Dissertations

On

Unaccomplished Prophecy,

By

W. Snell Chauncy

The Lord God of the Holy Prophets sent his Angel to shew unto his servants the things which must shortly be done. Rev. XXII. 6.

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Notwithstanding the various treatises on prophecy which have appeared during the two last and present centuries, many of which afford proof of extensive learning and research,—none have as yet furnished us with what may be deemed a probably correct arrangement of unfulfilled events; so that the reader who has not studied the prophetic writings, is left in doubt, or has, perhaps, imbibed confused or inconsistent ideas respecting the order of succession in which these events should be considered. The author conceives, therefore, that such an arrangement presented in the probable order of time, so far as can be deduced from the Sacred Volume, and authorized by the generally acknowledged periods at which the Scripture dates commenced, would prove more acceptable, to the Christian reader than any partial course which has been hitherto adopted. While he advances no opinion in a spirit of implicit confidence or self-reliance, but merely in that of humble conjecture, he finds it necessary to exhibit his own peculiar views, which have been derived from a serious and attentive examination of the Divine Oracles.

The reader will not be conducted through a series of unprofitable controversies on subjects of slight importance, or merely speculative;—while due regard has been bestowed on those obscure but important portions of prophecy which require much deference of judgment and patient investigation. "Notwithstanding which," as Dr. Althorp remarks, "the links of the chain of prophecy, to a well informed mind, seem disposed in such a mode of succession as to form a regular system, all whose parts harmonize in one amazing and consistent plan, forming a perfect moral demonstration."

The author invites attention to this volume, from the various individuals who differ on subjects of real national
interest, but who sincerely combine to advance the cause of true religion. He would humbly suggest to such, that as prophecy is nothing less than a faithful mirror of historical record relative to the church of Christ, interspersed with practical injunctions,—declarations of approval or displeasure,—of promise or denunciation,—it cannot be a very arduous task to discover the mind and will of God in the great and leading particulars, if regarded in close connexion with the prominent events of history. Indeed, were it possible that his servants who are scattered among the several sections of the Christian church, could agree to concentrate their political differences, basing them on one connected or analogical view of prophecy, in respect to previous and passing events, the strifes and animosities of the present day would eventually, if not speedily, become extinct.

As all periods of the Christian church are comprised in the comprehensive vista of prophecy, the ingenuous and unbiased student will not find it difficult to fix his attention on those governments and factions, both ecclesiastical and secular, which are more especially condemned, or those which have incurred a less degree of guilt and condemnation. This is, doubtless, one great and important end of prophecy; "Though," as Mr. Bickersteth says, "prophetic interpretation may be despised by the world, and be neglected as a chaos by one part of the church, and perplex another part who may not now have light enough to rescue it out of its apparently chaotic state; yet there is solid ground for thinking, and there is light to show that ground."

The obstructions or redoubts which are to be met with in this study have a beneficial tendency to humble the pride of man. Though constrained to acknowledge that it is a system of divine wisdom, he is incapable of thoroughly comprehending it, so as satisfactorily to represent it in all its relations. This, indeed, is observable in all the works of God. But it is probable that none have laboured ineffectually, so as to produce no profit nor advantage to the cause of religion. Even the most unsatisfactory expositions have a tendency to demonstrate more clearly the wisdom and inimitable perfection of the Omniscient Mind; and the children of God will glory in his wisdom, though their own be laid prostrate.

It will be acknowledged by many that the Millennial doctrines are, in general, not only much misapprehended,
but suppressed by ministers both in and out of the Establishment. It is therefore to be hoped that the few pious and learned, both pastors and laymen, who have so diligently studied, and, in many respects, so accurately expounded fulfilled prophecy,—it is to be hoped that they, whose minds have been thus so beneficially conducted, and their hearts so graciously attuned to a due reception of them,—will form themselves into a Society—to promote their universal extension;—that they will unite to dissipate the prejudices of education, and, as instruments in God's hand, cause the light of the glorious Gospel to shine with renovated splendour.

These scriptural doctrines may be combined with any orthodox form of Christian belief. And such individuals as are most fearful of imbibing erroneous opinions, may, while they pursue their inquiries on this subject, have no cause of apprehension for the security of the creed, on which they rely; because all the essentials of the Christian faith are comprised in, or indissolubly connected with these doctrines.

In availing himself of the labours of others, the author trusts he will not be thought to have drawn too copiously from their writings. His chief design has been to procure for the reader the greatest possible degree of information and satisfaction which could be compressed in a volume of this description, embracing such a variety of topics.

There is interspersed throughout this volume a choice selection from the works of various valuable writers on prophecy. These the author might have presented in an abstract form; but by so doing he would not have dealt fairly with their authors, nor the public; besides, such is their general excellency and importance, that no abridgments could have proved so useful and satisfactory: objects, which he supposes to predominate in the minds of his readers. In short, it will be obvious that such a work is less intended for the perusal of those who have studied prophecy, than for such as desire to obtain a better understanding of it than they yet possess, i.e., more clearly to comprehend their connexion, harmony and design.

The subject matter of each Chapter is necessarily much diversified, both in feature and character; but it is hoped, that in regard to their spiritual connexion, they will be found mutually dependant, and to harmonize in the progressive accomplishment and perfection of the grand scheme
of Providence which it has been the author's principal object to display and illustrate. The reader is strongly recommended to keep the Bible at hand during his perusal of this volume; as a full and satisfactory elucidation of many portions of prophecy cannot be obtained without a diligent use of the references so carefully selected for that purpose.
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INTRODUCTORY CHAPTER.

We have frequent reason to regret that the cares of life and the objects of sense obscure a more vivid perception of the blessings and privileges of salvation, as offered us in the Gospel. Our apprehensions of sacred truth may be correct in essentials, but they are frequently cheerless, and unproductive of that peace and joy which should form an integral part of the Christian life and character. This observation, however, must be qualified according to our advancement in divine knowledge, our spiritual experience, and our habitual reliance on the dispensations of Providence. All unsettled or inconsistent views of the doctrines and precepts of Scripture, serve but to enfeeble our religious enjoyments; but when practically apprehended, are found indispensably united with a vigorous pursuit of holiness. With respect to ancient prophecy, many of the predictions relative to the Messiah were necessarily obscure, as involving doctrines of the greatest importance, and as such, could not be prematurely nor fully developed; but they obtained a diligent perusal from the people of God: for the promises which they contained were the foundation of their faith and hope; and, doubtless, their utmost efforts were excited to harmonize them in their several relations. We find that "the prophets inquired and searched diligently what, or what manner of time the Spirit of Christ
which was in them did signify when it testified beforehand of the sufferings of Christ, and the glory that should follow." 1 Peter i. 10, 11. Believers, at the first advent of the Redeemer, were thus enabled to receive and joyfully embrace the doctrines of salvation, and could observe the fulfilment of the predictions with which they had become familiar, as applicable to the whole course of his ministry,—his sufferings, death, resurrection, ascension, and the events which immediately followed. "So intimately was the advent of the Christ bound up with the important events which he was to accomplish, that it became difficult for the Jewish mind to separate the one from the other, and some of the very names which he familiarly bore among them when they spake of him, were indicative of the importance which they attached to that event, and the intensity with which they expected it, as ἔρχομαι the one waited for, נבֵל and ὁ ἐρχομένος, he that cometh.*" It is not for us, then, who have been familiarized with so many testimonies and proofs of their accomplishment, and with the history of the Christian church, to remain indifferent to those which respect his second advent. This would not only be at variance with the practice of these ancient saints, as particularly set forth in the eleventh chapter of the Epistle to the Hebrews, but in direct opposition to the assurance given in the Revelation of John, that "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" and again, "Blessed is he who keepeth the sayings of the prophecy of this book." Rev. i. 3; xxii. 7. The prophecy here signified, contains all that is preparatory to this momentous period, the second advent, as the chief object of

* Brooks's Elements of Proph. Interpr.
our faith, and it testifies beforehand of that "great day, for which all other days were made."*

Our design, in brief, is to arrange the predictions which precede, and are relative to Christ's second appearing,—the important events which it involves, and the glory which shall follow in that order which the Sacred Oracles seem to indicate; endeavouring "rightly to divide the word of truth," and this with such undeviating sincerity as the transcendent nature of the subject demands.

We do not number ourselves with those who unreservedly fix the precise times or manner in which these predictions shall be fulfilled; because the very object of prophecy, together with its symbolic language, preclude the possibility of a clear and definite solution previous to its accomplishment, while rational conjecture will be profitably exercised in the effort to unfold those events, whose principal characteristics, at least, are expressly adapted to the understandings of God's people, as the analogy of faith fully warrants. They possess, therefore, sufficient perspicuity of language to awaken the most lively and serious attention, while their gradual fulfilment unceasingly demonstrates the wisdom and omniscience of the Eternal Mind; and tends to confirm us in the love and practice of truth and holiness.

"Promise, the greater portion of which is unfulfilled prophecy, is declared in the New Testament to be a principal means whereby we are made partakers of the divine nature; which could not be were it entirely vague and undefinable: and under the Old Testament dispensation, the church was chiefly sustained and nourished by prophecy;

* "The Book of Revelation, according to its name, is a revelation, not a secret."—Dr. Gill's Sermons.
most of the burning and shining lights raised up in it being prophets. The very first promise, that the seed of the woman should bruise the head of the serpent, was an unfulfilled prophecy, to which the church took heed for 4000 years. Noah prepared the ark, moved by the fear of an unfulfilled prophecy or promise: and Abraham saw afar off and rejoiced in the day of Christ by means of another. Joseph would not have directed his bones to be removed, had he not depended on prophecy for the going out of his people: to which prophecy the Lord afterwards referred Moses and Aaron, as the pledge that he would redeem them. The Israelites were encouraged to labour for their deliverance from captivity, by the prophecy concerning it: for as Jeremiah had prayed for, and obtained an understanding of the restoration of his people, when they were about to be led into captivity, so Daniel understood the times from the study of the writings of Jeremiah; just as the faithful were afterwards waiting for the consolation of Israel, from the study (as is presumed) of the Book of Daniel. It was through attention to unfulfilled prophecy, that the Christians left Jerusalem, and escaped to the mountain, when the city was besieged by the Romans: and the Lord hath, equally for our admonition, foretold the signs of that greater destruction, of which the overthrow of Jerusalem was but a type.

"St. Paul assumes of the Thessalonians that they had so much of acquaintance with 'the times and the seasons,' as to supersede the necessity of writing to them on that subject; insomuch, that though the day of the Lord would come upon the world as a thief in the night, it would not overtake them in like manner. The Scriptures teach us that there are prophecies, which were not intended to be
known by the Christians of former ages, which nevertheless will be known by that generation for whom they are written; of which Ps. ciii. 18; Dan. xii. 4, 9; 1 Peter i. 10—12, are remarkable instances. See Rom. xv. 4. Let us bear in remembrance, therefore, that it is declared to be one of the special offices of the Holy Spirit, 'to guide us into all truth, and to show us things to come.'

"On the other hand there were men who neglected the prophets, and were rebuked by our Saviour because they knew not the signs of the times; and the burden of his lamentation over Jerusalem was, that they knew not the time of their visitation."*

The features of the present period afford a prominent evidence that "the great and terrible day of the Lord" is not far distant; while the assurances contained in these prophecies, and the sublime imagery with which they are clothed, are fully calculated to excite our attention and regard. "We have," says the apostle Peter, "a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place." One would imagine, that this assurance alone would be sufficient to produce the conviction, that a studied acquaintance with it is most necessary and important. We conclude, therefore, that research of prophecy is not merely edifying as a branch of religious knowledge, or, as desirable among many departments in the study of the word of God, but is requisite to the perfection of vital religion,—exciting our best hopes and earnest expectation, and producing that watchful preparation, which "the great God even our Saviour †" so expressly enjoins. It further re-

* Abdiel's Essays.
† Τοῦ μεγάλου Θεοῦ καὶ σωτήρος ημῶν Ιησοῦ Χριστοῦ. Tit. ii. 13; 2 Pet. i. 1.
conciles the apparent mystery which hangs over the conflicting efforts of sin and holiness, so remarkably accumulated around us, and which would otherwise appear so arduous to reconcile or explain; and it solves the causes and effects of those portentous political events, which we have already witnessed during the present and last generations.

It will be acknowledged that our natural insensibility to "the exceeding sinfulness of sin" and its ruinous consequences, require every possible excitement to preserve us in the fear and love of God; but these he has fully provided for us in his word. It is, of course, no small consideration that we should be impressed with the admonitory language of prophecy; while it enables us to entertain those consolatory hopes and those delightful foretastes which it so intimately connects with our future felicity. Who would live without hope? And who can possess such a claim to its rational exercise as that servant of God who can clearly identify its accomplishment in the passing events of Providence? These concurrences are doubtless afforded for our support, our consolation, and our prospective happiness, amid the evils of this imperfect state. Yet none can understand their import, nor apprehend their beneficial influence, (Dan. xii. 10.) without a full purpose of heart to search the prophetic Scriptures, whether these things are so. Oh, that our desires and affections may be thus directed, and sanctified thereby, "and so much the more as we see the day approaching!"

But farther, we are commanded and exhorted to acquaint ourselves with the word, consequently, the entire word of God; "to meditate therein day and night" avoiding all partiality and exclusiveness; which latter injunction is evident from such passages as these: "Every word of God
is pure," Prov. xxx. 5. "All Scripture is given by inspiration of God, and is profitable for doctrine," &c., 2 Tim. iii. 16. "Do not my words do good to him that walketh uprightly?" Mic. ii. 7. We cannot, therefore, be injuriously affected by the meditation of any portion of it; and our minds will be spiritualized, as we apply ourselves to its study with singleness of heart; our sole object being the acquirement or increase of light and truth. In contradiction to these and similar assurances, it has been urged, from the following passage in Deuteronomy, that "we should not entertain a spirit of research;" consequently, not even into those prophecies which were uttered by the Saviour himself and his apostles, so mercifully afforded for the edification and guidance of his church; and which, both in their fulfilment, and as warnings, are so conducive to the promotion of our faith and practice,—viz., Deut. xxix. 29, "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." It is obvious that prophecy is a portion of revelation, and consequently does belong to us. But such a supposition, deduced from this passage, might be so extended, as not only to create a disregard to the language of prophecy, but to the language of providence in the events of private life; a due attention to which is, perhaps, what is most edifying in the life of a Christian believer. This passage has a retrospective regard to the foregoing parts of the chapter, which contain declarations relative to the mysterious providence of God towards his people the Jews; and which, as they conclude in a manner too clear to admit of doubt, notwithstanding the previous assurance, ver. 10, viz., "Ye stand this day all of you before the Lord your
God," &c. ver. 12, 13, "that thou shouldest enter into covenant with the Lord thy God," &c., we say, notwithstanding this assurance, yet it is most naturally added, that the secret issues of God's providence belong to himself as sovereign Ruler of the universe; while the present revelation of his mercies, promises, and judgments, are afforded to stimulate our obedience; that while the lapse of ages alone can clearly develope God's purposes, these were designed to excite his people to a practical submission to his will.

