of Paul and the Scriptures of the prophets. Preaching the gospel of Christ to the Romans, and the Ephesians, and the Thessalonians cannot fill the measure of so great a mystery in godliness; therefore the magnitudes involved must be brought to the light that the strength of the text and of the Scriptures may appear. The geologist in his works has a tangible base of operation; the astronomer has the stars and planets, and with mechanical appliances he determines the mechanical orbits of the same, for they are obedient to fixed laws; but the preacher of the gospel of Christ is met with parable and dark sayings on every hand: he deals with that which is hidden from the foundation of the world, and the task, therefore, is one of almost disheartening difficulty; but when the vail is wholly lifted and altogether taken away, the light will shine with tenfold brilliancy, even after the stars have disappeared and the rocks have melted.

Take the magnitude of the work into consideration, and the cipher-like position of man as a primary object will immediately become manifest; therefore, if man puts himself upon his own proper base, he will hesitate to place his imperfect deductions above the light of revelation. Let the geologist, with his great store of facts and confirmatory evidences, strike through sacred parable, and he will find almost limitless ages set forth for the formation and cooling of the globe on which we live. The law of formation is not a law of confusion: hence by the earth the astronomers can indicate the comparative age and condition of the stars and planets. Let the ethnologist seek, and he will find conclusive evidence of the existence of man far beyond the Adam of our race. It seems as though man, despairing of a solution of the hidden mysteries of the Sacred Writings, turns to the readier and clearer chart marked out on the face of nature; but, by a clear and harmonious interpretation of the Scriptures, the divine stands upon a rock, and he cannot be moved.

TITUS.

CHAPTER III. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

Here, again, is a caution to avoid contentions about the law, and about genealogies: for they are unprofitable and vain. It follows from the caution that the law and genealogies have a strong bearing on the mystery, but it is clearly evident that no gain can ensue from excessive tracing out of the same. The channels through which iniquity descends are lost in the magnitude of the results.

The Scriptural records are sufficiently expressed to show the workings of the law, and when this is once established, genealogies become of minor importance. The great work is the reconciliation of all things, whether they be things in earth or whether they be things in heaven, to the Father, through his Son, Jesus Christ. It is manifest, however, that sin cannot become reconciled; for, according to the purpose established from the beginning, the Assyrian shall be overthrown and his kingdom destroyed forever.

HEBREWS.

CHAPTER I. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Two conditions are here given forth, in one of which God spake unto the fathers by the prophets, and in the other, God hath spoken unto us by the Son; therefore it follows that perfect harmony must prevail throughout all the Sacred Records, the same Master-mind speaking by all. It has been shown that Jesus Christ is the Son of God; but the text again calls for the confirmation as follows: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

"And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

"But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

"Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

"They shall perish; but thou remainest; and they all shall wax old as doth a garment;

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Turn to the Scriptures from whence these sayings were taken, and the presence of the Son will become manifest; but he is then engaged in labors of the greatest magnitude, labors involving the overthrow of evil and the redemption of the fallen.

Quotations by the hundred might be brought forth to show the actual

presence of the Messiah in his labors years before he was born of the virgin, and it undoubtedly is the object of the text to induce a search, that this fact may be established in the minds of all.

Chapter ii. The text continues, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip." The importance of heeding this caution cannot be over-rated: for by so doing, things which have been, will be kept separate and distinct from those which shall be.

The text states, "For unto the angels hath he not put in subjection the world to come, whereof we speak.

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him."

Therefore, according to the testimony of this "certain one," the Son of man was made a little lower than the angels, and all things were put in subjection under his feet. Who was the man to whom such great honor was done, and to whom such great gifts were given? There can be but one, and that one is the Son. Where is this testimony found? It is found in the viii. Psalm. Then it is absolutely certain from the testimony that the Son at that time was man, was made a little lower than the angels. The quotation from the viii. Psalm is not prophecy, it is testimony: remember, therefore, and heed Paul's caution not to let slip the things which we have heard. If the Son was made man at that time in accordance with a fixed plan, it should not be deemed incredible that he continued as man until the consummation of the plan. The Scriptures do not break, but the Son is traced and identified as Jesus Christ in the New Testament; hence Paul says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

"For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

When was it that Jesus was made perfect through sufferings? During his ministry? The records of the New Testament do not seem to show the fulness of it, although they do show the dreadful suffering of the last day of his tribulation; but the text calls for a condition different from this: for on that day he laid down his own life; of his own free will and pleasure he laid it down; no man took it from him. Where, then, can the condition be found? If a certain one testified in the days of David that the Son of

man was made a little lower than the angels, why not believe the testimony? more especially when the whole tenor of the Scriptures calls for it to be so? It is evident that at the time the testimony was given one did exist as man to whom was given all things, and it is not supposable that to more than one could the gift be given, inasmuch as it comprehended all things; therefore the Son of God really and truly dwelt in the flesh in the days of David, although he was unrecognized by man: hence the testimony fully corroborates the statement.

The text continues, "For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

"Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

"And again, I will put my trust in him. And again, Behold I and the children which God hath given me."

All these are keys wherewith to unlock the Scriptures of the prophets. Isaiah distinctly says, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." What further does Isaiah say? He says, "Bind up the testimony, seal up the law among my disciples." Is the testimony of Jesus Christ bound up in the Old Testament, or is it not? Is the law sealed up among his disciples, or is it not? Does the veil exist, or does it not? Is blindness upon the people, or is it not? Who can doubt the affirmative reply to these questions? The strength of Paul's revelation places the actual presence of the Messiah almost beyond doubt, where he interprets the inspiration, "Behold I and the children which God hath given me," to mean the Son and the sons of man. The children were predestinated and called to be conformed to the image of the Son according to a purpose, which is in perfect harmony with the prophet: for the children are for signs and for wonders in Israel. If for signs and wonders, to whom are they manifest? It must be borne in mind that the Israelites are not the only ones which are for signs and wonders, but Nebuchadnezzar, and Belshazzar, and Darius, and Cyrus, with their hosts and kingdoms, are also for signs and wonders, and, therefore, it is asked again, to whom are they manifest? It is evident that if they are called according to a purpose, then they are manifest to those concerned in that purpose, be they things in earth or be they things in heaven.

The text states, "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."

The children, therefore, are partakers of flesh and blood which separates them from other hosts, and Christ took upon himself flesh and blood that he, through death, might destroy him that had the power of death, which is the devil, and deliver those who, through fear of death, were all their lifetime subject to bondage.

It does not follow that all the host of the fallen are excessively wicked, but that they are under bondage to the devil through fear of death. Is man under bondage to the devil through fear of death? No; but, on the contrary, the fear of death turns man away from the bondage of the devil. Then what is to be inferred from the text? The inference is that Jesus Christ came in the flesh to open a highway for the deliverance of all hosts from the bondage of the devil. This highway is now prepared, and is free to all, being manifest in the great decree, JUSTIFICATION BY FAITH IN JESUS CHRIST, THE WORD OF GOD.

In consideration of the magnitude of the work to be accomplished, is it any wonder that a portion of it was hidden by a vail, and only seen by angels? Not at all.

The honor conferred upon man by being predestinated and called as an instrument and as a weapon of war is inconceivably great; but upon the Israelites especially is laid a crown of wondrous beauty and glory.

The text continues, "For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham."

When did Jesus Christ take on himself the seed of Abraham? or, according to a previous statement, When was he made a little lower than the angels? Can the answer to these questions be found in the ministry of our Lord and Saviour? It does not seem possible, and from a human standpoint it is not possible: for the seed of Abraham simply as man possesses not the power of raising the dead, of healing the lame, halt, and blind, which power the Saviour possessed and exercised during his ministry. Moreover, was he, during his ministry, made a little lower than the angels? Most emphatically he was not: for he came as both God and man, while his works prove that he was greater than the angels. The testimony, however, positively declares that he was made a little lower than the angels, which testimony was placed on record during the days of David; therefore it follows that if the Saviour was not made a little lower than the angels when he was born of the virgin, it must have been before that event, even as the testimony declares; and if before that event, then the Old Testament records must be accepted that Jesus Christ came in the flesh in the days of Abraham, and took upon himself at that time the seed of Abraham, continuing his labors through the succeeding years until he was cut off in the grand consummation of his work; in confirmation of which the path of the Messiah has been traced throughout the Scriptures of the prophets, and by which the time in the world's history when he should appear unto man has

been expressed by many reducible types and figures, and also the approximate time of his ascension.