To what end can prophecy be vouchsafed, if not to be understood in a measure calculated to identify its fulfilment? Or, is the great mass of Christians to remain ignorant, while a few, perchance, may become better qualified to comprehend them? What is it that can distinguish the righteous, as understanding the signs of the times, from the wicked, whose corresponding ignorance is declared, if it is not the study and comparison of present and passing events with their predicted fulfilment? There can be no impropriety in conjecture. Self-confident, dogmatic assertion is not the language of the Christian, as it cannot flow from that Spirit by whom he is actuated. But while the positive events which are to take place are sufficiently pointed out, the precise manner in which they will be effected must always remain involved in greater or less obscurity. Obscurity, therefore, cannot be urged as a safe argument for the abandonment of the study of prophecy; if so, this "testimony of Jesus" might be expunged from the Scriptures till the period of its final or entire fulfilment, and be only restored when its practical efficacy shall have ceased. Are the extraordinary researches of a Mede and a Newton to be undervalued? What have not the combined labours of the many excellent of the earth, who
have devoted themselves to this study effected†? Have they not been instrumental in causing the Christian world to keep a watchful eye upon those convulsions and revolutions which are connected with the accomplishment of God’s purposes, and as accelerating his intentions towards the righteous and the wicked? And must not this devout observation of his providence have confirmed the faith of many believers, and have tended, in a high degree, to preserve conspicuous the reality of true religion? On the other hand, had the prophecies been always considered as a dead letter before the times of their fulfilment, what would the Christian have known? or what should we hereafter know concerning them, at the arrival of the predicted periods? Suppose the navigator, skilful in traversing the seas and coasts already familiar to him, were to neglect supplying himself with the instruments and charts necessary for further voyages which he was ordered to undertake to other parts of the world, should we not deem him insane, or as having acquired his previous skill to less account than his interests demanded? So is the believer, who, content with a partial knowledge of Christian doctrines, imagines it sufficient merely to acknowledge the existence of prophecy, without using all the aids which he can obtain to discover the passing and ultimate events which it foretells, and which involves the great interests of the Redeemer’s kingdom, in the voyage to immortality. It must concern us, then, to become acquainted with the remarkable coincidences which the spirit of prophecy and past history unitedly point out, and to endeavour to form

† "There has been no age of the church in which the Millennium was not admitted by individual divines of the first eminence."—Encycl. Brit.
some probable conjectures respecting the still more impor-
tant and soul-awakening events of the future, so "shortly"
to "come to pass," or rather, so near their completion.
"Behold the fig-tree, and all the trees; when they now
shoot forth, ye see and know of your own selves that sum-
mer is now nigh at hand. So likewise ye, when ye see
these things come to pass, know ye that the kingdom of
God is nigh at hand," Luke xxii. 29—31. This unanswer-
ably proves the Saviour's design, that we should not only
watch, but compare the signs of the times with his word,
involving the idea of a previous regard.

Some of the most excellent writers of the two last and
present centuries, agree in general with the system of
Scripture doctrines here suggested, which was more espe-
cially maintained also by the Christian world beyond the
three first centuries, till obscured by the rising power of
Antichrist, the ministers of religion exchanging the vital
interests and privileges of the gospel for temporal advan-
tages.

"Whoever considers duly how much of the whole Bible is
of a prophetic character, and that our God did undoubted-
ly design that this part of his word should be studied, and
be profitable to his church, cannot but be sensible that the
right understanding of the prophecies is a valuable gift to
the Christian, and greatly to be esteemed. To understand
not only the past, but the present, and the general charac-
ter of the future, according to the Divine Mind, raises us
above the petty scenes of this transient world, and its little
conflicts, into communion with the Divine Being; and our
minds open to those larger views, by which God would lead
his people to the discovery of his wisdom, power, and love,
and while on earth, to have their conversation in heaven."
"God's purposes should not be kept back and concealed from our fellow men, who, immersed in the business and cares of this world, give far too little time to the study of God's word. It is our clear duty to confess the truth, and the ministers of God are more especially watchmen on the watch-tower, and bound to discern the signs of the times, and to give notice to their people of God's purposes, as revealed in his word, and developing in his Providence.

"We are expressly told, though the word of God was read every Sabbath day in the synagogues, Acts xv. 21, that the Jews through ignorance of that word, crucified the Lord of glory, Acts iii. 17, 18. St. Paul says, "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." Acts xiii. 37. Oh, may we then be warned not to be ignorant of the voices of the prophets, lest we make an irremediable mistake about his second coming, thinking it at a distance, instead of preparing for its approach.

"The prophetic writings should be carefully read, not merely for the future events which they foretell, but as every where bearing the rich treasures of divine truth; and furnishing noble displays of the glory of God, and clear manifestations of the way of salvation, of the duties of the creature, and of his dependance on the Creator. They are full of deep doctrines, sweet promises, holy precepts, and heart-stirring motives to follow the will, and to live to the praise of the great eternal Jehovah. Their holiness speaks their divinity, even before their fulfilment has made it a demonstration; their present usefulness declares the wisdom and lovingkindness of the Lord, even before their
accomplishment has displayed his omniscient eye, his omnipotent arm, his perfect equity, and boundless grace.

"It has pleased the Holy Spirit to reveal things in a variety of ways. 'Sometimes,' says Bishop Lowth, 'the obvious or literal sense is so prominent and conspicuous, both in the words and sentiments, that the remote or figurative sense is scarcely permitted to glimmer through it. On the other hand, and that more frequently, the figurative sense is found to beam forth with so much perspicuity and lustre, that the literal sense is quite cast into a shade, or becomes indiscernible.' Let us not lean on our own or any other man's wisdom, so much as upon the constant teaching of the Holy Ghost, and comparing Scripture with Scripture."

The following are "explicit statements of the value of prophecy, as a light to the church: Amos iii. 7; John xv. 15."

"One grand instrument of effecting the blessed reformation was the popular conviction that Popery was the Man of Sin, and Papal Rome, the Babylon of Revelation. But for this interpretation of prophecy, we might still have been in the darkness and infatuation of that awful perversion of the Gospel.

"If we wait till all are agreed, before we are influenced by prophetic truths, we must wait till the day of grace be passed, and Christ be come in his glory."* 

That the book of the Revelation of John, as indeed the other books of prophecy, should have been comparatively so little regarded in the assemblies of Protestants, and other sections of the Christian church, is but a tacit acknowledgment that their contents have been undervalued, and that

* Bickersteth's Practical Guide to the Prophecies.
the fulfilment of the past, and gradual development of the future state of the church, have not been presented to our attention, even from the period of the Reformation, as strong sources of joy and consolation, and as being connected with "the principles of the doctrine of Christ" as much as any other. They have rather been considered as occupying an unimportant or intermediate interest in the concerns of earth and heaven. Mr. Cox well observes: "To the real believer in the coming and kingdom of Christ this part of divine truth is a prominent part: he does not allow it to push other objects out of their places; but to him, its proper station appears to be an eminent one. It is not a non-essential, and so it is important. In his eyes it sheds rays of glory upon all other parts of truth, and so it is glorious. To him the temple of truth is incomplete without it, and so it is most necessary. He feels that this doctrine is designed for the heart, in connexion with the head; and that it is divinely calculated to comfort in sorrow, to raise up under dishonour, to cheer in persecution, and to enliven in duty; in fine, whatsoever things are lovely, profitable, and of good report, are nourished and cherished by believing expectations of the glorious appearing, infallible judgment, and righteous reign of our great God and Saviour Jesus Christ." Again, he further truly observes: "Many parts of God's word are more fully understood by those who receive this doctrine than by those who reject it. Wrong conceptions of any one revealed truth of God lead to a misunderstanding of many parts of the Bible. For instance, let any one reject the doctrine of Christ's proper divinity, how many hundreds of passages must he mutilate, wrest, and misapply! It is the same with the doctrine in question; and I do again affirm, that
by receiving it, hundreds of passages have an easy and satisfactory interpretation, which if it be denied, must be tortured and abused, or else, which is frequently the case, wholly neglected. * * * A few favourite texts are reiterated by preachers and hearers, a system is constructed, and the rest of the Bible little alluded to. This is one grand reason of the rejection of the doctrine of Christ's premillennial advent and kingdom. This doctrine runs like a vein from Genesis to Revelation. Reject it, and the Bible becomes misunderstood. This holds particularly true of the Book of Psalms, and the writings of the prophets. You may cull out a text here and there, but the design of God is not traced by those who reject this doctrine." Neither will this neglect be found accordant with the motives whereby God stimulates our faith and practice, the greater portion of which should be undoubtedly derived from passages describing the victorious and triumphant state of the church during the reign of the Redeemer with his saints, when "he shall come to judge the world in righteousness," or dispense justice throughout the earth. These blessed hopes, which are necessarily founded on the atonement of the Redeemer, constitute the highest topics of the sacred writers. They are frequently expressed in rapturous bursts of inspiration, as the principal and conclusory theme of all their predictions; and this with such extraordinary grandeur and sublimity, as are wholly unequalled: moreover, as Bishop Horsley justly observes: "The hyperbole is a figure which can never be admitted in the divine promises: on the contrary, it is always to be presumed that more is meant than the highest figures can express adequately."

It is a melancholy reflection, then, that so many should shut the eyes of their understanding, and close the door
of their hearts, against these manifest declarations of God's designs. But independent of the express manner in which the Millennial doctrines, together with the preceding and correlative events, are revealed, the present condition of the world, as compared with what is foretold of their future accomplishment, is altogether in accordance with them. For example:—the sincere and discerning followers of Christ will acknowledge with what sorrow of heart, if not misgivings and dismay, they have contemplated the active advances of sin and apostacy, under all their hideous forms, notwithstanding the combined energies of the Christian world,—the vast and persevering efforts of missionary zeal, and the extensive circulation of the Scriptures. They will perceive that the efforts of the Destroyer keep more than pace with their efforts; and, following the views which Scripture and experience unitedly unfold, they will perceive that the grand enemy of mankind can never be gradually repressed under the ordinary providence of God; nor "the blindness, with which he has blinded the eyes of them who believe not," fully removed; nor "the rulers of the darkness of this world, the wicked spirits in high places" be cast down; nor "the principalities and powers of the air" be completely subdued, until "the Lord Jesus shall be revealed from heaven with (Gr.) the angels of his power, in flaming fire, yielding vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." They will perceive that Satan must be "bound" with "a chain" of darkness before he can be dislodged from his "stronghold," and disrobed of his mantle of "an angel of light," before mankind will cease to be enamoured of his illusions. Then, and then only, shall "the glorious gospel" prove triumphant throughout the world, and the
wide-spreading force of temptation be withdrawn. Simultaneous must be the entire deliverance of the children of God from the oppression of the wicked, and their introduction to "the joy of their Lord," whose "rest shall be glorious."

If we inquire what may be the probable design of God in appointing a Millennial dispensation, we have no sufficient authority to declare; but we can perceive that it is every way consistent with his goodness; and that there is nothing inconsistent in the supposition, that as this earth has been so long the seat of misery and alienation from the life of God, so long the empire of Satan, it should become at length a glorious theatre of Divine power and grace, and the seat of bliss and reward to the suffering and oppressed. The souls of the righteous who depart this life are, we doubt not, translated to mansions of joy; but when they shall be united to their glorified bodies at the first resurrection, they will experience a new exercise of Almighty power and goodness, glorious and endless in its nature, in "the new heavens and new earth, according to his promise;" and "shall shine, as the sun, for ever in the kingdom of their Father."

"Many have supposed, that views of the premillennial advent of Christ, and the first resurrection of his glorified saints, are necessarily connected with their constant, personal, and visible residence on our earth, and being thus intermingled with men living in the flesh, during the Millennium. It will be seen that whatever may be the manifestation of the sons of God, (Rom. viii. 19,) the view here taken of that reign does not require this; it being here considered that its nature has not been so revealed as to justify us in coming to" any positive
"conclusions. We cannot go one word beyond what is written."*

We doubt not but that the select arrangements of Scripture made in this work will become more acceptable and edifying to the generality of readers, by a previous and careful perusal of a passage from Sir Isaac Newton's "Observations upon the Prophecies of Daniel and the Apocalypse," which we have placed in the Supplement, No. I.

We have only to add, that it would ill accord with the plan of this work to occupy the attention of the reader with too tedious and unprofitable a refutation of the many objections which have been raised against the examination of the Scripture prophecies, because satisfactory replies have been made by preceding writers. We prefer, for the most part, the task of placing the most prominent of them in one connected view, according to the measure of grace vouchsafed us. They will abundantly speak for themselves to every unbiased mind; and will be less liable to misinterpretation or neglect. At least, all will have an opportunity afforded of judging for themselves in this matter, and be better able to distinguish the literal and symbolical passages as they occur. It should be carefully kept in mind, that where the interpretation is ambiguous, there is nothing to be gained, in some cases, by a literal construction: nothing advantageous to the elucidation of the truth; but in which the figurative sense completely adapts itself to every rational expectation.

* Bickersteth.
CHAPTER II.

SUMMARY OF THE JUDGMENTS PREDICTED AGAINST THE ENEMIES OF CHRIST, SOME OF WHICH MORE IMMEDIATELY PRECEDE HIS SECOND ADVENT.