Chapter iv. "Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

"For we have not an high-priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as *we are*, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The record is here given that Jesus was tempted in all points like as *we are*, yet without sin; and in addition to this it has been said, "himself took our infirmities and bare our sicknesses." Where are the records of the apostles or disciples to show that this was done or experienced during the ministry of the Saviour? The evidence given in this respect is devoid of sufficient fulness to meet the required conditions. The temptations and sufferings were encountered in the long struggle which took place during the forty generations, as described and recorded by the prophets. That Christ also suffered during his ministry cannot be doubted; but it was great mental agony: for none knew how great was the stake and how bitter the cup of which he was to drink but himself. In healing the lame, halt, and blind, it is clear that he could not become lame, halt, and blind himself, or his mission would be at a stand-still; hence it follows that in the duplication, or when he set his hand the second time to recover the remnant of his people, the great bulk of his labors was over. The record of Paul is of great value, inasmuch as it indicates that the Saviour Jesus Christ at one time passed through all the temptations to which man is subject; and when they are sought, the wonderful vista of his labors becomes manifest. Jesus Christ, our great high-priest, who suffered not only as man, but more than the sons of men, has passed into the heavens, and through him, and in him, and by him we have compassion, forgiveness, faith, justification, and glorification.

Chapter v. This chapter states, "For every high-priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

"And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

"And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

"So also Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

"As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchizedek.

"Who in the days of his flesh, when he had 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 ;

"Though he were a Son, yet learned he obedience by the things which he suffered ;

"And being made perfect, he became the author of eternal salvation unto all them that obey him."

The office of a high-priest taken from among men is to offer both gifts and sacrifices for sins; not only for those of others, but also for himself. The high-priests were called of God as was Aaron, and so also Jesus Christ was called of God and made a priest forever after the order of Melchizedek, who has neither beginning of days nor end of life; even as the text states, "Called of God a high-priest after the order of Melchizedek.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

What is it that Paul has to say, and which is hard to be uttered? It probably relates to the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. These in turn relate to the priesthood of Melchizedek and the mystery of its ministrations. As it was the office of Aaron to offer both gifts and sacrifice for sins, so it was the office of the priesthood of Melchizedek to offer the gift and sacrifice of the body of the Messiah for sins. The ministrations of this priesthood commenced when Melchizedek met Abraham returning from the slaughter of the kings, and brought forth bread and wine. This bread was the body of the Messiah, the living bread which came down from heaven; and having been eaten by Abraham it became the flesh of Abraham, and by the power of God it was brought forth the Seed of Abraham, even as Eve was brought forth of Adam. The care of this living bread became a matter of the most vital importance: for it must return and be eaten, as stated in Isa. vi. 13, "But yet in it *shall be* a tenth, and *it shall return*, and shall be eaten: as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof." Therefore with each succeeding generation the living bread becomes more precious with the names of souls added to it, whose iniquity it bears and has assumed. Thus during the ministrations of the forty generations of this wonderful priesthood the names of those which lay in "the land of darkness and the shadow of death; a land of darkness, as darkness *itself*, and *where* the light *is* as darkness" have been raised.

The Saviour lying in the manger bears with him all these names, and should he then be cut off, they would be lost forever; but by Divine inter-

position the enemies of the infant Redeemer were scattered, and redemption became an accomplished fact when he arose from the dead, after voluntarily laying down his own life, a gift and sacrifice for sin through the ministrations of the priesthood after the order of Melchizedek.

These things are hard of utterance. Why? The text says, "Called of God an high-priest after the order of Melchizedek.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

"For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

"For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

"But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."

These verses call for an investigation and a search into the very heart of the mine wherein is contained the riches of Christ.

Chapter vi. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

"And this will we do, if God permit."

Perfection in Christ leaves behind it dead works, or works which call for repentance and forgiveness; therefore if such are left behind, let them not be recalled: for dead works are unrighteous, and unrighteousness is unbelief, and unbelief leads to death.

The text states, "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

It is evident that if one truly comprehends the magnitude of the sufferings and labors of the Messiah, and then falls away into dead works, that nothing is left whereby he can be turned from his evil course. The two conditions of good and evil being expressed by the text as follows: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

"But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned."

Chapter vii. "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him ;

"To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

"Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually."

Such is the description of Melchizedek, king of Salem, as given by the Apostle Paul. What power but Divinity could or can possess the attributes here accorded to Melchizedek ? By all the teachings of the Scriptures from beginning to end there can be no other power than God which possesses them.

Melchizedek was made like unto the Son of God, and the Son of God is God : for it is stated, "Thy throne, O God, *is* for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom ;" in which the Son is called God. Melchizedek, who is made like unto him, must, therefore, be God, and also is King of righteousness. Paul makes the Divinity of this man perfectly clear, and identifies him as the one which met Abraham, and brought forth bread and wine, and blessed him. What object could there be in one of such superlatively high degree bringing forth bread and wine to Abraham ? There seems to be but one solution to this question which harmonizes and accords with the whole Scriptures from Moses and the prophets down to this epistle, and that is, that the bread which Melchizedek brought forth was really and truly "the bread which came down from heaven," the living Bread, the Seed, the Son, the Messiah. Abraham had received the promise years before the meeting with Melchizedek, and, therefore, after waiting these years, the promise was fulfilled to the extent of the advent of the Seed, the Lord, and "Abraham rejoiced to see the day of the Lord ; and he saw it, and was glad." The meeting between Abraham and Melchizedek, although startling in its results, is in thorough accord with some fixed plan. The promise to Abraham that "In thee shall all the families of the earth be blessed," was fulfilled when his faith was counted for righteousness : for out of this grew the great decree of Justification by faith, which was to the end that the promise might be sure to all the families of the earth.

If justification comes by faith, upon what is the faith based ? It is based upon the Word of God, which is Jesus Christ. If justification comes by faith in Jesus Christ, then it manifestly follows that Jesus Christ must fulfil all the law which calls for such justification : for the law is immutable and cannot be changed. If the law is fulfilled, then it is absolutely certain that the Word of God must become flesh or man cannot be redeemed. If, therefore, the promise was given Abraham that in him all the families of the earth should be blessed, and if it is absolutely certain that the Word of

God must become flesh, then the advent of the Word as flesh might be looked for at any time after the promise given to Abraham in Ur of the Chaldees.

According to the Scriptures, the Word or Son was sent from heaven, and if it was sent from heaven, by whom was it brought? The revelation of Paul clearly indicates the one who brought it as Melchizedek, king of Salem, who was without father, without mother, without descent, having neither beginning of days nor end of life, priest of the Most High God, and who abideth a priest continually. If Melchizedek is a priest, then he must minister as a priest, and he must fill the ministrations of a priesthood.

If in the ministrations of the Levitical priesthood Aaron and his sons shall eat those things wherewith the atonement was made to consecrate and to sanctify them, which is an example and shadow of heavenly things, why shall not the body of Christ be eaten wherewith the great atonement was made? The records are positively given that it shall be eaten. The Levitical priesthood, therefore, is the shadow, but the priesthood of Melchizedek is the substance; hence the bread brought forth by Melchizedek was the body of Christ, and it was partaken of by Abraham: consequently the care and ministration of this bread was the office of this priesthood. But Jesus Christ, who was the living bread, he also was made a priest after this order. Why should it be so, seeing that Melchizedek had length of days forever? It was that he, as the Son, might minister the living bread, which was his body, and voluntarily offer himself a sacrifice for sin: for by the shadow of heavenly things the priest must offer the sacrifice wherewith atonement is made; therefore Jesus Christ ministered in the office of high-priest after the order of Melchizedek when he offered himself a sacrifice for sin, and also when he gave the bread to his disciples, saying, "Take, eat: this is my body."

It becomes evident that this change in the priesthood from that of Aaron makes a change in the law of the Levitical priesthood, which is carnal; therefore the latter is done away in Christ, and with it the law by which no flesh can be justified.

If Jesus Christ officiated as high-priest during his ministry, when did Melchizedek fulfil the office of high-priest? The answer to this question has frequently been given: it was during the forty generations from Abraham to Christ the Lord.

It is stated in the text that Abraham paid tithes to Melchizedek, that he gave him a tenth of the spoils; and by Gen. xiv., "he gave him tithes of all;" hence in this is comprehended "the tenth" spoken of by Isaiah vi. 13, "But yet in it *shall be* a tenth, and *it shall return*, and shall be eaten: as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof."

Chapter ix. "And for this cause he is the mediator of the new testa-

ment, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance."

From this verse it will be seen that the death of the Saviour was absolutely necessary for the redemption of man: for man cannot be made dead to the law except through the body of Christ; therefore the insufficiency of the sacrifices offered by the Levitical priesthood becomes manifest. Those sacrifices only carried with them the promise of forgiveness of the sins for which such sacrifice was made, but through the death of Christ these promises are redeemed, and, in consequence, the transgressions that were under the first testament are blotted out: the iniquity having been transmitted to the Saviour, and was borne by him to an uninhabited country never to return.

Chapter x. The text states, "For *it* is not possible that the blood of bulls and of goats should take away sins.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."

These verses revert to the time when the first-begotten was brought into the world, at which time a body was prepared him.

By the plans of Zion it is not possible that the blood of goats and of bulls should take away sins; therefore a body was prepared for the Word, suitable and fitting for the redemption from sin. When the Word was invested with this body, it became the only-begotten Son. The Son was the Word, and the Word was with God, and the Word was God: therefore the only begotten Son is and was God.