The Saviour of mankind came not only "to proclaim the acceptable year of the Lord," but the day of vengeance of our God. And if, as appears unquestionable, from the plain declarations of Scripture, the whole world, and particularly the nations of Europe, are destined to undergo an overwhelming judgment of God's wrath, which he will inflict on obdurate sinners for the accumulated and increasing guilt of ages; and if the series of divine chastisements already fulfilled, imply that the more dreadful and awful completion of them is near,—what can more importantly and profitably employ our attention than thence to acquire a knowledge of the vices, errors, and follies of the past and present periods, and distinctly to mark the Scripture condemnation of those principles and practices to which so many attach themselves; and which, as a vortex, embrace those of all ages and conditions in the circle of their destructive influence?

The sincere adherents of the simple truths of Scripture, during the whole period of the history of the church, have uniformly separated themselves from mere professors, on account of the rise of apostacies and heresies; and this
notwithstanding every infliction of cruelty, injustice, and oppression to which they have been subjected; but they have now arrived at a period of peculiar trial and danger. Proceeding rapidly with the tide of knowledge, excited by the high ratio to which worldly science and improvements have attained, and above all engaged in the fierce struggle of opposing principles,—their final preservation from error and guilt can only be effected by approaching seasons of trial, which shall "try them that dwell on the earth," though it will gradually and finally "sever the wicked from among the just."

We have now to contemplate the various and interesting periods to which we allude, as arranged in the Scripture quotations: and though we would not presume to fix with decision the particular divisions of time wherein these judgments will take place, they are of too specific a character to escape a marked attention. None who carefully peruse, can imagine them to be applicable to any past events, to their proper extent. Such as are placed in the first division or series of this Chapter exhibit a description more general than those under subsequent heads. The latter describe judgments distinct, and of a peculiar nature; and they appear to be so intimately connected as scarcely to admit of varied interpretation.

Numerous are the Scriptures which declare Christ's general government of his church: "In the midst of his enemies,"—as, "Divide the spoil with the strong," &c., see Psalm cx., applicable, more or less, to all the ages of the Christian dispensation; but the following present us with a more determinate or precise view of that portion of time where-in God "will break them with a rod of iron," see Psalm ii., —"will break in pieces the oppressor,"—will "destroy
those who destroy the earth," and "scatter the people who delight in war."

Ezekiel xxx. 3. The day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. See Psalm cx. 6.

Obadiah 15, 16. The day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink and swallow down, and they shall be as though they had not been.

Psalm xxxvii. 9, 10, 20. Evil doers shall be cut off. Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

Psalm lviii. 9—11. Before your pots can feel the thorns, he shall take them away as with a whirlwind, γ both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is δ a reward for the righteous; verily he is a God that judgeth the earth.

1 Samuel xi. 9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

The quotation from the prophet Obadiah contains an epitome of God's providence towards the Gentile world, during the whole of the Christian dispensation,—which, or "continually,"—here appears to be emphatically styled, "the day of the Lord." The former portion of the prophet's denunciations are directed against Edom only; yet in the first verse he says, "An ambassador is sent among the heathen;" the destruction of the Edomites is then named, and

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*a* Is. xliv. 26; Ezek. xxxv. 15.  
*b* Deut. xxxiii. 14—16.  
*γ* Heb. "as living as wrath."  
*δ* Heb. "fruit of the, &c."
the reasons are assigned. But as the same prophetic language often embraces various events fulfilled in different ages of the world, so many of those accomplished at comparatively early periods of history are rendered types of still more important future events, from the resemblance of their character and circumstances;—thence Edom becomes an appropriate type of that portion of the Gentile world which is opposed to the church of God, because the Edomites were ever at enmity with their brethren the Jews, under the old dispensation. Have not "the kings of the earth set themselves . . . against the Lord, and against his anointed?" Have they not "crucified the Lord of glory?" and have they not caused the Jewish nation to drink the bitter cup of wrath at the destruction of Jerusalem? So they themselves, though afterwards become professedly Christian nations, have been continually dismembering or destroying each other; and they shall drink the dregs of this cup of wrath, till "they shall be as though they had not been."

Under these awful threatenings the preservation of the righteous is calculated to afford consolation to the Christian.

Isaiah lxvi. 16. By fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

Isaiah ii. 11—19. a The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and b 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 c the ships of

a Jer. l. 31, 32.          b Is. x. 33, 34.          c Is. xxiii. 1.
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.

Isaiah xxvi. 21. 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.

Zephaniah iii. 8. Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Isaiah xxxiv. 1—9. Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

The warrior boasts of his military prowess, often of the characteristic bravery of his soldiers, and of “the glorious results of their valour.” We are apprised, however, that “there is no king saved by the multitude of a host: neither is a mighty man delivered by much strength. A horse is a vain thing for safety: neither shall he deliver any by his great strength.” Ps. xxxiii. 16, 17.

β Heb. “dust,” d Ezek. xxiv. 7, 8; Luke xi. 50; Rev. vi. 9—11. e Rev. ii. 7. f Isaiah xiv. 12; Rev. vi. 12, 18. * See Supplement, No. II.
"God scorns the angry nations 'rage,'
And breaks their vain designs;
His counsel stands through ev'ry age,
And in full glory shines."

Little do such men imagine, while indulging these vanities, that the principles of war, so exclusively at variance with the doctrines of the Prince of peace, can never produce happy and permanent results. Such declarations as that "the Lord hath a controversy with the nations,"—"will plead with all flesh, &c.," clearly evince the vanity and uselessness, as well as cruelty and recklessness of all war; and intimate that as nations will not forbear, there must be a continuous conflict between the powers of light and darkness, until at length it terminate in "a time of trouble, such as never was since there was a nation, even to that same time."

Those who imagine that war is consistent with the revealed will of God, are not likely to become advocates of the doctrines which actuate the "meek and lowly;" and yet the meek are they who shall inherit the earth. There is a confined sense, in which the generality of Christian professors admit as essential, brotherly love and forbearance, that is, in their individual capacity, and even so far as in social and public circles; but they exclude all such considerations when nationally applied, by which they, in reality, exclude "peace on earth," and the universal "good-will" of nation towards nation, of man towards man.

"When the wickedness of man was great on the earth no doubt war and bloodshed abounded; for 'the earth was filled with violence.' In after times men were trained up to war, and then came the sling, and the bow and arrow, the sword and the spear, to attack with; and the helmet, and
the breastplate, and the coat of mail, to defend the body
from injury. Strongholds and fortresses and walled cities
were built. Battering-rams and powerful engines of de-
struction were used. It is enough to make the heart sick
to go through an armory; and see the improvements, as
they are called, in warlike weapons. The sharp arrow was
not fatal enough, it must be poisoned! The edged blade
was not deadly enough, it must be formed so as to give an
insurmountable wound! The dagger, the two-handed sword, the
iron mace, the battle-axe, the pike, and the halberd were
but a part of the weapons that were used. But deadly as
these were, they could not keep pace with the desire for
human destruction. Some swifter, some more wholesale
destroyer was required, and gunpowder was invented. The
matchlock, the gun, the culverin, the cannon, and the mor-
tar followed each other; and thousands and tens of thou-
sands were added to the slain. When war once became a
trade, no wonder that it should increase in the earth. Na-
tions rivaled each other in their armies and navies. In-
fantry and cavalry, engineers and artillerymen, soldiers and
sailors, generals and admirals became abundant. Oh, what
blood has been shed, and what unnumbered millions of
money have been spent, scattered, wasted, worse than
wasted, in ungodly warfare!

"When I read of forts and castles, with their parallels and
parapets, their outworks, their bastions, their angles, their
ramparts, and their citadels; when I read of bomb-boats,
and fire-ships, and rockets, and red-hot shot, I am amazed
that any thing like this world possesses can be thought so
desirable as to be purchased at so dear, so dreadful a price
as that of war. Even gunpowder, wide wasting as it is,
has not satisfied the insatiable desires of war. A still more
devastating power has been invented. By the use of steam, a complete stream of bullets and of cannon-balls can be poured forth on errands of destruction."

How significant is the language which foretells the humiliation and punishment of worldly potentates, and of the high, lofty, and arrogant of every description! They are compared, for their grandeur and prosperity, to "the cedars of Lebanon;" or, for their established strength and power, to "the oaks of Bashan;" and as states and governments, to "mountains and hills;" but they shall "be brought low," and their fortresses and defences shall not avail. Idolatry, also, will be wholly exterminated by fearful judgments, such as shall force its deluded votaries to acknowledge the sovereign majesty and glory of "Him who rideth upon the heavens," who "alone shall be exalted in that day."

Every serious reader must be affected by the terrible comprehensiveness of these prophecies; for "the indignation of the Lord is upon all nations," none are exempt; devoting themselves to the destruction incident to war, they cannot merit exemption; and in the figurative sense of the passage, "The mountains," the ruling powers, must finally "melt" away, for the "blood" of "all their armies" shall be poured out. "The heavens" themselves; the highest and loftiest governments on earth, "shall be rolled together as a scroll;" their laws and mandates, mingled with error, injustice, and oppression, can no longer be sustained; in fine, they shall "fall down" from the height of their power and dignity "as the leaf falleth off from the vine, and as a falling fig from the fig-tree."

Thus, though "the Lord will be jealous for Zion with a great jealousy, which shall devour the adversaries," yet we
perceive how mercifully he invites "the world" to "hear" the warning threats of his "indignation, and of his fury which shall be upon all their armies." This proves it to be his will that we should bestow all possible attention on what the Holy Spirit has revealed respecting these direful periods; and which, as the terminating scenes of the Christian dispensation, are replete with interest. Thus, amid the revelation of his judgments his saints are encouraged to expect final deliverance; and he guards them against supineness, commanding them "not to be slothful, but followers of those who through faith and patience inherit the promises;" to be "always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord." In short, to excite us to a due and watchful diligence for the advancement of his kingdom, the Saviour declares, that "he who gathereth not with him, scattereth abroad," while, by his prophet, he assures us that "they who turn many to righteousness shall shine as the stars for ever and ever."

But the language of Almighty vengeance is still more remarkable in the following quotations, which seem to allude to—First, The overthrow of the papacy,—Second, The decisive conflict with the adherents of this destructive apostacy at the battle of Armageddon,—Third, The overthrow of Gog and Magog, or the northern powers, &c., during their invasion of Palestine,—and Fourth, The destruction of the wicked at the Second Advent.

The first passage is in combination with a prophecy denounced against ancient Babylon, and appears to be couched in language too strong to be confined to that period:

Isaiah xiii. 9—12. 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. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

The application of this portion of the prophecy to modern Babylon will appear just, by observing that “sinners” are to be “destroyed out of it,” which can only relate to a still future period. Besides, the destructive nature of this dreadful concussion of physical power, cannot, with any propriety, be applied to the fall of the ancient Babylonian empire.

Mr. Bickersteth justly remarks: “There are but few predictions of Scripture that have received their full accomplishment. . . . . When God foretells things, he takes that large view which comprehends the whole of his dispensations, and frequently passes rapidly from a commencing to a completing accomplishment.”

Although the grand theatre of war may principally rage in portions of the ten European kingdoms, which have “given their power and strength unto the beast,” Rev. xvii. 13, yet we may justly conceive that the extraordinary effects resulting from this dreadful disorganization of mankind, this “distress of nations with perplexity,” and even of those the most civilized, must extend their fearful influences to the remotest colonies, and other regions of the earth. Of this we have a recent instance in the remarkable power which the French revolutionists exercised over their colonies, the massacres in which were probably

a Prov. ii. 22.  

b Isai. iv. 1; xxiv. 6.
more numerous, for extent of territory, than those of the mother country. But the following portions of Scripture will prove what reason we have to suppose that a most violent collision of principles throughout the other kingdoms of the world will have taken place, from the present increasing facilities of communication; and that much greater scenes of horror and bloodshed will be the result. But by whatever instrumentality these effects may be produced, the Scriptures are too explicit on the subject to be misunderstood.

Jeremiah xxv. 29—33. I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. 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 as dung upon the ground.*

Psalm lxxxvi. 5—10, 12. 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. Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared and was still, when God arose to judgment to save all the meek of the earth. Selah. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

*a Isai. xxxiv. 8. b Matt. ii. 13—16; xxiv. 22. * See Supplement, No. III.
He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Psalm xxxi. 8—12. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. 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 are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy string against the face of them.

Isaiah lx. 18, 19. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.

Psalm lxvi. 8—10. 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. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Here it is proclaimed that the Lord “will call for a sword upon all the inhabitants of the earth;” and whatever circle we may consider these predicted ravages to embrace, the dreadful prospect is calculated to awaken our utmost energies to save some portion of the deluded, perishing race of Adam.

Long have we complained of burdens which press heavily on society in various kingdoms and states;—burdens, which have, in some instances, nearly severed the social compact,
and almost banished hospitality from the Christian domicile! But, ah! what are they, compared to the extensive calamities which sin must yet produce? What are all our past sufferings compared with the pressure of such times as are hastening on apace, when "the evil shall go forth from nation to nation," when the multitude of the slain shall be too great to be either "lamented, gathered, or buried?" The improvements which continue to be made in the art of destruction, remove every doubt as to the mode by which these desolations shall be accomplished, so soon as the elementary principles of destruction become sufficiently matured.

After the return of Israel to their own land, further assaults await them; so further judgments become necessary to repel these; and to whatever period we may imagine those predicted in the 76th Psalm to relate, whether to those of Armageddon, or the discomfiture of Gog, (and these, as some imagine, pourtray the same event,) it is the time when God will "arise to save all the meek of the earth;" the period in which it is expressly proclaimed that the wrath of man shall praise Him; the time in which His judgments shall have effected an influence incalculably beneficial throughout the world, by which many shall "hear and fear;" the period from whence "the remainder of wrath shall be restrained," and "the spirit of princes become" finally "cut off."

Yet this remainder of man's wrath shall endure but for a short season; for the Lord's "hand shall find out all his enemies;" "the fire of his wrath shall devour them," and "their seed shall be cut off," so that neither root nor branch shall remain. They have long "made war with the Lamb" and with his followers, but "the Lamb shall over-
come them." This tremendous execution of Almighty wrath, though it will produce universal consternation among the nations of the earth, yet will it not effect the universal conversion of sinners; so that when "the enemy" shall make his last effort against truth and holiness, when he shall "come in like a flood, the Spirit of the Lord shall lift up a standard against him." Now if the fulfilment of these prophecies cannot long precede, or rather will terminate with the Second Advent of the Redeemer, the general repression of sin must doubtless commence by the total destruction of the wicked; and this we must consistently suppose, as war and all its calamitous results shall for ever cease.