This body having been prepared according to the purpose specified above, man was created and called to be in conformity to the image of the Son, which was God, that the Son might be the first-born among many brethren. This establishes the law of conformity as regards man, whether as natural or as spiritual bodies. Now, inasmuch as the natural body of man is in conformity to and after the image and likeness of the Son, there can be no conflict between the law of conformity and the Law "Let the earth bring forth the living creature after his kind;" but, on the contrary, they harmonize and affiliate, and are perfect in their conception. So perfect are they that the first-begotten made his advent among men, and was unrecognized by man, for he said in the day in which he was begotten, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Turn to the xl. Psalm, in which this is recorded, and the actual presence of the Messiah will become manifest in the labors of Zion: labors which were laid down in the plans from the beginning; therefore it follows that, in accordance with the plans, he had come when the xl. Psalm was given forth, and at that time he was engaged in the great work for the remission of sins, which was finally perfected through the offering of his life as Jesus Christ.

2 PETER.

CHAPTER III. The epistles of Peter are full of strength and vigor in the elucidation of the gospel of Jesus Christ; but particular attention is called to the following verses:

"And account *that* the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

"As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

"Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

In the first of these verses the long-suffering of the Lord is spoken of, of which Paul has written according to the wisdom given him. When was this long-suffering, of which both Peter and Paul have written? Can it be a portion of the work encountered by the Lord during his ministry? If so, why was Paul called to give it forth to the people, and not Peter, or the disciples who were witnesses of the Saviour's labors and sufferings? It is scarcely probable that the witnesses should be discarded, and the objects of their obvious mission declared by another; on the contrary, Peter's record is to the effect that it was by especial wisdom and for an especial purpose that the revelations were made unto Paul: for of them he says, "In which are some things hard to be understood."

From this it is evident that Paul, by revelation, had something to communicate which was different from the general teachings of the other apostles and disciples, which Peter himself confirms as being hard to understand. What can this revelation be of which Paul is the "chosen vessel"? It is, as Paul himself states, the mystery of Jesus Christ and his long-suffering. The sufferings of the Saviour must be those described in the Old Testament by the mouth of the prophets, and it is Paul's mission to identify our Saviour Jesus Christ with the labors and sufferings there involved, to declare his generation, and the wonderful result of them all, out of which grew the great decree of Justification by faith in Jesus Christ.

It is no wonder there are some things hard to be understood in Paul's mission, more especially as the vail is not yet entirely taken away. The gospel of salvation, however, has been preached clearly enough, if the people will believe it, and a knowledge of the entire mystery is not necessary for their salvation; nay, it is actually better without it: for it is stated in the ii. chapter of this epistle, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them."

The existence of a vail to the mystery is, therefore, a great mercy: for with a full knowledge of the mystery a falling off from righteousness is foreshadowed, and such will be the case in the end; in fact, this state of things has been predicted again and again, and that desolations and extreme wickedness shall prevail at the time of the end. The people must not deceive themselves with the belief that their unrighteousness will be counted for righteousness, even though man was predestinated and called according to a purpose. Unrighteousness is unbelief, and unbelief leads to death. But belief or faith is counted for righteousness, and through faith comes life. The faith which leads to justification is not shown by unrighteous works, for unrighteous works are the offering of unbelief, but the faith which justifieth is like the "earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiving blessing from God."

1 JOHN.

CHAPTER I. John states, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ;

"(For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

"And these things write we unto you, that your joy may be full.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us.

"If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

"If we say that we have not sinned, we make him a liar, and his word is not in us."

Chapter ii. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous :

"And he is the propitiation for our sins : and not for ours only, but also for *the sins of* the whole world."

The text states, "Little children, it is the last time : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time."

From the fact that John specifies the present as the last time, it is evident that there were other times. The time here indicated is that of a unit or fixed period; and hence the times also must be units or fixed periods. The object of time and the times has been shown; which is, that within the link of eternity set by the times evil shall be overthrown and the highway of deliverance from bondage made open to all. By time the limits of the kingdom of evil are fixed beyond all change, and, as the age rolls on, the end will surely come, bringing to some justification through faith in Jesus Christ, eternal life; to those which believe not, eternal destruction.

John says that antichrist shall come. This is the great and terrible deceiver which shall arise toward the end, who shall sit in the temple of God as God, who by his signs and lying wonders shall deceive many. The Saviour during his ministry performed his works before all hosts, seen and unseen, whilst the devils tremblingly fled before him. Unto all the power of Jesus Christ was manifested that all might fear and believe. It was promised that in course of time the Saviour should return and reign upon the earth with his saints, and the Enemy, taking advantage of this, seeks by his great power to forestall and personate the coming of the Messiah, and to sit in the temple of God as God. Many of the hosts shall be deceived thereby, and shall fall down and worship the abomination, but had they heeded the truth they could not have mistaken antichrist for Christ: for the sign of the coming of Christ is positively and clearly laid down, and that is, that he shall come in the clouds of heaven, where every eye can see him, even as the sun is seen by all in his apparent circuit around the globe. Satan is cast out of heaven, he cannot return thither, neither can he come from thence: "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 the Son of man will only come in the clouds of heaven to establish his reign upon the earth.

The text states, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

"Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, *even eternal life.*"

Chapter iii. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

From this record it is clear that man shall be conformed to the image of the Son, for whom a body was prepared. This conformation is now established by two witnesses as being a Divine decree; therefore, why should it be asked, "With what body do they come?" The grain of wheat yields grains of wheat, according to the law of God given at the first, as follows: "Let the earth bring forth grass, the herb-yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *was* in itself, after his kind." But with man the law is, "Let us make man in our image, after our likeness." "So God created man in his *own* image, in the image of God created he him." Therefore the law is that man shall be conformed to the image of the Son. Paul confirms the statement of John, where he says, "For whom he did foreknow, he also did predestinate *to be* conformed to the image of the Son, that he might be the first-born among many brethren;" consequently the brethren must be in conformity with the image of the first-born.

The grain of wheat yields wheat because it hath pleased God to give it such a body; and so man is conformed to the image of the Son because it hath pleased God to make such a conformation, the laws for which were given from the first.

Chapter v. "This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

According to the interpretations of these pages, the Holy Trinity has been defined as follows: First, the Power which conceives; second, the Power which signifies assent, as the Word or Command; third, the Power which acts or fulfils. It is manifest that in each of these Powers the fulness of the Godhead dwelleth bodily, and, therefore, whilst each is separate and distinct and equal, they combine into the One Infinite Majesty, glorious beyond all conception in his attributes. These are the three which bear record in heaven.

The baptism of John is by water unto repentance for the remission of sins. This is not a mere form, but through it is tangibly expressed the absolute necessity of repentance for sin. The baptism of John is a sign for all hosts: for though justification is by faith in Jesus Christ, repentance must precede it, that the fulness of the promise may follow. The water, therefore, bears witness in the earth that repentance was preached for the remission of sins, that justification by faith might follow.

Through the blood of Jesus Christ the penalty attached to the transgressions of man was paid; therefore his blood bears witness in the earth,

that through it is remission of sins to those who believe that they may be justified by faith.

The spirit of man, by which he knows both good and evil, is also a witness in the earth, and these three agree in the one witnessing that a highway has been prepared for the justification of all through faith in Jesus Christ.

THE REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John :

"Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand."

This revelation is from God unto Jesus Christ, who sent and signified *it* by his angel unto John. The last phrase above quoted states, "for the time *is* at hand." Now, according to the interpretations given in this review, the present age is the last, or fourth time, which by the death of the Saviour was divided into half-times. The first half-time embraced the epoch from Adam until the Messiah was cut off, or a period of about three thousand nine hundred and thirty years: consequently there remains, from the cutting off of the Messiah, an equal number of years, during which the prophecy looks to fulfilment.

The text continues, "John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

"And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

"And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen."

In these verses John records that Jesus Christ is the faithful witness, the first-begotten of the dead, and that he redeemed us from our sins through his blood.

The plan of redemption has been made sufficiently clear for all to see that the blood of one who could lay down his life and take it up again was absolutely necessary for its accomplishment. John records that Jesus Christ did this, becoming thereby the first-begotten of the dead. He also states that he hath made us kings and priests unto God and his Father,

which is in full accord with the mysterious working of the great priesthood: for it is written that the priests shall eat the things wherewith the atonement was made, but that a stranger shall not eat of them. Therefore, in partaking of his body, wherewith the atonement was made, we are made kings and priests unto God and his Father.

John, in a vision, sees one like unto the Son of man, which presence was in the midst of seven golden candlesticks, and he had in his right hand seven stars. Such a one said unto John, "Fear not; I am the first and the last:

"*I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

It is said that the seven golden candlesticks are the seven churches. Now what mystery can there be in these seven churches, if they are of Ephesus and Smyrna, Pergamos and Thyatira, Sardis and Philadelphia, and Laodicea? Is not their history comparatively well known? more especially, was it not known in their own day? If so, how can there be any mystery to write about? The mystery of the seven churches undoubtedly is the mystery of the seven grand subdivisions of the times, commencing with the first creation of man. These divisions are clearly typified in Gen. xv. 9, 10, in which the heritage is represented by a heifer, a she-goat, and a ram; by a turtle-dove and a young pigeon. The heifer, goat, and ram typify the three first creations, and by Divine command they were divided in the midst, and each piece laid against the other, which is emblematic of the six divisions of these ages; but the fourth age was represented by a turtle-dove and a young pigeon: these make up the eight grand subdivisions of time. Seven of these had passed away when the Messiah was cut off and rose again from the dead. These seven epochs are the seven churches, the mystery of which it was the mission of John to write.

The revelation to St. John brings to light the antiquity of man, whilst the revelation to St. Paul brings to light the mystery of Jesus Christ. On these two special revelations is held the solution of the Scriptures from Moses down, and by which the inspiration, unity, and harmony of the whole are made manifest.

The seven angels of the seven churches represent the intellectuality of the churches, as in like manner the four cherubs in the vision of the prophet Ezekiel represented the intellectuality of the four ages.

Chapter ii. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

"And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

"Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

According to the interpretation given, this address and charge is to the first of the seven epochs, or the first division of the Euphratic age. The condition and moral position of the people are set forth, and it is evident that they have fallen from their original high estate. That which the Spirit saith to the churches is an embodiment of the promise which has been given to all, but it is evident that the people fall far short of the standard of excellence required that they may receive the reward, which is everlasting life.

The text continues, "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

"I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

This is addressed to the second epoch of the Euphratic age. With the fulfilment of this epoch comes the destruction of the people, and the tribulation involved in it appears to be set at ten days. Indications were given by all the great prophets that this race was swept away by fire. The tribulations of the second race were fixed as seven years of famine, whilst those of the third race were filled out in one year according to the years of a

hireling. The probabilities are that the first race was swept away within ten days according to the days of a hireling, or the given day of twenty-four hours.

"And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

"I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

This relates to the history of the first epoch of the Red, or Hiddekelic race. It will be seen that promises of great magnitude were given to those who should overcome, but the history shows that they also had fallen and had a knowledge of good and evil. The term "hidden manna" doubtless refers to the body of the Saviour which shall be eaten.

The text continues, "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

"But unto you I say, and unto the rest in Thyatira, as many as have not

this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden.

“ But that which ye have *already* hold fast till I come.

“ 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.

“ And I will give him the morning star.

“ He that hath an ear, let him hear what the Spirit saith unto the churches.”

This relates to the second epoch of the Hiddekelic age. By the Scriptures of the prophets it will be seen that the tribulation and death which should come upon them, except they repented, as indicated by the text, really did come upon this people, and they perished from off the face of the earth during the great famine, with the exception of an escaping remnant. It is evident, however, that the vitality of truth was set forth and taught among them.

Chapter iii. “ And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.

“ Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.

“ Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

“ Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy.

“ He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

“ He that hath an ear, let him hear what the Spirit saith unto the churches.”

This is addressed to the first epoch of the Gihonic age, and is an embodiment of their history. As with the others, the true doctrine was preached among them, and a promise of great magnitude given to those who should overcome the wiles of Satan.

The text continues, “ And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ;

“ I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name.

“ Behold, I will make them of the synagogue of Satan, which say they

are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

“He that hath an ear, let him hear what the Spirit saith unto the churches.”

This is in relation to the second epoch of the Gihonic era. It seems as though, owing to the greatness of the promise given to this epoch, that the Adversary took advantage of it to deceive the people, to take away the daily sacrifice, to cast down the sanctuary, and to set up the abomination which maketh desolate. By his power he could place the abomination which maketh desolate as the one who had overcome, establishing his claims to the honor by his signs and lying wonders, thereby deceiving the hosts which were under bondage to him. As this was in the past, so will it be in the future when this same abomination shall sit in the temple of God as God, personating himself as the one which had overcome all things. But if any shall be deceived by him the second time, it will be because they heed not the truth: for the Son of man, the Saviour Jesus Christ, the only one which did overcome all things, shall assuredly come in the clouds of heaven, and by no other way will he come: the sign is positive and sure, and is given that none may be deceived by the power setting up the abomination which maketh desolate.

The text continues, “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him 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.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This is addressed to the first epoch of the Pisonic era, and embraces the period of time from our Adam unto Jesus Christ the Messiah.

Our Saviour was the only one which overcame all things, and in him is the fulness of all the promises which were given by the Spirit to the churches; and now he promises that all which shall overcome shall sit with him in his throne. It has been shown by all the above races that none of themselves could overcome: for their works, which the Lord knew, were failures, were dead works. By his works, therefore, man cannot succeed to the promises, and it has been shown conclusively by the Scriptures that only through the blood of Jesus Christ can man attain to them.

Chapter iv. The text continues, "After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

"And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

"And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

"And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

“And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

“Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.”

The four and twenty elders which were round about the throne are emblematic of those which pertain to the four ages of man, viz., the twelve tribes of Israel and the twelve disciples. Previous to the advent of the Messiah unto man, as Jesus Christ, the tribes of Israel appertained to the four ages; but after Jesus came he chose twelve disciples, which also appertain to the four ages, whose names will be found in the foundation of the sacred fabric, New Jerusalem. Through the pearly gates of the holy city, however, which are named after the twelve tribes of Israel, enter the myriads to which the tribes appertain. Hence the twenty-four elders are spiritual representatives of the twelve tribes and the twelve apostles.

The four beasts are typical of the four creations or races of men, and possess many of the characteristics of the cherubim seen by the prophet Ezekiel. In the vision of the prophet the four were bound together by invisible ties, but in this vision each is separate and distinct as an individuality, that which bound them together having been taken away by the blood of Jesus Christ: whence it follows that the beasts represent those redeemed from the four races of men.

Chapter v. That the four beasts do represent the redeemed is made manifest in this chapter: for it is stated, “And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

“And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

“And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

“And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

“And he came and took the book out of the right hand of him that sat upon the throne.

"And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

"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."

From this it is perfectly evident that the four beasts represent those who are redeemed through the blood of the Saviour: for they say so, clearly and distinctly. It is also clear that of all the hosts which may be justified through Jesus Christ the sins of man alone were remitted by his blood: therefore the beasts, and the four and twenty elders which pertain to the four races, can represent none but man. Furthermore, the beasts say, "And hast made us unto our God kings and priests: and we shall reign on the earth," which identifies the beasts with those of whom John speaks in the i. chapter, as follows: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen," which fully identifies the beasts with man.

If these beasts represent man, then the living creatures seen by the prophet Ezekiel in a vision also represent man. It is evident from their appearance that they are of the earth earthy, and where can others be found with which to fill out the figure? There are none: for none but men were redeemed through the blood of the Lamb, none but man were made kings and priests unto God through Jesus Christ; but through the death of Jesus Christ came the highway of justification by faith, which was to the end that the promise might be sure to all which believe. This is the ensign to which all must seek, the ensign to which all the redeemed shall seek, and in no case nor under any condition must this ensign be obscured.

Chapter vi. "And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see.

"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.

"And when he had opened the second seal, I heard the second beast say, Come and see.

"And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

"And when he had opened the third seal, I heard the third beast say,

Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The opening of these seals discloses the four consecutive stages in the creation of man. In the opening of the first, the white race is brought to light, of which the white horse is typical of the general characteristic, color. The crown is suggestive of progress and aim; the bow is suggestive of primeval origin; whilst the terms conquering and to conquer relate to the Divine command, "Subdue the earth and have dominion over it." This is the Euphratic race, and corresponds with the great river Euphrates, which flowed out of the garden of Eden.

In the opening of the second seal is disclosed the second race of men. This race was created and brought forth toward the end of the second epoch, or half-time, the White, or Euphratic race having enjoyed an existence of about six thousand seven hundred and seventy-two years. The beast representative of the second race being red, indicates the general characteristic color. This people being of a warlike nature, shall destroy many of the Euphratics with the sword during the overlap of the two races, as it is written in Isa. iii. 25, "Thy men shall fall by the sword, and thy mighty men in war." It is also probable that strife and war shall also exist among themselves as a people. This is the Hiddekelic, or Red race, and corresponds with the river Hiddekel, which flowed out of the garden of Eden. The longevity of this race is set at nine thousand five hundred and fifty-one years.

In the opening of the third seal the representative beast is black; which is typical of the Black, or Gihonic race. This race undoubtedly enjoyed an existence of great peace and plenty: for the opening of the seal disclosed abundance of wheat and barley, together with much wine and oil. The history of this people develops the fact that instead of peace and plenty filling them with thankfulness, they became excessively idolatrous and wicked, and eventually were swept away in the great deluge of Noah, after fulfilling an existence of about nine thousand five hundred and sixty-eight years. This race corresponds to the river Gihon, which flowed out from the garden of Eden.