Let us "turn to the important prophecy of our Lord in Matt. xxiv., and its parallel in Luke xxii. At verse 21 of Matthew's account of it, we are informed of a great tribulation, 'such as was not since the beginning of the world to this time, nor ever shall be.' The parallel place in Luke's account (verses 22, 24) shows that this tribulation began with the siege of Jerusalem by Titus Vespasian, and continues through the whole time of Gentile domination, or, in other words, during 'the times of the Gentiles.' For, speaking of Jerusalem being compassed with armies, he says, 'These be the days of vengeance, that all things, which are written may be fulfilled, &c. For there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden

β "This all the Rabbins refer to the coming of the Messiah. If, say they, ye see a generation which endures much tribulation, then expect Him according to what is written, 'When the enemy shall come in like a flood, &c.'"—Bagster's Compr. Bible.
down of the Gentiles, until the times of the Gentiles be fulfilled.” That which however is chiefly important to observe, is, that the passing away of this tribulation shall likewise prove its acme to the Jews, (as will appear from Dan. xii. 1,) and likewise a time of unheard-of tribulation to the Gentiles, whose times are then run out. Matthew speaks of it as immediately after the tribulation of those days, (ver. 29,) and Mark has it, “But in those days, after that tribulation.” The character of it is thus described by the Evangelists. St. Luke says; “And there shall be signs in the sun, and in the moon, and in the stars.” Matthew and Mark inform us what those signs are:—“The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven.” To this, St. Luke adds, “That there shall be upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.” Then all three conclude, “For the powers of heaven shall be shaken.” . . . The sun is, in prophetic language, a symbol of the regal power; the moon, of ecclesiastical; and the stars, of the aristocracy or nobles, both in church and state; and the heavens, the combination of them all: likewise that the sea and the waves are symbols which signify the multitude of the people, even as the “waters,” on which the whore sitteth, are peoples, and multitudes, and nations, and tongues. We have therefore set forth in this prophecy of our Lord, the darkening (i.e. the diminishing or actual putting out) of the regal and ecclesiastical powers, and the fall of the aristocracy; and this is to be effected apparently by the insurrection of the people against their rulers,—“the sea and the waves roaring;” that is, the populace being in a state of
commotion and wrath, and thus shaking the political hea-
vens.

"This is likewise borne out by the Psalms: as for ex-
ample in Psalm xlvii, we have 'God is our refuge and
strength, a very present help in trouble: therefore will we
not fear, though the earth be removed, and though the
mountains' (i.e. established and settled governments) 'be
carried into the midst of the sea; though the waters there-
of roar and be troubled, though the mountains shake with
the swelling thereof.' (Ver. 1—3.) This, in the sixth verse,
is thus explained: 'The heathen raged, the kingdoms were
moved: He uttered his voice, the earth melted.' In Psalm
lxv. 7, it is also said of God, that he 'stilleth the noise of
the seas, the noise of their waves, and (or rather 'even') 'the
tumult of the people.' Isaiah (v. 26, 30,) foretells that 'the
Lord will lift up an ensign to the nations from far, &c.
And in that day they shall roar against them like the roar-
ing of the sea: and if one look unto the land, behold dark-
ness and sorrow,' (on earth distress with perplexity,) 'and
the light is darkened in the heavens thereof.'"* See also,
Isai. xvii. 12—14; and Rev. xi. 17—19.

* Brooks's Elements.
CHAPTER III.

EXTINCTION OF THE MAHOMMEDAN POWERS OF TURKEY AND PERSIA.

The termination of this important period is apparently the first in order, and not far distant. Daniel, after what is generally considered a prediction of the papal apostacy, ch. xi. 36—39, proceeds to describe the successful invasion of the Roman eastern empire by the Saracens and Turks, concerning which the best commentators are agreed. The reader is requested to refer to the remainder of this chapter, verses 40—45. It will be perceived that it is the latter clause with which we are more particularly concerned, viz. "And he shall come to his end, and none shall help him." Rev. ix. 1—11, is understood to describe the conquests and ravages of the Saracens; and of the Turks from ver. 12, to the end; but the termination of the period of the latter, or "king of the north," is not mentioned as in Daniel, this being reserved to the pouring out of the sixth vial, ch. xvi. 12, viz., "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." But we revert to the ninth chapter.

There are some who think that the bishop of Rome, as representative of his church, was the star which fell from
heaven; that church having introduced general corruption into the church of Christ. And thus, opening a door for the imposture of Mahommed, was dispossessed of its authority in the east, so far as the destructive influence of Mahommedism prevailed. The latter is represented as the smoke of a great furnace, arising out of the bottomless pit, and by which the atmosphere of the ruling power of those countries, civil and ecclesiastical, was darkened. The bottomless pit seems to denote the source of Mahommedism, as destitute of foundation in truth; "The smoke which came out of the pit signifying the multitude who embraced that religion." The devouring or plundering armies of the Arabians "which came out of that smoke" are compared to locusts, "swarms of which often arise in Arabia Felix, and thence infest the neighbouring nations, and so a very fit type of these numerous armies invading the Romans."

The father-in-law of Mahommed, Abubecr, while marching his army into Syria under Yezid, commanded that no palm-trees should be destroyed, nor any fields of corn burnt, nor any fruit trees cut down, while the apostate professors of Christianity were not spared. They had not power, however, to "kill," or extinguish them, as a political body. They ravaged both the Latin and Greek churches, but did not conquer the empire.*

The torment occasioned by the cruelties of the Saracens, is here repeated, probably because excessive in its kind; and

* "It was given them that they should be tormented five months," five prophetic months, each consisting of thirty days, and each day denoting a year, amounting to one hundred and fifty years; and accordingly, from the time that Mahommed began to propagate his imposture, A.D. 612, to the building of Bagdad, when they ceased from their ravages, A.D. 763, are just one hundred and fifty years.—*Bagster.
such must have been the miserable condition of the ungodly professors of Christianity more especially, that while they beheld the ravages of death around them, they doubtless preferred annihilation to the terrible yet immediate prospect of entering on the unseen world.

In the 7th verse the numerous cavalry of these conquerors seems to be foretold, and their irresistible power and policy. "The hair of women, and the teeth of lions:" the one denoting their comeliness, the other their majestic and terrible appearance, and insatiable rapacity. "Long hair is esteemed an ornament by women. The Arabs, unlike to other men, had their hair as the hair of women, or uncut, as their practice is recorded by Pliny * and others."† Their breastplates, as of iron, may signify their strength in battle; (many "were armed with cuirasses;") and their wings, the extraordinary number and activity of their cavalry, forming the wings of their armies. Their tails, may either denote their armies, (as in Isai. vii. 4,) or their false teachers, the sting of whose conquests lay between the choice of proselytism or death.

At the commencement of this prophecy, ver. 1, we read that the key of the bottomless pit was given to him who is styled "a star which fell from heaven;" of both Jews and Gentiles, the Abaddon and Apollyon, the Murderer and Destroyer: Sir Isaac Newton supposed the caliph of the Saracens, the chief governor, as well in religious as civil affairs, to be signified by "the angel of the bottomless pit."

All who are acquainted with the history of those periods, are aware of the terrible destruction of mankind occasioned by the ravages of the Saracens. The conquest of Jerusa-

* Nat. Hist. lib. vi., cap. 28. See note by Bishop Newton.
† Keith's Signs of the Times.
lem by the Crusaders, and their forced relinquishment of that conquest, complete the horrors of this woe.

"The Saracens began to invade the Romans, A. D. 634, and to reign at Damascus, A. D. 637. They built Bagdad, A. D. 766, and reigned over Persia, Syria, Arabia, Egypt, Africa, and Spain. They afterwards lost Africa to Mahades, A. D. 910; Media, Hrycania, Chorasan, and all Persia to the Dailamites, between the years 927 and 935; Mesopotamia and Misfarekin to Nasiruddaulas, A. D. 930; Syria and Egypt to Achsijid, A. D. 935. And now being in great distress, the caliph of Bagdad, A. D. 936, surrendered all the rest of his temporal power to Mahomet, the son of Rajici, king of Wasit in Chaldea, and made him emperor of emperors. But Mahomet within two years lost Bagdad to the Turks; and thenceforward Bagdad was sometimes in the hands of the Turks, and sometimes in the hands of the Saracens, till Togrutbeig conquered Chorasan and Persia; and, A. D. 1055, added Bagdad to his empire, making it the seat thereof. His successors Olub Arslan and Melechschah conquered the regions upon Euphrates; and these conquests, after the death of Melechschah, brake into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia. The whole time that the caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz., from the year 637 to the year 936 inclusive. Now locusts live but five months; and therefore, for the decorum of the type, these locusts are said to hurt men five months and five months, as if they had lived about five months at Damascus, and again about five months at Bagdad; in all ten months, or 300 prophetic days, which are years."

* Sir Isaac Newton's Observ. p. 303.
Now the sixth angel sounds, and the second woe commences. It is from the golden altar, which typifies the access of the saints to God by prayer, that the "voice," the Almighty mandate, issues, which is to "loose" or dissolve the authority of the reigning sovereigns of the four kingdoms or sultanies bordering on the Euphrates, to which the Turks were confined till after the period of the Crusades. In respect to this more vigorous and extensive invasion of Christendom by the Turks, an intimation is given of the vast number of their cavalry—two hundred millions, [Gr. ἐκ μυριάδες μυριάδων, or, myriads,] which, though the prophet "heard the number of them," is perhaps an hyperbole, could we even reckon their amount from the commencement to the termination of their empire.

The colours of fire, jacinth, and brimstone may be considered to represent the scarlet, blue, and yellow, for which the Turks are remarkable. Artillery, which they used, is also clearly foretold. This was an irresistible mode of warfare at that period, combined with their otherwise powerful armies.

In Isaiah ix. 15, we find that "the prophet that teacheth lies, he is the tail." These "tails were like unto serpents, and had heads," doing hurt, propagating lies, and murdering all who resisted the propagation of their false doctrine, thus instigated by the old Serpent who was a murderer from the beginning.

We now offer Sir Isaac Newton's further remarks on these prophecies: "The sixth trumpet sounded to the wars, which Daniel's king of the north" (the Turks) "made against the king above-mentioned, who did according to his will," (i. e. Papal Rome,) "In these wars the king of the north, according to Daniel, conquered the empire of
the Greeks, and also Judea, Egypt, Lybia, and Ethiopia: and by these conquests the empire of the Turks was set up, as may be known by the extent thereof. These wars commenced, A.C. 1258, when the four kingdoms of the Turks seated upon Euphrates, that of Armenia Major seated at Miyapharekin, Megarkin, or Martyropolis, that of Mesopotamia seated at Mosul, that of all Syria seated at Aleppo, and that of Cappadocia seated at Iconium, were invaded by the Tartars under Hulacu, and driven into the western parts of Asia Minor, where they made war upon the Greeks, and began to erect the present empire of the Turks. Upon the sounding of the sixth trumpet, John 'heard a voice from the four horns of the golden altar,' (Apoc. ix. 18, &c.) 'which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.' By the four horns of the golden altar, is signified the situation of the head cities of the said four kingdoms, Miyapharekin, Mosul, Aleppo, and Iconium, which were in a quadrangle. They slew the third part of men when they conquered the Greek empire, and took Constantinople, A.C. 1458. And they began to be 'prepared' for this purpose, when Olub Arslan began to conquer the nations upon Euphrates, A.C. 1063. The interval is called 'an hour, and a day, and a month, and a year;' or 391 prophetic days, which are years. In the first thirty years, Olub Arslan and Melechschah conquered the nations upon Euphrates, and reigned over the whole. Melechschah died, A.C. 1092, and was succeeded by a little child; and then this kingdom broke into the four kingdoms above-mentioned.'
"The mystical period of an hour, a day, a month, and a year, generally considered as 391 years and a month, has had several different dates assigned for its commencement; this period is reckoned by Mr. Habershon from the capture of Constantinople, when artillery was used (Rev. ix. 17) with such success by Mahommed II. in 1453; the termination of the Turkish woe would thus be brought down to 1844." *

"The sixth trumpet called the Turks into political existence, Rev. ix. 13—21: the sixth vial exterminates their power from the prophetic earth."

A rapid declension of the empires of Turkey and Persia has taken place since the close of the war in 1815, and nothing can be more easily imagined, than that these powers must shortly "come to an end" through the steady policy of Russia; and it farther appears signified, that no other power will effectually endeavour to avert their extinction.

We were formerly anxious to anticipate how the Barbary States, as an almost impregnable section of the Turkish empire, were to exhibit a decline of power, particularly in the reduction of their territories; but this has become at least more explicable since the conquests of the French.

"The Mussulmauns," it is observed in a late publication, "all believe that Mhidhie—'The standing proof that we are looking for,' as he is called—will visit the earth at a future period; they are said to possess prophecies that lead them to expect the twelve hundred and sixtieth year of the Hegirah, as the time for his coming." † "Like the true Christians, they are looking forward to that period, when Jesus Christ shall revisit the earth, and when all men shall be of one faith." ‡ . . . . "The Mahommedans suppose

to make us all of their religion. For they say that, though Mahommed is the greater prophet, and his religion the only true one, yet that Mahommed is not risen from the dead, but that Jesus is, and that in his person this visitation is to take place;" a somewhat remarkable though partial coincidence of faith. But when once this delusion shall be removed,—and its religious and political fabric must stand or fall together,—a door will be opened for the more effectual entrance of the gospel; and many from the mass of this extensive empire will doubtless "enter into the sheepfold of Christ, and find pasture."

Then, "the way of the kings of the east shall be prepared,"—which, whether we conceive with some, to signify the restoration of the Jews, or apply it to the extension of the gospel among the heathen and Mahommedan countries of India, and those which extend to the confines of Palestine,—or whether we regard it as the allied preparation of some eastern powers to possess themselves of the countries then no longer under Mahommedan rule; we cannot doubt but that God will greatly facilitate those events which usher in that important period,—"The days of the voice of the seventh angel, when he shall begin to sound, in which the mystery of God" shall "be finished, as he hath declared to his servants the prophets."