The opening of the fourth seal discloses the fourth and last race of men. As is the case with each of the others, the beast or angel representative of

the creation, and which was by the throne, said to John, "Come and see." From this the relation between the creation and the redemption of the races is seen, each corresponding, fitting, and harmonizing with the other, the identity of each beast with a horse being manifest, yet under different conditions.

John saw a pale horse: which is representative of the Pale race, or the race of the present day, or what is generally known as Adam's race, of which the Jews are the most perfect living representatives: the re-developments after the deluge running more particularly in the brothers of Shem than the direct line from Shem.

The name of him that sat upon the Pale horse was Death, and Hell followed with him. This is typical of the destructive elements which compass this generation or age. The text states, "And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Here this whole creation is given over to the power of Death and Hell: and being the fourth and last, is, in general terms, the fourth part of the earth, or, as may be considered, the fourth of those created.

In the three first races a remnant was left of each, but in this the destruction will be complete: for Jesus Christ is the escaping remnant of this race; and not only of it, but of the whole house of Israel, the whole of the great city of Jerusalem; therefore the fourth race will be the last, man having been called for or according to a purpose, which purpose will be completed when both the horse and its rider are overthrown: for with the destruction of the Pale horse comes the destruction of its rider, which is Death.

This race corresponds with the river Pison, which also flowed out of the garden of Eden, and is known in these pages as the Pisonic, or Pale race. The bounds of its existence as regards time are set, according to the numbers of the children of Israel, at seven thousand eight hundred and sixty years.

Thus the opening of the four seals brings to light four separate and independent creations of man; all of which were called according to a purpose, which purpose, by the light of revelation, is the overthrow of evil, whereby God gathers together to himself through Jesus Christ all things, whether they be things in earth or things in heaven.

The text continues, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-

servants also and their brethren, that should be killed as they *were*, should be fulfilled."

Man having been predestinated and called according to a purpose, fulfilled his mission as a "weapon of war," and, as he passed from the scene, he was collected under the great altar of witness spoken of in Josh. xxii. 26-28, as follows: "Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

"But *that* it *may be* a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

"Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you."

Therefore the altar of witness built by the children of Israel is after the pattern of the altar of the Lord; that is, it is the shadow of the great altar of the Lord where are collected all the people of the Lord, which altar of the Lord is represented by that seen in the opening of the fifth seal.

Those seen under the altar are the redeemed from all kindreds and nations and tongues; and the Lord knows his own, which are collected from the seven churches, the four creations, whether they be black or white, whether they be red or pale: for all the races were represented around the throne by the four beasts and by the four and twenty elders.

The text continues, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind;

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

"For the great day of his wrath is come; and who shall be able to stand?"

Chapter vii. The vision of the opening of the sixth seal continues, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

"And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel."

The context then enumerates twelve thousand to each of the twelve tribes, after which it continues, "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:

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

"Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

"And I said unto him, Sir, thou knowest. And he said to me, These 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."

In the opening of the sixth seal is made manifest the judgment and destruction of the present age specified by the vision of Daniel, as follows: "I beheld 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 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.

“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

The beast destroyed was the evil element of the fourth creation or age; when, therefore, the transgressions are come to the full, then shall the age to which they pertain be judged. This judgment is set forth in the opening of the sixth seal.

The identity of the multitude of the redeemed from among men with the four beasts which are around the throne, is again established by the text: for the multitude which no man could number stands before the throne, and again it is said that “the angels stood about the throne, and *about* the elders and the four beasts;” therefore the multitude which was before the throne must be the same with the beasts: for both occupy the same relative position around the throne, and, consequently, must represent the same magnitudes.

The destruction expressed by the opening of the sixth seal evidently takes place before the thousand years era, which era commences about the year 2800, counting from the birth of the Saviour: but, by the seventy weeks of Daniel, the transgressions will be full about the year 2130; and by Zechariah the third shall remain nearly two thousand years after the birth of the Saviour: therefore the judgmental era will embrace a period of about eight hundred years. But it is manifest from what has gone before that the whole of this time will not be given over to destructions: for it is written that Elias truly shall first come and restore all things; therefore a large portion of this era may be given for the restoration of the sea, and trees, and the face of the earth generally, which the mission of the four angels was to destroy. Moreover, the reign of evil will not be permitted throughout the whole of the judgmental era: for these days shall be shortened for the elect’s sake. After the restoration, the reign of the thousand years will be ushered in: for the decree is sure that Christ shall reign in the earth for this length of time with the saints, and it is evident that this period must be a portion of the time set apart from the beginning, which was limited according to the number of the children of Israel.

Chapter viii. “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

“And I saw the seven angels which stood before God; and to them were given seven trumpets.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

“And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand.

“And the angel took the censer, and filled it with fire of the altar, and

cast *it* into the earth : and there were voices, and thunderings, and lightnings, and an earthquake.”

The opening of this seal reverts to the beginning, before man was created : it reverts to that link in the eternal chain which witnessed the inauguration of the sublimest purpose ever purposed. Owing to the grandeur, magnitude, and gravity of this purpose, the situation was one of awe-inspiring wonder, so that even in heaven silence reigned among its hosts, which was unbroken until the seven angels prepared themselves to sound.

The vision of the angel with the censer is emblematic, and indicates that the way to the throne of God is ever open to the prayer of the saints. This vision embraces the time from the beginning or first creation of man unto the judgmental era, when the destruction of the wicked shall be fulfilled.

The text states, “And the seven angels which had the seven trumpets prepared themselves to sound.

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up.”

This relates to the destruction of the first race of men, or to the end of the first of the three ages hidden by the veil. This race was destroyed by fire.

The text continues, “And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea : and the third part of the sea became blood ;

“And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.”

This seems emblematic of the destruction of the second race of men, or of the end of the second age hidden by the veil. This race was destroyed by famine, during which the drought was so great that the sea wasted away, and the rivers dried up, and all things sown by brooks withered away.

The great mountains of fire being cast into the sea is indicative of the drying up of the waters, and not destruction by fire.

The text continues, “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters :

“And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.”

This is emblematic of the destruction of the third race of men, or of the end of the third age, which also is hidden under the veil. This race was destroyed by the flood.

In the great deluge of Noah the fountains of the deep were broken up, as well as the windows of heaven having been opened, in consequence of

which the bitter waters of the sea overflowed the land, and covered even the tops of the mountains; therefore, whilst water flowed on every side of them, the remnants of the doomed of that dreadful day found not one drop wherewith to quench their raging thirst. Some died from the overwhelming of the waters, some perished from hunger, and many perished because the waters were made bitter.

In the destruction of the previous age the waters were symbolized as having been dried up by a great mountain burning with fire, which was cast in the sea; but in this case the star which fell upon the rivers and upon the fountain of waters was, as it were, a lamp, thus signifying, in contrast with the burning mountain, that the waters should flow and increase.

These three ages being under the vail, the destruction of each, therefore, is likened unto a third part. Their destruction as thirds was expressed in the figures of the prophet Ezekiel.

The text continues, "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This seems to relate to the destruction of the fourth race, or the approach to the end of the present age, which, after the lapse of the third following the smiting of the Shepherd, may take place at any time. If the division of the time from Adam unto the approach of the end, or the beginning of the judgmental era, be considered, then a period equal in value to one of these thirds will be left for the fulfilment of the wonders called for in the latter part of this age. The thirds of the fourth age are typical of the thirds of the whole age of man: that is, as three ages of man are hidden by the vail, so are the thirds of Zechariah hidden under the vail; and as there are in reality four ages of man, so in reality are there four epochs in the fourth age, each equal in value to the third of Zechariah.

By the sounding of the four trumpets time has been indicated from the first creation of man unto the judgmental era, which also was indicated by the opening of the six seals, and by the vision of the angel with the golden censer.

The text continues, "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" History having been brought down to the judgmental era, it is well to ask who are meant by the inhabitants of the earth against whom the woes of the three trumpets yet to sound were pronounced.

According to the light given by the opening of the sixth seal, the servants of God were sealed in their foreheads to the number of one hundred and forty-four thousand, which were of the tribes of Israel. It must be

remembered that these twelve tribes appertain to the four creations of men whose names are raised up at this time; consequently the inhabitants of the earth to whom the woes apply must be those which have not been sealed in their foreheads by the angel of God, and, therefore, are the great multitude of fallen of other hosts than man.

Chapter ix. The text continues, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

"And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

"And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion when he striketh a man.

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

"And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

"And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

"And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

"And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

"And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

"One woe is past; *and*, behold, there come two woes more hereafter."

The bottomless pit is representative of space, and out of space came the host of locusts. From the description of the locusts it is evident that they must be spiritual, and their mission is to show unto the fallen their actual condition, together with a remembrance of their evil work in times and ages past. It is the consciousness of their evil works which stings and torments them: for as the books are opened and judgment set forth, their actions are made manifest unto them. It may be that some will repent and return, even at this late hour.

The text continues, "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

"And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

"For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

"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 fornications, nor of their thefts."

Now, although the first woe was very great, it seems that the great host of the fallen failed to repent and turn from their evil ways; therefore the sixth angel sounded his trumpet, and a great army was brought forth, through which the destruction of a third part of men was accomplished. Those destroyed, in all probability, were the evil element of the fourth age, which is typified in the book of Daniel as the fourth beast, which spoke such great words, and whose body was given to the burning flame. Daniel also states, "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time." And so in the text of this revelation, these beasts are represented by those which were not killed, and which repented not of the works of their hands that they should not worship devils. This class is made up of the three beasts which pertain to the three first creations, and their lives are prolonged for a season and a time.

Chapter x. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

"And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

"And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

"And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The sounding of the six trumpets carried history from the beginning of time unto the judgmental era, but the seventh trumpet takes up time again, thus filling up history from all the epochs.

Chapter xi. The text continues, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; 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* threescore days, clothed in sackcloth.

"These are the two olive-trees, and the two candlesticks standing before the God of the earth.

"And 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.

"And when they shall have finished their testimony, the beast that

ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

"And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

"The second woe is past; *and*, behold, the third woe cometh quickly."

This chapter is in relation to the spiritual conditions from the first creation of man, during which time the two faithful witnesses have been laboring and prophesying, and also shows why the destruction came upon the people. These two witnesses are the anointed ones that stand by the Lord of the whole earth, spoken of by the prophet Zechariah: they are the two olive-branches which through two golden pipes empty the golden oil out of themselves. In the first chapter of this revelation, John identifies Jesus Christ as the faithful witness; and as there was another who was made like unto him, who was without beginning of days nor end of life, it becomes evident that this one must be the second witness called for by the text. The great power possessed by these witnesses has been made manifest throughout the Scriptures, but it was manifested for an especial purpose, viz., the overthrow of evil. The powers of evil ranged themselves against the two witnesses during the three and one-half ages of man, and to the spiritual city of Jerusalem they were spiritually dead. After the lapse of the appointed time,—that is, after the fulfilling of a time and times and a half-time,—the period embraced from the first age of man until the Messiah came in power as both God and man, the eyes of the workers of iniquity were opened to the spirit of life which had entered into the witnesses, and they feared exceedingly, and were affrighted, and gave glory to God.

These witnesses are now ascended up to heaven, and stand ready in the judgmental era to make manifest their testimony against the beast that ascendeth out of the bottomless pit, which beast the book of Daniel indicates as having existed throughout the four ages of man. By the prophecy

recorded above, this beast, because of his war against the two faithful witnesses, shall be destroyed by the fire which proceedeth out of their mouth.

The text continues, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

These verses indicate a ray of history running through the four ages of man until the judgmental era.

Chapter xii. The text states, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

"And she being with child cried, travailing in birth, and pained to be delivered."

This is an allegorical representation of Mount Zion, from whence came the Messiah, the great dweller in Mount Zion, and is indicated by the begetting of the Son.

The text continues, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

The great red dragon is representative of the element of evil, the seven heads with their seven crowns indicating the seven divisions of the times. This great dragon drew the third part of the stars of heaven, or, by substitution, the third part of the angels of heaven, and cast them to the earth. This vast host may or may not be excessively wicked, but, as the casting of them down appears to be the work of the devil, there is little doubt but that

a highway is prepared whereby these works may be undone and a restoration made possible for them, especially as they are under bondage, through fear of death, to the one who has the power of death, namely, the devil. After the child was brought forth, it was caught up to God, even as stated in Psalm xii. : "I was cast upon thee from the womb."

The text continues, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days."

The first-begotten Son having been brought into the world, to whom was given "the heathen for an inheritance, and the uttermost parts of the earth for a possession," time is ushered in; that is, the point in our immediate history is established when time is first taken into consideration, or when time begins: for back of this point are untold ages.

The thousand two hundred *and* threescore days are equivalent to the forty-two months; and the forty-two months are equivalent to the three and one-half years; and the three and one-half years are equivalent to the time and times and one-half time, or the three and one-half ages of man.

After the first-begotten was brought into the world, man, who was already predestinated according to the plan, was called and conformed to the image of the Son, that the Son might be the first-born among many brethren. With the advent of man comes the advent of time, the bounds of which are set according to the number of the children of Israel; therefore it follows from this, that before man was created the ages were not considered as time, and hence are of indefinite length: consequently, the first five days of the creation are indeterminate. Time is the link, age, or epoch, taken and appointed from eternity, in which the works of the kingdom of evil shall be overthrown; the limits of which are fixed, positive, and certain. During all these years a highway has been preparing whereby the paths of the Lord might be made straight, that through the works and teaching and prophecies of the two faithful witnesses all hosts might turn from their evil ways and repent and follow the Lord God, and not follow Baal. The plans of Zion, embodying the justification of all hosts by faith in Jesus Christ, have been preached in these latter days, but righteousness was preached in all ages, and it is now manifest that, of the two great powers, one must be overwhelmed by the other, for no compromise can exist between the two. Time, therefore, was set apart by the Most High for the overthrow of evil, during which all hosts shall be thoroughly sifted, and the wheat shall be gathered into the garners, but the chaff shall be burned with unquenchable fire.

The text continues, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil,

and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him."

This war evidently took place before the advent of man, and yet it seems as though it was after the begotten Son was brought forth ; Satan, at that time, having appeared in the heavens. The text states, however, that he was cast out of heaven together with his host, and their place was not found in heaven any more ; hence, in the last day, Satan cannot ascend again into heaven that he should return from thence to personate the second advent of Christ. The sign of the Son of man coming in the clouds of heaven appertains to him alone, and this sign has repeatedly been declared that none may be deceived.

The text continues, " And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night.

" And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

" Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe 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.

" And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

" And to the woman 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.

" And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

" And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

" And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

When Satan was cast out of heaven into the earth, did he find any host on the earth ? It has been stated that his tail drew the third part of the stars of heaven and did cast them to the earth ; therefore it is very probable that he found this host, which was under bondage to him, already there. From this it follows that before man was placed upon the earth evil was present.

It is stated that " the dragon was wroth with the woman, and went to make war with the remnant of her seed." Who or what is this remnant ? This remnant is man : for the Son was the first-begotten of the woman, and the Son was the first-born among many brethren ; man having been conformed to the image of the Son that the Son might be the first-born among many brethren. Therefore, being brethren, they must by the figure

be the seed of the woman, or the remnant of her seed. By the text the woman fled from the dragon into the wilderness, where she is nourished for a time, and times, and half a time, and during this period the dragon went to make war with the remnant of her seed, which was man; consequently this war among the saints had been carried on for the three and one-half ages preceding the coming of Jesus Christ our Lord.

It is plainly seen that the earth is the final battle-field of the great struggle: whilst the ways and means whereby the dragon was overthrown and the prisoners loosed from their bondage have been made manifest by the Scriptures of the prophets, through the revelations accorded to St. Paul and St. John the Divine.

Chapter xiii. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

"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: and the dragon gave him his power, and his seat, and great authority.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

"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.

"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: 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.

"If any man have an ear, let him hear.

"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."

What is this beast? From the given characteristics, it is identified with the four beasts which came up from the sea, as seen by Daniel in a vision, the first of which was like unto a lion, and the second was like unto a bear, and the third was like unto a leopard, while the fourth was diverse from all these. These beasts are emblematic of the evil element of the four ages, during which the dragon makes war with the remnant of the woman's seed,

or the saints. Daniel in his vision beheld until the fourth beast was judged, and his body given to the burning flame; but as for the other three, their lives were prolonged for a season and time.

The beast, therefore, which now arises, is emblematic of the evil element which continued during the forty-two months called for by the text, or from the first creation of man until the Messiah came in power as both God and man, at which time the evil element fled before him, the strength of the Adversary having been broken during the forty generations preceding this advent.

Now, although the power of the Adversary is very great, and that in his war against the saints he caused them to be overcome of evil, it does not follow that they shall worship him: for the text states that it is those whose names are not written in the book of life of the Lamb slain from the foundation of the world that shall worship him. Whose names are written in the book of life of the Lamb slain from the foundation of the world? Undoubtedly they are those whom he did predestinate and called to be conformed to the image of the Son: for those whom he did predestinate, them he also foreknew; and if he foreknew them and called them according to a purpose, then it becomes clearly evident from the Divine character that their names must have been written in the book of life of the Lamb slain from the foundation of the world. Moreover, because they are led captive by evil, it does not follow that their names shall be blotted out of the book of life: for the text states, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword;" from which the manifest inference is that the captive shall be set free, and he that leadeth into captivity shall be the captive. In this lies the faith and hope and patience of the saints.

The text continues, "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.

"And he exerciseth all the power of the first beast before him, and 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 causeth 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.

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.”