It may be desirable here to give some short account of the Turkish government and people. "The orthodox Turk, of whatever rank, is taught to despise all other fields of learning than the Koran, under the belief that Mahommed has recorded all that his faithful followers are required to know. He knows nothing of the countries beyond the bounds of the sultan's dominions. The Turks (unlike the liberal Persians, who have made some advances
in science) are unacquainted with the uses of the commonest scientific instruments, which are exhibited to them by travellers, just as we do to amuse children. Notwithstanding that this people have been for nearly four centuries in absolute possession of all the noblest remains of ancient art, they have evinced no taste for architecture or sculpture, whilst painting and music are equally unknown to them. They found, at the conquest of the eastern empire, splendid and substantial public and private edifices, which have been barbarously destroyed or allowed to crumble beneath the hand of time; and huts of wood, compared by travellers to large boxes standing in rows with their lids opening upon hinges, compose the streets of modern Constantinople, and other large cities. The roads, even in the vicinity of the capital, which in former ages maintained an unrivalled celebrity, are described by the last tourist† to be now in so neglected a state as to present a barrier against the progress of artillery, as complete as though it had been designed by an engineer for that purpose.

"The cause of all this decay is ascribable to the genius of the Turkish government—a fierce, unmitigated, military despotism—aliied with the fanaticism of a brutalizing religion, which teaches its followers to rely solely on the sword, and to disdain all improvement or labour. The sultan, who is the vicegerent of the prophet, holds both temporal and spiritual authority over his followers; and this enables him to sway the lives and destinies of the people, with an absoluteness greater than was ever enjoyed by any tyrant of ancient times. Every man who is invested with absolute power, is at liberty to delegate his power unim-

* Willis—"Pencillings by the Way."
† Quin—"Voyage down the Danube."
pared to another: the sultan is the vicegerent of the prophet; every pacha is a representative of the sultan; and every soldier who carries an order, the representative of the pacha. The situations of pacha and cadı, or judge, are all given to the highest bidders, who are removable at will, and of course, take care to indemnify themselves at the expense of the governed. 'It is a fact of public notoriety,' says Thornton, * 'that governments of every description are openly sold at the porte; they are held for the term of one year only, and at the ensuing bairam the leases must be renewed or transferred to a less parsimonious competitor. The regular remittance of the taxes and tribute is the only acknowledged criterion of upright administration.' It is a fundamental principle that all the property conquered by the Turks belongs to the sultan. Hence the Christians are accounted the slaves of the conqueror, and they are only allowed to live by paying a heavy tribute, the receipt for which bears that it is the ransom for their heads! The Turk knows nothing, and cares as little, about freedom of commerce; he disdains trade himself, and despises it in others. Far from favouring the extension of commerce, one great cause of the present barbarism and the past unhappy condition of Turkey, is to be found in the aversion and contempt which its people bear for trade. 'The Jews,' says Hadji Khalfa, the Turkish writer, in speaking of Salonica, 'employ many workmen in their different manufactories, and support a number of schools, in which there are not fewer than two hundred masters. The caravans that travel from Salonica to Semlin, Vienna, and Leipsig, are loaded with cotton, tobacco, carpets, and leather.' 'It is a shame,' continues the orthodox Hadji Khalfa,

* Present State of Turkey.
'that so many Jews are allowed to remain in Salonica; the excitement thus given to trade is apt to blind true believers.' Alas! the thousand ships which might find secure anchorage in the superb harbour of Constantinople, would seek in vain for the rich freights of silk, cotton, and wool, which ought to await their coming: such is the character of its people and their rulers, that no native capitalists have ever been emboldened to accumulate a store of merchandise, to tempt the rapacity of the sultan; and vessels which trade to Constantinople have frequently occasion to go to Salonica, Smyrna, or some other port, for return cargoes." *

* Russia, pp. 3, 4.
CHAPTER IV.

GENERAL APOSTACY AND INFIDELITY.

Another peculiar era in the accomplishment of prophecy connected with "the last times," is the wide extension of Infidelity, and of course, a general dereliction of moral and religious principle throughout the ten kingdoms of the papal apostacy, and of "the whole world" of professing Christians.

This depraved state of society, which we imagine to be the last and engrossing form of the grand apostacy, merits peculiar consideration, and is found to possess a prominent and distinctive character in the word of God.

"It is remarkable," says Mr. Bickersteth, "that the very command to attend to the subject of prophecy, is accompanied with the forewarning that it would be scoffed at, as if to arm the Christian, minding this important part of divine truth, against the peculiar snare to which he would be exposed. Just before the apostle gives his awful account of the day of the Lord, he says, 'I stir up your pure minds by way of remembrance: that ye may be MINDFUL of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?'"
2 Peter. iii. 4—7. For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

All those who "live without God in the world" are dead to the operations of his moral and physical government, and to the harmony which subsists between his word and his works. All events and changes, the progressive or declining condition of empires, kingdoms, and states, wear no extraordinary appearance to such persons, beyond the previous events of history. They are alike unmindful of the fulfilment of Scripture, and of the fearful consummation to sinners which it reveals, as a necessary consequent on the defection from true religion, so general at the present period. The apostle was inspired to foretell and so to expose the cause of their blindness, which is, "walking after their own lusts." They are by no means ignorant of Christ's "coming to judge the world in righteousness," as of many other doctrines of our religion, having been brought up in the bosom of professing Christendom. Thus he proves, by the most apposite example, that they are "willingly ignorant,"—that is, wilfully neglectful to examine and compare God's works with his word; which, in reference to the deluge, mutually correspond,—testify the truth in every part of the globe, and are standing monuments and sure guarantees of the further fulfilment of the Divine judgments, and that "by fire" on ungodly men.

* Prov. xvii. 16; John iii. 19, 20.  
β Gr. "consist-
"There is much, it must be confessed in the apostacy of multitudes and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith, nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their profaneness, presumption, lewdness, impatience of subordination, restless appetite for change, vain pretensions to freedom, and to emancipate the world, while themselves are the slaves of lust; the weapons with which they attack Christianity, and the snares they spread for the unwary, are depicted in the clearest colours by the pencil of prophecy.

"To obliterate the sense of Deity, of moral sanctions, and a future world, . . . is evidently the principal object of modern sceptics; the first sophists who have avowed an attempt to govern the world without inculcating the persuasion of a superior power. . . . The immaculate holiness of revelation is precisely that which renders it disgusting to men who are determined at all events to retain their vices.—Betwixt vice of every sort and in every degree, and the religion of Jesus, there subsists an eternal discord.—When at the distance of more than half a century, Christianity was assaulted by a Woolston, a Tindal, and a Morgan, it was supported by the labours of a Clarke and a Butler, a Doddridge, a Leland, and a Lardner, with equal reputation and success."*

2 Timothy iii. 1. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, † unthankful, unholy, without natural affection, truce-

* Sermon on Modern Infidelity, by Rev. Rob. Hall.
† See Supplement, No. IV.
breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes \(^b\) and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. See also 2 Peter ii.

"These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." These are the unjust, who are reserved unto the day of judgment to be punished, and to whom "the mist of darkness is reserved for ever." And in ver. 1—3, we have a full description of the nature of this apostacy:—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of; and through covetousness, shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not and their damnation slumbereth not;" and then it is declared in ver. 4—9, that God will deal with them after the example or type of the destruction of the ungodly by the flood, and of Sodom and Gomorrah by fire.

\(^a\) Deut. xxix. 4; Prov. xiv. 6; John iii. 20; 21; v. 44; xii. 42, 43.
\(^b\) Exod. vii. 11, 22.
"The same apostacy, its ungodliness, and inevitable fiery doom, are treated of in Jude 3, 4, 13; and in ver. 14, 15, in Enoch's prophecy, where it is said, that the judgment is to be executed upon them by the Lord himself: when 'the Lord cometh with ten thousand of his saints.' And in ver. 18, they are styled the mockers, who should be 'in the last times' walking after their ungodly lusts—sensual, not having the Spirit.'*

The same writer observes, p. 3, "Our Lord clearly predicts this antichristian or infidel apostacy to be at the time of the end of this age or dispensation. See Matt. xxiv. 3—5, 10, 13, 24."

It is further remarked,—"In chap. xxv. 1—13, in the parable of the ten virgins, we have the present apostate state of the church clearly foretold, and find that five of the ten were foolish, (or improvident,) and had no oil in their vessels at the time of the approach of the bridegroom, and that after he came, and went in with the five wise virgins to the marriage feast, the foolish were shut out, and came to the door, crying, 'Lord, Lord, open unto us; but he answered and said, Verily I say unto you, I know you not.' I understand this answer of our Lord as equivalent to a total rejection of these foolish virgins; and that the same apostacy and final rejection are predicted in ch. vii. 21, 23, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,' (or Millennial kingdom, for which he teaches us to pray, 'Thy kingdom come, thy will be done on earth as it is in heaven;') 'but he that doeth the will of my Father who is in heaven. Many shall say unto me in that day,' (the day of his appearing,) 'Lord, Lord, have we not prophesied in thy name? and in thy

name done many wonderful works? And then will I pro-

fess unto them I never knew you,' (the same expression as

in chap. xxv. 12;) 'depart from me, ye that work ini-
quity.' The view here taken of the foolish virgins, as in-
dicative of the total apostacy of a great portion of the
visible church at the end of this age, and of their final re-
jection, as implied in our Lord's reproof,—'Verily I say
unto you, I know you not,' and, 'depart from me, ye that
work iniquity;' is further confirmed by a parallel passage
in Luke xiii. 25—29, where in ver. 27, it is thus ex-
pressed: 'But he shall say, I tell you I know you not
whence ye are; depart from me, all ye workers of iniquity,'
and then the following damnatory words are added: 'There
shall be weeping and gnashing of teeth, when ye shall see
Abraham, and Isaac, and Jacob, and all the prophets in
the kingdom of God, and you yourselves thrust out;'
and that this is the Millennial kingdom on this earth is
manifest from the next verse, 'And they shall come from
the east, and from the west, and from the north, and from
the south, and shall sit down in the kingdom of God.'
Further, that this will take place at the coming of the
bridegroom, or Second Advent of Christ, (as in Matt. xxv.
6,) is fully proved by ver. 25, 26, where it is said, 'When
once the master of the house is risen up, and hath shut to
the door, and ye' (the foolish virgins of Matt. xxv.) 'begin
to stand without, and to knock at the door, saying, Lord,
Lord, open unto us; and he shall answer and say unto you,
I know you not whence ye are; then shall ye begin to say,
We have eaten and drunk in thy presence, and thou hast
taught in our streets. But he shall say, I tell you, I know
you not whence ye are; depart from me all ye workers of
iniquity.'
AND INFIDELITY.

"I would refer the reader to the following parallel passage to this—of Rom. xi. 22, 23, 30, 31, 'Toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off'; and they also, if they abide not in unbelief, shall be grafted in.' Isa. xxxix. 9—24, particularly ver. 17, 'Is it not yet a very little while,' (the little while of Christ's absence, 'till his second coming to judgment,' mentioned in John xiv. 19; xvi. 17; and Heb. x. 37,) 'and Lebanon shall be turned into a fruitful field,' (that is, the Jews shall be chosen again into God's favour and become fruitful,) 'and the fruitful field shall be esteemed as a forest?' (the Gentile Christian church shall become fruitless, be judged, and rejected.) As also in Isaiah xxxii. 15, 'Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field,' (the Jews received into favour,) 'and the fruitful field be counted for a forest,' (the Gentile church's barrenness and rejection.) 'Then judgment shall dwell in the wilderness;' (now become a fruitful field, and blossoming as the rose,) 'and righteousness remain in the fruitful field;'—'when' (at the same time) 'it shall hail, coming down on the forest;' (ver. 19,) that is, God's vengeance shall fall upon the apostate Gentile church, now being counted for a forest, and no longer a fruitful field.'

The extract which follows relative to *one of the most noted sceptics of modern times, portrays, in lively colours, the vanity and end of infidelity.

"Many called his evil good,
Wits wrote in favour of his wickedness;
And kings to do him honour took delight.
Thus, full of titles, flattery, honour, fame,

* Lord Byron.
Beyond desire, beyond ambition, full,
He died. He died of what?—of wretchedness.
Drank every cup of joy, heard every trump
Of fame, drank early, deeply drank, drank draughts,
That common millions might have quenched; then died
Of thirst, because there was no more to drink.
His goddess, Nature, wooed, embraced, enjoyed,
Fell from his arms abhorred; his passions died;
Died all but dreary solitary pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tides cast out on desert shore,
And then retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he, cut from the sympathies of life,
And cast ashore from Pleasure's boisterous surge,
A wandering, weary, worn, and wretched thing,
Scorched, and desolate, and blasted soul,
A gloomy wilderness of dying thought,—
Repined, and groaned, and withered from the earth.

... *

"Proof this, beyond all lingering of doubt,
That not with natural or mental wealth,
Was God delighted, or his peace secured;
That not in natural or mental wealth,
Was human happiness or grandeur found.
Attempt how monstrous, and how surely vain!
With things of earthly sort, with aught but God,
With aught but moral excellence, truth, and love,
To satisfy and fill the immortal soul.
Attempt, vain inconceivably! attempt
To satisfy the Ocean with a drop,
To marry Immortality to Death,
And with the unsubstantial shade of Time,
To fill the embrace of all Eternity!" *

Professor Vaughan summarily observes, "The end proposed by Christianity is, to restore man, by an exercise of

* Pollák.
the divine compassion to the state from which he has fallen; and by enlightening his mind, and creating within him those spiritual sympathies which may qualify him for the intelligent and sincere worship of his Maker, to prepare him for the perfection and happiness of 'a better life.'"

Since the establishment of Christianity, the relapse of so great a portion of the Christian world into infidelity, may be attributed to two prominent causes, viz., the deficiency of Scriptural instruction, and the almost universal prevalence of the antiscryptural and idolatrous tenets of the church of Rome.

The paucity of copies of the Scriptures before the art of printing was discovered, and the comparative ignorance of mankind as it regarded the religious tuition of their offspring, though a great, has not been so powerful a cause of the propagation of infidelity as the repugnance which the Romish hierarchy manifested, at an early period, to the circulation of the Scriptures, and who at length prohibited to the laity, their perusal, under pain of death.

"A.D. 1229. In the council of Thoulouse a most severe and sanguinary inquisition was established against heretics. One of its canons is, 'It shall not be permitted to laymen to have the books of the Old and New Testament, only they, who out of devotion desire it, may have a Psalter, a Breviary, and the Hours of the Virgin. But we absolutely forbid them to have the above-mentioned books translated into the vulgar tongue.'"

Mrs. Piozzi in her Retrospection, also observes: "Between the first portion of the sixth century and the expulsion of the Gothic kings, the standard or criterion of our

* Dr. Jortin’s Remarks on Ecclesiastical History.
faith, God's holy word, was sunk or lost, disregarded quite, and more than half absorbed in dull though wild traditional tales, while fierce opinions battled in the dark."

Ignorance and laxity of manners, though most direful in their consequences, have not been, in any age of Christianity, so overwhelming a cause of this evil, as have been the blasphemous dogmas, together with the atrocious practices, and cruelties of the church of Rome; although she has been, by such means, operating for ages past her own destruction. The earliest (and doubtless, they will continue to be, the latest) effects of her impious pretensions, were to produce heresy, a very noxious and important species of infidelity. Arianism, especially, diffused its ruinous influence throughout many nations at an early period. At length, when knowledge in some measure revived, and the reformation was effected, the eyes of multitudes were opened to the "lying wonders" of this "mystery of iniquity." Those, who, after this time continued ignorant of true religion, while they rejected the absurdities of the Romish faith, regarded Protestantism as but a similar delusion in a varied form. They had few means, and were still less disposed to compare this new faith with that of the old. They confounded the Christian religion with Papal tyranny and superstition, and viewed the Scriptures as the sole cause of the political and ecclesiastical oppression under which they groaned. As to the Christian doctrines of "peace and joy in believing," and the prospect of "eternal life," even those among them of more candour and sobriety of mind than ordinary, could not possibly possess any real experience of the former, nor derive any foretastes of the latter, under this system of gross and impious superstition.
But it was sometime preceding and during the French revolution that the grand advocates of Deism made their appearance.—Voltaire, Rousseau, Hume, Gibbon, Diderot, D'Alembert, Volney, &c., communicated a fearful impulse, through the medium of their writings; and which, terminated in Atheism itself, as was the case with the last named writer and his associates; thus causing the destruction of multitudes of their countrymen!*

Unconscious that the doctrines of Scripture are surrounded with bulwarks of defence, as immovable as its morality is eternal, their followers gradually extended their iniquitous efforts among all orders of society, and every civilized country has now become infected with the poison of infidelity.

Systematic plans have been organized and vigorously pursued, while innumerable books and tracts have been, and unceasingly continued to be circulated. Thus, these men, the "scoffers of the last times,"—"wells without water,"—and "clouds that are carried with a tempest,"—are fulfilling the plain predictions of that book, whose divine authority they would exterminate from the face of the earth.

"By uniting more closely with each other, by giving a sprinkling of irreligion to all their literary productions, they aim to engross the formation of the public mind; and amidst the warmest professions of attachment to virtue, to effect an entire disruption of morality from religion. Pretending to be the teachers of virtue, and the guides of life, they propose to revolutionize the morals of mankind; to regenerate the world by a process entirely new; and to

* See Supplement, No. V.
rear the temple of virtue, not merely without the aid of
religion, but on the renunciation of its principles, and the
derision of its sanctions. Their party has derived a great
accession of numbers and strength from events the most
momentous and astonishing in the political world, which
have divided the sentiments of Europe between hope and
terror; and however they may issue, have, for the present,
swelled the ranks of infidelity. So rapidly, indeed, has it
advanced since this crisis, that a great majority on the con-
tinent, and in England, a considerable proportion of those
who pursue literature as a profession, may justly be con-
considered as the open or disguised abettors of Atheism.

"Modern infidelity not only tends to corrupt the moral
taste, it also promotes the growth of those vices which are
the most hostile to social happiness. Of all the vices inci-
dent to human nature, the most destructive to society are
vanity, ferocity, and unbridled sensuality; and these are pre-
cisely the vices which infidelity is calculated to cherish."

In the mean time, real Christians, who "understand the
signs of the times," are securing their happiness on that
solid basis which vital "godliness" has ever afforded, and
which can only be acquired by the practical knowledge of
"the oracles of God."

Some who were once unbelievers, have confessed, that
they have sat down with a determination to confute the
truths of revelation; but that from a diligent examination
of the Bible they have risen up from the vain task, fully
convinced of their error and imbecility, and of its divine
origin. Let us acquaint ourselves therefore, with these
holy writings, let us sedulously mark the accomplishment

* Rev. Robert Hall.
of ancient prophecy,—that "sure testimony;" but let us also "do the will of God;" and, according to the Saviour's assurance, "such shall know of the doctrine whether it be of God, or whether" Christ "spake of himself," i. e. whether simply in his human nature, or as "one" with the Father and the Holy Spirit.

The chief concern of a great and good mind is to acquire a spiritual dominion over its natural passions and propensities,—to exercise control over all within that is prejudicial or unprofitable to its happiness both present and future. A good man will also improve his talents, under the influence of divine grace, for the present and eternal benefit of himself and his fellow-creatures.

Isaiah xxviii. 16. "He that believeth shall not make haste." While this passage inculcates a reliance on the atonement of Christ, as the foundation of our hope and conduct throughout life, it implies consistency and harmony in all our occupations. The ardour of one pursuit is not suffered to detach from that due to another of more importance,—nor superior considerations to relax the energy due to inferior. In this manner religion enhances the value, or moderates the charms arising out of the various circumstances of life, and preserves them in their due proportions.

Our endeavours for the reformation of relatives and others can but little advance our own happiness, unless we are ourselves living in the fear and favour of God. It is by a holy conduct alone that we can promote social happiness, or extend to others "peace and joy in believing."

With respect to the infidelity of Socinianism, we cannot but think it most reasonable to suppose, that were there no revelation respecting the nature of the Supreme Being,
we should imagine it to differ considerably from any conjectures whatever which we could form respecting it. All heathen countries attest this. It is also reasonable to suppose that we should conceive it to be something beyond the powers of our reasoning faculties to comprehend, though not opposed to them. This, then, is precisely what revelation is, and what it declares itself to be.

Leslie, in a letter subjoined to his Short Method with the Deists, observes: "We find in our nature, which is said to be made after the image of God, a very near resemblance of his Holy Trinity, and of the different operations of the Divine Persons. For example:—To know a thing present, and to remember what is past, to love or hate, are different operations of our mind, and performed by different faculties of it. Of these, the Understanding is the father faculty, and gives being to things, as to us; for what we know not, is to us as if it were not. This answers to Creation. From this faculty proceeds the second, that of Memory, which is a preserving of what the understanding has created to us. Then the third faculty, that of the Will, which loves or hates, proceeds from both the other; for we cannot love or hate what is not first created by the understanding, and preserved to us by the memory.

"And though these are different faculties, and their operations different, the second proceeds from the first, or is begotten by it; and the third proceeds from the first and second in conjunction, so that one is before the other in order of nature, yet not in time; for they are all congenial, and one is as soon in the soul as the other; and yet they make not three souls but one soul. And though their operations are different, and the one proceeds from the
other, yet no one can act without the other, and they all concur to every act of each; for in understanding and remembering, there is a concurrent act of the will to consent to such understanding or remembering, so that no one can act without the other: in which sense none is before or after the other, nor can any of them be or exist without the other.

"But what we call faculties in the soul, we call persons in the Godhead, because there are personal actions attributed to each of them: as that of sending and being sent; to take flesh, and be born, &c.

"And we have no other word whereby to express it; we speak it after the manner of men; nor could we understand, if we heard any of those unspeakable words which express the divine nature in his proper essence; therefore we must make allowances, and great ones, when we apply words of our nature to the infinite and eternal Being. We must not argue strictly and philosophically from them, more than from God's being said to 'repent,' to be 'angry,' &c. They are words *ad captum*, in condescension to our weak capacities, and without which we could not understand."

The Saviour came to preserve and to "save men's lives, not to destroy them," saying, "Lo! I come to do thy will, O God," concurring in this gracious purpose as He did at creation,—"all things being created by Jesus Christ," the Holy "Spirit also moving upon the face of the waters." In like manner, after the departure of Christ from earth, the Holy Spirit "brings all things to remembrance whatsoever" the Son had impressed on the minds of his disciples as the will of the Father, by a similar concurrence. And when Jesus declared that he would be baptized by
John, the ordinance was accompanied by a voice from the Father and a similitude of the Holy Spirit. In short, the above quotation will be found in all other instances agreeable to the Scripture doctrine of the Trinity. So that by comparing the divine essence as represented in Scripture with the triune faculties which we so distinctly discover in our own nature, we derive all the satisfaction which can be required confirmatory of this doctrine. In conclusion, then, it behoves every rational being carefully to examine the evidences of the Christian religion, which

Amid life's pains, abasements, emptiness,
The soul can comfort, elevate and fill;
Which only, and which amply this performs;
Lifts us above life's pains, her joys above!
Their terrors those, and these their lustre lose;
Eternity depending covers all.*

**INJUNCTIONS TO BELIEVERS.**

1 John iv. 1—6. Beloved, *believe not every spirit, but try the spirits whether they are of God. . . . . Hereby know ye the Spirit of God: Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: *he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error.

1 Thessalonians v. 21. Prove all things.

Romans xii. 1, 2. I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, accept-

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*Young.  * 2 Peter ii. 1.  *b Luke x. 22; John x. 27.
able unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Philippians i. 9, 10. I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

The causes; danger, and consequences of infidelity, and the duty of avoiding the society of infidels, are set forth in the following passages, of which we would recommend a serious and attentive perusal. 2 Cor. iv. 4; Eph. ii. 2; Matt. xxiv. 11, 12; Mark xvi. 16; John viii. 24; 2 Tim. ii. 12; Rev. xxi. 8; 1 Tim. vi. 3—5; 2 Cor. vi. 14, 15, 17, 18; 2 John 7—11; 1 John ii. 18—29.

Or, "sense." γ Or, "try things that differ." θ εἰλαφώεις, from εἰλα, "the splendour of the sun," and κρίνω, "I judge, discern," properly "pure and unsullied" to such a degree as to bear examination in the full splendour of the solar rays.—Bagster.
CHAPTER V.

DESCRIPTION OF THE MYSTIC BABYLON; HER PUNISHMENT AND DESTRUCTION.

Amid the splendour and variety of the political heavens, no power has ever shone with a character so remarkable, so conspicuous and so durable, as the empire and ecclesiastical dominion of apostate Rome, the prophetic Babylon of the Scriptures. And as no earthly authority has ever opposed the divine will with such unabated ardour and presumption, so the severity and extent of the punishments which await her will be greater than any that have ever preceded them. The first intimation which we find in Scripture of this wonderful power, is in one of the prophecies of Balaam, Num. xxiv. 24; "Ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever:” which may be considered in conjunction with that explicit prediction respecting the destruction of Jerusalem, in

Deuteronomy xxviii. 49—53, &c. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be

destroyed: which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

How precisely does the expression, "strong of face," agree with the stern, warlike, and unbending policy of the Romans, as of that of their later associate in empire, the church of Rome, who has thundered forth her bulls, anathemas, and interdicts! To whom, either old or young, have the Romans shewed favour in contravention of their designs? To the Jews, the Carthaginians, to nations either civilized or barbarous, during their oppressive career? And what compromise of power has "the man of sin" made against a reinstatement in his former authority during the later period of his dark domain? The Romans were a people from whom the Jews had been comparatively estranged previous to their conquest, whether on account of distance, or their "language," with which the latter were unacquainted. The requisitions of the Romans were enormous over conquered states: but we find in Deuteronomy the most solemn and pathetic warnings against the self-created woes of the Jews, during their predicted siege by that power, whose standard "the eagle" is there alluded to.

It is very generally known "that the four beasts which Daniel saw" (chapter vii.) "mean four successive forms of tyrannical dominion, viz., the Babylonian, Medo-Persian, Grecian, and Roman empires." The fourth is thus described:

Daniel vii. 7, 8. 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 political existence and superiority of the last
beast still continues in ten kingdoms, which include most
of the nations of Europe, and which are set forth by the
ten horns of the beast. The great image in Dan. ii. teaches
the same things. Both of these passages inform us that a
heavy weight of divine vengeance will fall upon the ten
kingdoms of this fourth tyranny. . . . In Dan. ii. this
judgment is set forth by the figure of a stone smiting
the ten toes, (which symbolize the ten kingdoms,) and pursu-ning the work of destruction until the whole of this great
image becomes like the chaff of the summer’s threshing-
floor, and is carried away of the wind, while the stone be-
comes a great mountain, and fills the whole earth."*

Daniel vii. 19—26. Then I would know the truth of
the fourth beast, which was diverse from all the others, exceedingly
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.
Thus he said, The fourth beast shall be the fourth kingdom upon

* Cox’s Thoughts on The Coming and Kingdom of our Lord
Jesus Christ.
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.

Daniel, predicting the conquest of Darius by Alexander the Great, and the four kingdoms into which his empire was divided after his death, continues to describe the Roman empire, thus:—

Daniel viii. 9—12. And out of one of them came forth a little horn, which waxed exceedingly 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 a host was given him against the

β "This evidently points out the papal supremacy, in every respect diverse from the former, which from small beginnings thrust itself up among the ten kingdoms, till at length it successively eradicated three of them, the kingdom of the Heruli, of the Ostrogoths, and of the Lombards."—Bagster's Compr. Bible. "In token of this circumstance the pope now wears three crowns upon his mitre; and in farther commemoration of it, a piece of mosaic work was made for his palace, in which St. Peter is represented with three keys in his lap, signifying that they are the three keys of this part of his patrimony."

γ i.e. "Three and a half years, or, reckoning thirty days to a month, 1260 days, equal to the same number of years in prophetic language; which, dated from the decree of Phocas, constituting him the supreme head of the church, A. D. 606, will terminate 1866;" or, if dated from the edict of the emperor Justinian, A. D. 533, have expired in 1793; or if from 583, as Mr. Habershon supposes, in 1843 or 1844, and to which we shall refer in this Chapter.

a Isai. xiv. 13. b Josh. v. 14, 15; Heb. ii. 10.