This beast is the spirit of antichrist that shall come: it is the false prophet. Whilst he is against Christ, he sets himself up for Christ, taking to himself, as it were, the characteristics of a lamb. This is the great deceiver which shall come to deceive the hosts dwelling upon the earth in the last days; and the image of the beast which he causes to be made and set up is the abomination which maketh desolate. Paul, in his Second Epistle to the Thessalonians, indicates that this shall be before the coming of Christ, and he cautions those to whom he is sent, namely, the Gentiles, against the deceiver; therefore the time when this beast shall appear is prior to the thousand years era.

It does not follow that these beasts are visible to man in the flesh, but rather that they are spiritual, and visible only to spiritual hosts: for it must be kept in mind that the fall of man is not the only evil work accomplished by the Adversary. The great host which he cast into the earth must be taken into consideration, and who could object to a highway of escape from bondage being opened unto them? Such a highway is open unto them through Jesus Christ the Son of God; yet a caution is necessary to all hosts against such a powerful deceiver as the antichrist called for by the text, which is Satan, or the devil: for by the text of St. John he has the power of death over such as shall not worship the image of the beast; and by the text of St. Paul he possesses the power of death over those under bondage to him; therefore, owing to the perfection of his evil device and his great power, he expects to perpetuate the captivity of the fallen by his powerful personation of Christ, aided by all lying signs and wonders. When, therefore, he comes as Christ to personate Christ, the knowledge is given to all hosts that the Son of man shall make his advent in the clouds of heaven, from which Satan had been cast out years before, never to return, and hence he never can manifest himself in this manner. In order to guard against antichrist, it is absolutely necessary to be governed by the sign of the Son of man coming in the clouds of heaven.

What is the number of the beast? The text states, “It is the number of a man, and his number is Six hundred threescore *and* six.” What does the number six hundred threescore and six mean? The solution to this, which has previously been stated, involves the antiquity of man: for the man called for by the text is the six hundred and sixty-sixth from the first creation or advent of man.

This man is the one of whom Daniel speaks, and in whose days the abomination which maketh desolate was set up: a point in history about

three thousand four hundred and fifty-eight years before our Adam, or before the commencement of the Pisonic era.

The aggregate existence of the human race is set down at a thousand generations: for in Deut. vii. 9, it is said, "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." In this the covenant is to a thousand generations. Again, in 1 Chron. xvi. 15, it is stated, "Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations." Still again, in the cv. Psalm it is said, "He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations."

The six hundred and sixty-sixth generation would come in the last half of the Gihonic era, or about the year 22311: which approximates to the time when the daily sacrifice was taken away and the abomination set up, as recorded in Daniel.

This great chronological link is determined from the number of the man called for by the text of this book: the succeeding link is given by Dan. xii. 2, and is from the time the daily sacrifice is taken away until the coming of the Messiah in the days of Abraham: a period approximating five thousand five hundred and twenty-eight years. The third link is also given by Daniel, in the same chapter and verse, and embraces a period of five thousand seven hundred and twenty-one years.

The sum of these links will aggregate thirty-three thousand five hundred and sixty years, while by the thousand generations it is fixed at thirty-three thousand five hundred years.

The year in which the daily sacrifice was taken away has been approached by two entirely distinct calculations: one of which is from the first creation of man by the number of the man called for in the text, or the number of the beast, and the other is by the records of Daniel. This prophet adds still another link in the historical chain of the antiquity of man, and, although given before, a recapitulation is not considered out of place. It is said in Dan. ix. 26, "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood." And in viii. 13, 14, it is stated, "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."

These two quotations undoubtedly belong together as referring to the same people, the people of the prince that shall come. This prince is the man whose number has been given as six hundred threescore and six; and, according to the prophet, the end of this people shall be with a flood; which was fulfilled in the deluge of Noah.

The length of their existence is given at two thousand and three hun-

dred days, which, by the unit of value of the book of Daniel, would give nine thousand eight hundred and fifty-seven years. This period embraces the time from the destruction of the Hiddekelic race until the destruction of the Gihons in the great deluge of Noah, and not the time from the creation of the first Gihon unto Adam.

Another approximation is given wherewith to establish the antiquity of man upon the earth, which is based upon Rev. ix. 14, 15, which reads as follows :

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

The river Euphrates is typical of the first age of man, and the four angels are typical or pertain to the four ages. These are intimately bound together, and the time during which they are bound is typical of the existence of man, or rather, from the first creation of man until the destruction of the third part of man in the judgmental era. From the fact that even an hour is mentioned in the given time, it seems more than probable that it is of much importance, and, therefore, a value must be given to it as a key to the value of the whole. This has been set at three and one-half years, which represents the length of the ministerial epoch in the Saviour's life. Now, by reducing the time during which the angels were bound in the river Euphrates to hours, and multiplying by the value given to an hour, a period of thirty-two thousand eight hundred and forty-seven years is obtained, which represents the great link from the creation of man unto the destruction of the third part of men during the judgmental era. To this must be added the thousand years era, and the short era of Destructions which follow, in order to approximate the total limits of time, which would amount to thirty-four thousand and seven years.

Four independent calculations are thus given to show the duration of time and the antiquity of man, which are tabulated as follows :

First. By the thousand generations	33,500 years.
Second. By the three great links	33,560 "
Third. By the number of the children of Israel	33,752 "
Fourth. By the angels bound in the river Euphrates	34,007 "

It is remarkable that all these calculations are based in value upon the times of our Lord and Saviour Jesus Christ: for the week of Daniel is the period extending from the birth of the Saviour until he entered upon his ministry, which was about thirty years. The value of the hour has already been stated as the time the Saviour was engaged in his ministry, a period of about three and one-half years. The value of a generation is that embraced from the birth of the Saviour until his crucifixion, a period of about thirty-three and one-half years. The cutting off of the Messiah

made a dividing of time whereby a value is given to the number of the children of Israel as regards years, whilst by the Messiah the three great links are obtained. The value of the hour, as above given, shows how small a part, as regards time, the ministry occupied in the labors involved in the overthrow of evil and the redemption of man. If, however, the ministry had been fifteen days less than the three and one-half years, then the value of the total time would have been thirty-three thousand six hundred and seventeen years, instead of the thirty-four thousand and seven years. These four methods for computing time are very close in their results, and it must be considered that nothing has been vouchsafed for more than an approximation to the end.

By many types and figures it was shown that Jesus Christ should come at or about the time he did come, and all the above calculations go to show that Jesus Christ truly was the promised one, the one to whom the heritage was promised.

Those whom he came to redeem are identified with the times, and he knows them all; they all are connected with his labors. These labors are hard of utterance, but they shall be sung, as it were, a new song by the hundred and forty and four thousand virgins, in whose mouth was found no guile; and no man can learn this song but these virgins, which were redeemed from among men, being the first-fruits unto God and to the Lamb.

The identity of the beast with the evil element, manifested by the book of Daniel, seems clear enough, more especially since the Grecian empire, historically, is a matter of the past. If the vision of Daniel had no further reference than to events of that period, then that whole prophecy is now altogether of the past, and to all intents and purposes becomes simple history of our era. But the many types and figures given by Daniel force a different conclusion, and shed the light that the Grecian empire is a type of the third age of man, and also that the abomination which maketh desolate was really set up some time during the second division of that epoch. It now follows that, as the power of the Adversary was manifested in that age, whereby many were deceived, so shall it be in the latter part of this age, that many shall be deceived when the same abomination is set up. After this time it shall be set up no more: for the decree has been made clear that the desolations of Jerusalem shall not be continued beyond the present age, the whole strength of the Scriptures being positive on this point. Long-suffering is not weakness, but it is established that mercy may be free to all who seek for it. The destruction of the three previous creations is no evidence of weakness, but it is evidence of long-suffering. The time has nearly arrived when those who will not believe the truth shall believe a lie; their delusion shall be strong, and the measure of their iniquity shall be full. Those who are wise will count the number of the beast; then they will see that his power is the power of the Adversary: for

by the number they will be brought to the man in whose days the abomination which maketh desolate was set up. If they shut their eyes to that, they will be doubly deceived: for the evidence was given that for its sins and wickedness the Gihonic race was swept away, by which the power of the Most High was made manifest to all hosts.

Chapter xiv. The text states, "And I saw another angel 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,

"Saying with a loud voice, Fear God, 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.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, 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."

These proclamations are given forth from the first, and the nations must be governed by them. Babylon the great, the city of confusion, the dwelling-place of the Adversary, has fallen into greater sin, and has become exceeding sinful in causing the transgression of man; but unto all hosts is preached the great doctrine of the gospel, and at the same time is shown the destruction and death which follows the train that seeks to the beast and his image. This beast has clearly been declared as embodying the strength and power of the Adversary, whilst his presence throughout the four ages of man has been set forth in unmistakable terms. The beast is spiritual, and is recognizable by the spiritual hosts; but the image of the beast is the embodiment of evil which we see around us. The destruction of a portion of the evil host, evidently in fulfilment of the proclamation, was indicated after the sounding of the sixth trumpet by the sixth angel. The proclamation included the great host of the fallen which the dragon drew with his tail and cast into the earth. This host cannot be ignored, neither can the workers of iniquity, the immediate adherents of the Adversary, be ignored. The gospel of salvation has been proclaimed, and also the decree relating to the followers of the beast and his image. That which was pro-

claimed by Elijah on Carmel is reiterated here, therefore, "If the Lord be God, follow him; but if Baal, then follow him."

Man was called according to a purpose, and it is now manifest that this purpose is rapidly approaching completion. In the labors involved man fulfilled his mission as a weapon of war; therefore the text states, "Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The text continues, "And I looked, 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 wine-press of the wrath of God.

"And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs."

As the proclamation was made in the beginning, so now is the harvest: the good is gathered together by itself, and the evil is gathered together by itself.

Chapter xv. The text continues, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

"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.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

“Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

Those referred to in these verses seem to be of the host of fallen which were overcome and cast down by the great Adversary. This is the host which, through fear of death, were under bondage to him that had the power of death, which is the devil; but they are no longer under bondage; they have been set free; they have gotten over the mark of the beast, and undoubtedly are the host for whom justification was made by faith, to the end that they also might be saved. Jesus Christ was begotten; man was created and conformed to his image; man fell, and the Saviour came in the flesh, and took upon himself man's iniquity, through the operation of a law; laid down his life, and paid the penalty of man's transgression. Now if man had been justified by this, then the host which had been cast to the earth by the wiles of the Adversary would have been mere spectators of man's salvation, hopeless and without hope; but justification was made by faith, to the end that they also might be included. Through faith, therefore, they are included and justified, that one should not be perfected without the other. The baptism of John is an evidence and sign that repentance is necessary for the remission of sins, and, therefore, faith cannot follow except there be first repentance. The wonderful completeness of the plan whereby God, through Jesus Christ, reconciles all things to himself, whether things in earth or things in heaven, is inconceivably great, and beyond comprehension. Here and there the golden rays of light steal through and chase away the darkness which threatened to overwhelm all with its murky veil.

By the vision of the text, the justified are now separated from the unrighteous, and they sing their song of thanksgiving and praise.

The text continues, “And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

“And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

“And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

“And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”

Chapter xvi. “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

"And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

"And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

"And the sixth angel 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 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, 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.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

"And every island fled away, and the mountains were not found.

"And there fell upon men a great hail out of heaven, *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereon was exceeding great."

This is the last great manifestation of power given to the great host of the fallen by the Almighty to turn them from their evil ways, yet it will be seen from the text that they repented not from their sins, but, on the contrary, blasphemed God because of the plagues. Nothing seems to have been left undone that they might be led to seek the path of life; neither peace nor plenty, wealth nor honor, love nor chastisement, had any effect upon them: for they believed not the truth, but gathered themselves together into a mighty army to defy the power which could overwhelm them in a moment.

These events are principally spiritual, and are in relation to the judgments appertaining to the fourth age: and hence belong to the judgmental era. In the judgment the great city was divided, which also was recorded by the prophet Daniel: for one part was given to the burning flame, whilst the other portion had their lives prolonged for a season and time. The dragon, the beast, and the false prophet are one and the same as far as spiritual life is concerned: for to conceive, to will, and to do also must be attributes of the Adversary.

Chapter xvii. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

"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.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

"And the angel said unto me, Wherefore dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit and go into perdition: 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 here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

“And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

Babylou the great is the city of confusion wherein dwelleth all evil and unrighteousness. It is represented in the text by a woman sitting upon a scarlet-colored beast having seven heads and ten horns.

The seven heads or mountains upon which the woman sits are the seven subdivisions of the times during which the Adversary seeks the perpetual establishment of his kingdom.

The seven kings are the evil elements of these seven epochs, and when John was carried in the spirit into the wilderness by the angel, it was to the sixth epoch, or to the time when the abomination which maketh desolate was set up: for the text states of the kings, “five are fallen, and one is, *and* the other is not yet come:” therefore the stand-point must be in the sixth epoch. This evidently points to a relation between the beast that shall ascend out of the bottomless pit and the abomination which was set up during the second epoch of the Gihonic era, which is further confirmed by the text where it says, “And the beast that was, and is not, even he is the eighth, and is of the seven.” Thus the eight grand subdivisions of the times are clearly indicated by the evil elements; and they, the times, contain the great city Babylon as well as the great city Jerusalem: they have their evil elements as well as their good elements. In Babylon is centred all the evil, but it shall be destroyed; whilst Jerusalem shall be rebuilt. In Babylon was found the blood of the prophets, and of the saints, and of all that were slain upon the earth; her destruction shall be complete: in one hour shall she be made desolate.

Chapter xviii. The destruction which shall come upon the great city Babylon is thus pronounced: “Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you in her.

“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.

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

“And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

Chapter xix. The text states, "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 he had a name written, that no man knew, but he himself.

"And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

"And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

"And I saw the beast, 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 had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh."

It has been stated already that the beast and the false prophet had gathered together their forces when the six vials of wrath were poured out, in order to defy the power of the Most High. In the preceding verses their overthrow has been made manifest by the capture of the beast and the false prophet, and by the destruction of their army. This overthrow was witnessed by the prophet Daniel in a vision, in which he beheld until the beast was slain and his body destroyed and given to the burning flame. This battle occurred during the judgmental era; but when the seventh vial of wrath was poured out, the city was divided into three parts, which seem to be representative of the three beasts whose dominion was taken away, and whose lives were prolonged for a season and time, but the fourth beast was judged and slain.

Chapter xx. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, 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."

This is the great "thousand years" era, when all the redeemed shall reign with Christ on the earth. This epoch succeeds the judgmental era, and is a portion of time.

During this time the ties which were sundered by the powers of evil will be reunited, and harmony and rejoicing shall prevail. This exhibition of peace and power will in all probability be witnessed by the remaining hosts of the fallen, and those which shall still cling to the standard of the Adversary shall surely be destroyed.

After enumerating those who shall reign with Christ during the thousand years, the text continues, "But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison,

"And shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

"And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever."

From this it will be seen that after the lapse of the thousand years Satan is loosed from his prison, and immediately sets about the recovery of his army, which has been forgotten for so long a time. This is the epoch spoken of by the prophet Isaiah (xxiii. 15, 16): "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

"Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered."

Those who now return are those whose lives were prolonged for a season and time. All through the thousand years, pain, suffering, and evil had not the slightest foothold; it was utterly abolished among the participants of that wondrous reign. Now, if those witnessing all this should fall away again, there is no possibility left whereby they can be saved from destruction. Satan has been bound during this time that they should not be deceived by him, and now that he is loosed again they must decide for themselves which is God, even as Elijah spake on Mount Carmel, "If the Lord *be* God, follow him; but if Baal, *then* follow him." Satan, however, succeeded in deceiving the great host, and they sought to his standard, but were overwhelmed in the baptism of fire which came down from God out of heaven. This is the baptism wherewith all shall be baptized; but those who have lived and reigned with Christ the thousand years, on them the fire has no effect: it is only the chaff which is burned with the unquenchable fire. All things must pass through this fire that all things which are impure may be destroyed forever. This is the baptism of which John spoke when he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." This baptism takes place in the era of Destruction.

The text continues, "And I saw 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 delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."

These events are not consecutive in their fulfilment as given above, but are records of the circumstances or conditions, and they must be placed where they belong. That which pertains to the judgmental era must be classed with the events of the judgmental era; those which pertain to the era of Destruction must be classed with the events of this era. To the latter belongs the destruction of Death and Hell, which were cast into the lake of fire, from whence nothing hurtful can ever come again or return.

Chapter xxi. The text states, "And I saw 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 the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Such is the end of time, bringing with it the entire destruction of the kingdom of the Adversary, and the total abolition of all pain, and suffering, and sorrow, and tears, never, never more to return.

This was the great purpose, and it was established from the first. The decree, therefore, is positive, and the end sure that evil shall be overthrown during the limits set by time: the Scriptures from the first have declared this, and by them the plans of Zion have been made manifest. "Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The text continues, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

"Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

"And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

"And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

"And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

"And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

"The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

"And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

"And the city 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 the nations of them which are saved shall walk in the light of it: and 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.

"And they shall bring the glory and honour of the nations into it.

"And 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."

The great city seems to appertain to the house of man, being bounded by the four walls, in which are the twelve gates. These are representative of the four races or ages of man, and to each appertains three tribes of the children of Israel. This view is further confirmed by the twelve foundations, in which are placed the names of the twelve apostles of the Lamb. The holy city is an everlasting memorial of the labors of Zion.

Chapter xxii. The text states, "And he shewed me 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.

"And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him :

"And they shall see his face ; and his name *shall be* in their foreheads.

"And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

"And he said unto me, These sayings *are* faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

"Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book.

"And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

"Then saith he unto me, See *thou do it* not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

"And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.

"He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

"And, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be.

"I am Alpha and Omega, the beginning and the end, the first and the last.

"Blessed *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.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

"And if any man shall take away from the words of the book of this

prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

“The grace of our Lord Jesus Christ be with you all. Amen.”

THE END.