F
daily sacrifice, by reason of transgression, and it cast down the
truth to the ground; and it practised, and prospered.

Also, ver. 23—25. In the latter time of their kingdom, when
the transgressors are come to the full, a king of fierce counte-
nance, 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 de-
stroy many: he shall also stand up against the Prince of princes;
but he shall be broken without hand.

This prophecy has been applied to the Saracens and
Turks by some authors, but it has been observed, with more
probability, that it was against "the true Messiah," the
Prince of princes, that this king stood up. "For it was by
the authority of the Romans that He was condemned and
crucified; and his followers were persecuted with the most
unrelenting cruelty, first by the Roman emperors, and then
by the Roman pontiffs."*

It has also been suggested, and with some probability,
that the prophecy may have a regard to both the Roman
and Mahommedan powers.

How "terrible" and how "dreadful" have been the un-
sparing conquests of the Romans! and how destructive
the mutual contests of the ten kingdoms of the western
empire throughout the greater portion of their history!
Diverse, also, from all before it, has been the cemented civil
and ecclesiastical power of "the little horn," exercised to


Dan. xi. 36; Rev. xix. 16.  
Dan. ii. 34, 35, 44, 45; 
vii. 26; Job. xxxiv. 20; Rev. xix. 19—21.

* Bagster.
such a "marvellous" extent "against the God of gods!"—
"speaking great things!"

It is scarcely necessary to reiterate how incalculably the
saints have suffered from the cruel wars, crusades, inqui-
sitions, and exterminating murders of the church of Rome!
How have the various systems of infidelity, which have
emanated from the bosom of this satanic power, exercised
the faith of thousands and tens of thousands of the followers
of Christ!—and how has "the love of many waxed cold,"
through her impious and ungodly example! In short,
the "iniquity" resulting from her apostacy every where
"abounds." But a fiercer persecution, as predicted, is yet
to arise from her "sorceries," though the time will be
short.

By the imposition of unholy fasts, the celebration of
blasphemous festivals, &c., "the little horn" has likewise
"thought to change times," and it has ever been his
anxious endeavour to subvert and misapply the "laws of
Christ" by the most tyrannous acts and decrees,—and,
says Dr. Gill, "to dispense with both the laws of God and
man." In short, all has been "given into his hand" for a
season.

The rapidity of the conquests of the Romans is foretold
in the eighth chapter, including that of Palestine. By
their "taking away the daily sacrifice, and casting down
the place of the sanctuary of the Prince of the host," the
destruction of the city and temple of Jerusalem are fore-
told; as, apparently, the artful and decisive "policy" of the
Romans:—the "understanding of dark sentences," or, the
regard which they paid to the ambiguous answers of their
sibyls, &c. and the superstitious practice of augury. Im-
perial Rome at length destroyed "the mighty," (probably
the Redeemer is here signified, as "mighty to save," and "the people of the Holy Ones;" which passage, it should be observed, appears to predict the death of Christ, and at the same time discloses the persons of the ever-blessed Trinity, as conjointly effecting our salvation.

"In Rev. xiii. there is mention made of two beasts; the former" (ver. 1—10) "describes the Roman empire, the second" (ver. 11—18) "describes the Papacy. The description of the latter is similar to that of Daniel's little horn."

Revelation 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:

β Or, "names."  γ Gr. "slain."  a Rev. xviii. 18.
8 Or, "to make war."  b John i. 14; Gr., Col. ii. 9; Heb. ix. 2, 11, 12, 24.  c Isai. xiv. 2.
Mystic Babylon.

he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.*

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 who 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 a life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 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.†

"Ancient Babylon is a type of the judgment of mystical Babylon." . . . "Babylon" also "typifies Rome in

* "This beast, the same as Daniel's fourth beast, (Dan. vii. 7,) the Roman or Latin empire, whose capital was seated on seven hills, was divided into ten kingdoms, and received its power from 'the dragon,' or the idolatrous heathen empire. Both imperial and papal Rome have arrogated to themselves the most blasphemous titles; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable. The term of his power also exactly coincides with that during which 'the two witnesses prophesied in sackcloth.'" (Chap. xi. 3.)

† "This second beast is the spiritual Latin empire, or the Roman hierarchy or body of the clergy regular and secular, denoted by its two horns; with which its pretended miracles, image worship, mark of the cross, excommunications from secular privileges, and name agree. The latter, whether we take Larerios, Lateinos, Ἡ Ἑρμουπολις, or η Αυτη μεταληθη, 'the Latin kingdom,' equally amounts to 666."—Bagster.
its dominant character, as ruling over the kings of the earth, and persecuting the true church, throughout its whole duration, from the beginning of the Christian dispensation to its end, and that under its three distinct forms,—pagan, papal, and infidel."* And here, we recommend the reader to peruse attentively the 17th chapter of the Revelation, † in which one of the seven angels said to John, "Come hither, I will show thee the judgment of the great whore that sitteth upon many waters." John was then shown this apostate church, under the figure of a woman sitting on a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. "There appears to me," says Mr. Cox, "good reason to conclude that this beast is the Roman empire in its last form of infidelity. As pagan, its symbol was a great red dragon, Rev. xii. 3. As under the influence of popery, it is called a beast rising out of the sea, Rev. xiii. 1—10. But this beast is said to rise out of the bottomless pit, or abyss, Rev. xi. 7; xvii. 8; and to be full of names of blasphemy. Another reason for considering this beast to be the Roman empire in its infidel form, is, the office assigned to it, 'to hate the whore, make her desolate and naked, and eat her flesh, and burn her with fire,' ver. 16. (none but an infidel power could do this,) and, after having done so, make war with the Lamb, which this beast doth, ver. 14. But it may be asked, does not the vision represent the great whore as riding upon this beast of infidelity? Yes; and this seems to say, that between infidelity and popery there will be, for a time, a coalition; that the latter

* Wood.
† A concise but satisfactory comment on this chapter will be found in Bagster's Compr. Bible.
will owe its support to the former; but that after awhile, having gained that which it wished by its alliance with popery, and, perhaps, having both joined together to persecute the church of God, the beast to whom the ten kings shall give their power, shall destroy the whore by the agency of these ten kings. . . . But still it is plain from the word of God, that however the ten kings may waste the whore, there is to be some signal and finishing act of vengeance, which will complete the work of destruction. This is set forth by the angel's throwing the mill-stone into the sea; and Rev. xviii. 8, her plagues are said to come in one day."

Isaiah xxxiv. 5—10, &c. My sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of comptences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever, &c. See Isai. xxi. 11. The burden of Dumah.

"Jerome says, that 'some of the Hebrews read Roma for Duma' (Is. xxi. 11.) 'here, and suppose that the Ro-

β Or, "rhinoceroses."  

α Jer. xlvi. 21; L. 11, 27.  

β Rev. vi. 10, 11; xviii. 20; xix. 2.
man empire is designed;—and certain it is, that nothing is more common with them, than to call the Roman empire, and Rome itself, Edom, and the Romans or Papists, Edomites. The Septuagint renders the words, The vision of Idumea;"*

Here we may observe, that by "the sword of the Lord" being "made fat with the blood of lambs and goats," a very general destruction is probably signified from the youngest to the most consummate in iniquity; and, by "the fat of the kidneys of rams," those who have "lived deliciously" in Babylon. The Lord having "a sacrifice in Bozrah," (see Isai. LXIII. 1—6,) denotes the necessity of this judgment. For we presume, that Bozrah, the strong city of the Idumeans, typifies Rome,—Idumea, the papal territories, and wherever the Romish apostacy, or the remnant of its influence is found.

"Unicorns," or rhinoceroses aptly describe the bold and threatening posture of the hierarchy,—"bullocks" probably indicate the slothful and pampered inmates of monasteries,—and "bulls" the fierce and determined conduct of those who execute or direct the affairs of state, warriors, and others. "The day of the Lord's vengeance," is a passage, which, as it occurs in numerous instances, unquestionably points to a period, or succession of periods, of peculiar "wrath;" and as "the year of recompences,"—"the controversy of Zion,"—it marks, at least, the partial triumph which this signal overthrow of superstition will afford to the cause of vital religion.

Isaiah xxv. 5, 10—12. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the

* Dr. Gill.
shadow of a cloud: the branch of the terrible ones shall be brought low. Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust. And chap. xxvi. 5, 6. He bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

This implacable enemy of pure religion, ever hostile to the true followers of God and of the Lamb, seems to be here prefigured by ancient Moab; which country, as it would not become reconciled with the Jewish nation, was subdued, and subsequently laid waste.

The important changes effected by the French revolution are known to have greatly undermined the papal power; and it is generally supposed, that a fulfilment of Rev. xvi. 10, 11, commenced at that period, viz., when "the fifth angel poured out his vial upon the seat of the beast," the pope being made prisoner in his own palace, and the capital and head of the German, or, (according to self-designation,) "the holy Roman empire," being equally humbled in the succeeding contests. From that period, the diffusion of the principles of political freedom throughout Catholic countries, the internal commotions and wars with which they have been accompanied,—the gradual dissolution of their monasteries,—and the partial progress of evangelical truth,—have all contributed, and still combine to prove the fulfilment of the following portions of this prophecy, viz., "The kingdom of the beast was full of dark-

* Jer. l. 31, 32.
ness, and they gnawed their tongues for pain, and blas-
phem ed the God of heaven," (i.e. by a continued recourse
to idolatrous intercessory worship,) "because of their pains
and their sores, and repented not of their deeds." They
still continued in the exercise of this worship and its ac-
companying licentiousness, as they did during the dreadful
judgments inflicted by the Saracens, which commenced in
the seventh century, and by the subsequent conquests of
the Turks, as described in Rev. ix. 20, 21, viz., "And the
rest of the men who were not killed by these plagues," (the
remnant of the Latin and Greek churches,) "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 sor-
cer s, nor of their fornication, nor of their thefts."

Suffering acutely from the hatred of infidel assailants and
the opposition hurled against the tyrannous assumption of
her associate monarchs, the papal see has been fully alive
to its danger. Accordingly, the pope, in addition to his
various efforts for the retention of power, by effecting con-
cordats, &c., ordered a neuvaine for the perils of the church
in the year 1827, and added the following formula to the
Litany: "I m minentibus periculis in præsentibus ecclesiæ
necessitatibus."

The "three unclean spirits" described in the next verse,
which oppose the spirit of the gospel, and which, if we
rightly conjecture, are the same which distract the world
at the present period, will be, doubtless, more fully de-
veloped when Mahommedism shall no longer prevent the ex-
pansion of their designs: "And I saw three unclean spi-
rts 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." If we look around us with impartiality, we may conceive IDOLATRY or SUPERSTITION, TYRANNY, and INFIDELITY, to be signified thereby. Whether we regard the operations of "the Holy Alliance" as constituting more essentially their modern basis,—whether we advert to the various efforts of the Catholic hierarchy to extend their idolatrous doctrines by missions, their sedulous instruction of children, and various other artifices,—the atrocities of the late tyrant of Portugal—the sanguinary exertions of the Spanish pretender—and the oppression and injustice which are striving for the ascendency in both Catholic and Protestant kingdoms; or, lastly, whether we contemplate the rapid strides of infidelity, we are equally impressed with the extraordinary agreement which subsists between the prediction and its accomplishment. In the following verse it is expressly declared that "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" (that is, to prepare them) "to the battle of that great day of God Almighty."

A due attention to history proves, that the signal estrangement of nations from their Creator has been punished either by political annihilation, or by judgments proportionally signal to their iniquity. But independent of any deduction from the analogy of God's past providence, we cannot doubt but that when the wicked become irreclaimably intoxicated with the unholy principles which are now so widely propagated, they must inevitably "bring on themselves swift destruction."

Revelation xvii. 16—18. The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her
desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman whom thou sawest is that great city, which reigneth over the kings of the earth.

Thus, "Babylon the great" approaches her appointed doom, and the "great city" having filled up the measure of her iniquity, can no longer be suffered to exist. A fearful conflagration completes her destruction, and she is consigned to perpetual desolation.

Revelation xviii. 1—8, 21, 24. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth 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 in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

β Or, "power."
The solemn asseveration of the angel, "Babylon the great is fallen, is fallen," shows that her judgments immediately follow. The all-sufficient causes are then assigned, viz., that she "is become the habitation of devils," &c., i.e., as the metropolis of superstition, tyranny, and infidelity, she has harboured every kindred spirit,—has been "a cage" or receptacle for all that is "unclean and hateful" in the hearts and practice of mankind. The nations have associated themselves more or less in her idolatrous practices; whose primary and perpetual object has been the lust of unlawful "merchandize" in the "bodies and souls of men!"

Respecting the traffic of Rome in the "souls" of men, Bishop Newton observes: "What first provoked Luther's spirit was the scandalous sale of indulgences; and the doctrine of indulgences having a close connection with the doctrine of purgatory, the refutation of the one naturally led him to the refutation of the other: and his first work of reformation was his ninety-five theses or positions against indulgences, purgatory, and the dependant doctrines."

Having at length reached the summit of her iniquity, the people of God are commanded to abandon her to her inevitable doom. Missionary labours have been repressed, or become fruitless; and those who fear God, aware of the portentous omens which threaten her with destruction, hasten their departure according to the Divine command. Notwithstanding, she still retains a firm grasp of her blasphemous authority, seated as a queen who shall not be deserted by her allies. The unconscious but abandoned multitude are alike ignorant of their danger; until "her plagues come in one day, death, mourning and famine; and she shall be utterly burned with fire."
These expressions may seem to signify less the invasion of hostile armies than the effects of natural convulsions, as earthquakes and eruptions of fire; but as we cannot consistently reject the former supposition, we conceive that both these engines of destruction will be employed, which must speedily reduce the inhabitants of her territories to destitution and death.

This terrible visitation of Almighty justice precedes, or is simultaneous with an announcement indicative of the gracious designs of Providence towards those who have not been “partakers in her sins,” and who, in obedience to the command, have timely escaped from her sudden destruction. This is represented, in one of the above quotations, by “an angel coming down from heaven, having great power, and” who “lightens the earth with his glory.”

The two great impediments to the extension of the gospel being now removed, we may naturally suppose that the knowledge of divine truth will very generally prevail, and illumine those inhabitants of the earth “whose hearts are prepared for the Lord,” with unusual degrees of spirituality. Psal. x. 17; Luke i. 17; Rom. ix. 23; 1 Pet. ii. 9. Governments, also, will be more influenced by the preponderance of knowledge, and just principles of civil and religious liberty. Great and terrible as have been the inflictions of the wrath of heaven, so great and glorious will be the partial revolution of sentiment and the regulation of undue power in the hearts of many of the rulers of the earth. Though it must be fairly presumed that the greater portion will still resist the fundamental principles of justice, and but very partially espouse the cause of truth, yet the views of the generality among civilized na-
tions will be considerably enlarged, and the ambition of princes will be more effectually fettered. In a word, their attempts to oppress, and to abridge the liberties and happiness of their fellow men will be thenceforward more difficult and more impracticable than they have ever hitherto been.

Dr. Owen observes: "The time shall come wherein the earth shall disclose her slain, Isai. xxvi. 21, and not the simplest heretic," (as they were counted,) "shall have his blood unreveenged; neither shall atonement be made for his blood, or expiation be allowed, whilst a toe of the image or a bone of the beast remains unbroken." Again he remarks, "Is it not evident to him that hath but half an eye, that the whole present constitution of the government of the nations is so cemented with antichristian mortar, from the very top to the bottom, that without a thorough shaking they cannot be cleansed?" In another place he says, "God hath three great works to do on the day of his carrying on the interest of Christ and the gospel.—1. He hath great revenges to take; 2. He hath great deliverances to work; 3. He hath great discoveries to make."*

We subjoin a few extracts from Mr. Cox: "The characteristics of Christianity are knowledge, holiness, and love; it is most simple, most beneficial, most beneficent: but the characteristics of popery are ignorance, sin, and cruelty; it is the religion of pomp, of darkness, and of blood."

"The mystery of iniquity worked in the apostles' days, and during the second and third centuries every form of

* In the Supplement, No. VII., VIII., IX., will be found some interesting extracts.
heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for popery were thus prepared, and by the union of the church with the Roman state, its foundation was openly laid, and the building rapidly carried on. I believe popery as a system, to be like sin; both may, yea, both shall be annihilated, but neither can be changed; while they live, they will retain their nature, and restlessly follow up their grand object, which in both is dominion.

"Where is the church that hath not been contaminated by her poisonous breath, that doth not manifest somewhat of her spirit and conduct? Persecution, pharisaism, heresy, formality, outward show," exaltation "of the creature, are but too manifest among professors."

See the following important passages, prophetic and condemnatory of the church of Rome. 2 Thess. ii. 1—12; 1 Tim. iv. 1—3; Rom. xiv; Col. ii. 13—23; 1 Tim. ii. 5, 6; Gal. iv. 3, 9—11; 2 Cor. xi. 13—15. A numerous list of the latter description might be selected from the New Testament.

"Habakkuk contains a description of antichrist in the 'proud' (or boasting, ostentatious) 'man,' that enlargeth his desire as death and hell, (see ver. 5, and compare Rev. vi. 8, and xx. 13,) and gathereth unto him all nations. Moreover, the vision is for 'the end' or 'appointed time:' and the next chapter follows with a glorious description of the shining forth of the Lord, and 'wounding the head out' (or over) 'the house of the wicked.'

"The early Christian writers in general 'referred numerous passages in the Psalms to antichrist, especially Psalm cix.'"

It is believed that a sharp persecution will be inflicted
on the Protestant churches by the papal power in its last or infidel form, i.e., by the beast which rises out of the bottomless pit, Rev. xi. 7.

The following is Archbishop Usher's interesting interpretation of the temple and outer court, &c., of Rev. xi., as quoted by Mr. Brooks, "This veteran," while "in the immediate prospect of death, observed: 'The greatest stroke upon the reformed churches is yet to come; and the time of the utter ruin of the see of Rome, shall be when she thinks herself most secure.' One presuming to ask him, what his present apprehensions were concerning a very great persecution, he answered: 'That a very great persecution would fall upon all the Protestant churches of Europe;' adding, 'I tell you, all you have yet seen hath been but the beginning of sorrows, to what is yet to come upon the Protestant churches of Christ, which will ere long fall under a sharper persecution than ever. Therefore,' said he, 'look ye be not found in the outer court, but a worshipper in the temple, before the altar. For Christ will measure all that profess his name, and call themselves his people; and the outward worshippers he will leave out to be trodden down of the Gentiles. The outer court is the formal Christians, whose religion consists in performing the outward duties of Christianity, without having an inward power of life and faith uniting them to Christ; and these God will leave to be trodden down and swept away of the Gentiles. But the worshippers within the temple and before the altar, God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be one great difference between the last and all the other preceding persecutions. For in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most
violently fallen upon. But in this last persecution, these shall be preserved by God as a seed to partake of that glory which shall immediately follow and come upon the church, as soon as this storm shall be over. For as it shall be the sharpest, so shall it be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors; but the true spiritual believer shall be preserved till the calamity be over." But there is another point," says Mr. Brooks, "likewise intimated in the Scripture, . . . and that is, the very critical situation of some at that time, who are, in the main, believers, but who, owing to want of watchfulness, and to worldly conformity, and to negligent walking, will likewise be overtaken by the whirlwind, and severely punished. St. Paul clearly alludes to something of this kind in I Cor. iii. 12—15. 'Now if any man build upon this foundation' (i.e. Jesus Christ) '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.'

THE TWO WITNESSES, REV. XI.

The prophecy of the Two Witnesses, during which this persecution takes place, has, therefore, as we conceive, yet a future accomplishment, however it may have been partially or typically fulfilled, whether at the French Revolution, or at other previous periods, as specified by various writers; not only because the beast which ascendeth out of the bottomless pit—the last form of popery—makes war
against the witnesses and overcomes them, but because it is the time when "they shall have finished their testimony," which we do not suppose to be yet accomplished. See Rev. xi. 3, 7.

"In the seventh chapter of Revelation some events are related which are to . . . happen just before the four angels relax their hold of the four winds; or, in plain language, just before the most destructive wars come upon the world. One of these events is said to be the sealing from these dreadful judgments of the church of God, which is symbolized as 144,000, out of the twelve tribes of Israel. The other event is the mention of a newly-arrived company seen in heaven, 'clothed with white robes, and palms in their hands;' which company, it is declared, have 'come out of great tribulation.' In the Greek word, there is a definite article which is omitted in our translation, and which would render it, 'The great tribulation:' that is, this company of believers have come out of one particular tribulation; one which has just happened. In fact, however, there is a still greater intensity in the original word: there is a double article: it is not merely 'the great tribulation,' but it is emphatically, ' The Tribulation, The Great One,'—that is, a persecution pre-eminent above all former persecutions for its malignity, cruelty, and universality. The most particular relation, however, of this persecution is to be found in chapter xi. of the Revelation, where, in plain terms, it is said to happen at the close of the 1260 years. . . . . The language used with respect to this great persecution is as follows: 'And when they shall have finished their testimony,'—i. e. when the 1260 years of their prophesying in sackcloth, or in a state of depression, is ended,—'the beast that ascendeth out of the bottomless pit shall make war
against them, and overcome them, and kill them.' This implies an utter extirpation of every visible appearance of real religion throughout the whole Roman empire, or, as it is expressed, 'the great city.' The prophecy then declares the general rejoicing and triumph which will be manifested by all ranks of ungodly persons on the occasion. That the time of these events taking place will be just before the most destructive and fatal wars—wars of a similar nature to those above described in the seventh chapter—is clear from its being placed at the ceasing of the sixth trumpet, and just before the sounding of the seventh, when it is declared that 'the kingdoms of this world shall become the kingdoms of our Lord and his Christ.'

"The next allusion to this persecution is in the 14th chapter of Revelation, where a succession of events is recorded as to happen at the time when the servants of God are sealed in their foreheads for deliverance, as above noticed. For the 144,000 of that chapter appear to be here brought forward again, at the close of Popery and the Papal nations, (which are prophesied in the 13th chapter,) for the express purpose of showing that the period of time of both chapters is the same; i. e., the events of the 7th and 14th chapters.

"The first of this succession of events was to be the preaching of the Gospel in every part of the world. . . . The second distinguishing event, identifying this period, was to be the announcement that should be made to the world, of the 'fall of Babylon.' And this is what many persons now living have done, and are still doing. 'The hour of his judgment was come.'

"After this announcement of coming judgment, then comes the persecution. . . . It is in this place announced
by a fearful warning given to the church, and a strong exhortation to stand firm in the fiery trial. Of such a magnitude and intensity will be this trial, that it is emphatically said of it, as if no other trial could ever be compared to it, ‘Here is the patience of the saints; here are they that keep the commandments of Jesus.’ It is ‘the tribulation, the great one,’ before spoken of. And, as if it were a blessing, under such accumulated sufferings as will then be experienced, to depart out of the world, it is added, ‘Blessed are the dead that die in the Lord from henceforth.’

"The next thing which calls for our consideration is, By whom, or by what particular instrumentality, shall this persecution be effected? In the account of the two witnesses it is said that it will be by ‘the beast out of the bottomless pit;’ and in the 17th of Revelation we are told that this beast from the bottomless pit is the last revolutionary head of the ten kingdoms, which is to appear at the end of the 1260 years. From the introduction of the phrase ‘bottomless pit,’ (from which abyss it is likewise said Mahomedanism proceeded,) I gather that the moving principle comes directly from hell, and shows itself in a form of absolute Infidelity and Atheism—a total rejection of Christ, and perfect hatred of the Holy Scriptures;—something, in fact, like that which appeared in France, during what was called the ‘Reign of Terror,’ from 1793 to 1796. And I need not remind my readers how prevalent this awful spirit is throughout western Europe, our own country not in the least excepted.

"But in this war against the Lamb, although the actors and agents will, according to the above explanation, be pure infidels, yet it appears but too evident, from other considerations, which I will now bring forward, that they
will be goaded on by Papal Rome; and, in fact, that the persecution will result from the ascendancy which Popery shall once more be permitted to gain. . . . That is to say, at this most eventful period of time—at the end of the 1260 years . . . St. John saw this woman, or that 'great city which reigneth over the kings of the earth,' intoxicated with 'the blood of the saints, and with the blood of the martyrs of Jesus.' Now the intensity of this symbol rests on the fact, that this 'whore' has not at all times, any more than other habitual drunkards, been in this state of intoxication. Indeed, she is now represented by the world, and, alas! by too many of the professing church, to be now so sober as to have lost her taste for blood; and hence, in the face of the strongest facts that are adduced to the contrary, do we see so much apathy and indifference, and even complacency, displayed in the view of her widely extending influence! We cannot expect the people of the world to believe the Divine testimony, and take warning thereby; but upon every one of the people of God surely this admonition of the Holy Spirit cannot be lost: 'He that hath ears to hear, let him hear what the Spirit saith unto the churches.'”

The two witnesses seem to be clearly pointed out as the Scriptures of the Old and New Testaments, on account of their primary, superior, and standing testimony to the truth of God. “Mr. Brightman,” it is said, “is one of the earliest who took this view:” Mr. Thorpe has taken the same view, and Mr. Frere and Mr. Irving have considered them to be the two Testaments or Covenants only, as contained in the Scriptures.

There can be no doubt of a direct reference in this pro-

* Habershon.
phecy to that of Zech. iv. The prophet beheld "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." The candlestick all of gold seems to indicate the true church of God; as in Ps. xlv. 13, the clothing of the king's daughter, or church, is of "wrought gold;" signifying, it may be supposed, the salvation which Christ has wrought out for her; and the seven lamps are the seven churches of Asia.* The two-olive trees, one on the right, and the other on the left side of the candlestick, we suppose to be the two Testaments or Covenants, and which are called, "the anointed ones," (Heb. "sons of oil,") i. e., the media, or conveyances of grace and inspiration. Then the angel declares that these two olive branches empty out of themselves through the two golden pipes, (Heb. "the gold,") or, perhaps, "the oil of the gold," apparently into the golden bowl. This points out the spirituality of the true church of Christ, whose graces are supplied through the medium of the Scriptures, and which

* "In Rev. 1. 20, there are seven candlesticks, answering to each of the seven Gentile communities mentioned in the two following chapters. In Zech. iv, there is but one candlestick, or lamp-sconce, but it has seven lamps upon it. The number seven, signifying fulness, and completeness, is regarded in both instances; and it is remarkable that the figure described by the position of these churches, if it be outlined describes the branches of a candlestick of not an unusual shape; Sardis being the centre, Pergamos and Laodicea being at the two extreme verges of the ellipsis which they form, and the other four churches at nearly regular distances within: thus—"

![Diagram](https://example.com/diagram.png)

Brooks' Elem. p. 461.
bear constant testimony or witness to the truth. "The testimony of Jesus is the spirit of prophecy." See Matt. xxiv. 14, and Rev. xxii. 20. The two candlesticks of Rev. xi. 4, we think, mean the two churches, Jewish and Christian, which are represented by the Old and New Testaments.

See Revelation xi. 5. The two witnesses "are the power of God unto salvation to every one that believeth;" but they have, also, "power given them to shut heaven," or withhold its influences from unbelievers, and idolaters,—unto whom they are "a savour of death unto death." Likewise, injury done to the cause of Christ, of whom "the Scriptures testify," is repelled or obviated by corresponding judgments. The spiritual influence derived through the Scriptures being nationally rejected, persecution succeeds; but this will most effectually serve to reproduce and sustain vital religion.

Verses 6, 7: These have power to shut heaven, &c.

There has been no rain;—no general nor national guidance of the Holy Spirit vouchsafed during the long period of their testimony, because governments have superseded the dictates of Revelation by worldly or Machiavellian maxims. Thus, all attempts to establish true religion and good government on such a basis have been attended only by wars and bloodshed, and all the further judgments which the Almighty has so often inflicted. And when the days of their testimony, (now so widely diffusing,) shall be accomplished, their national influence will be totally extinguished by the hostile power above-mentioned, whose aim has uniformly been to suppress or annihilate them.

* For a view of the chronological or prophetic dates, we refer the reader to the observations in Supplement No. X.
Verse 8. And their dead bodies, &c.

They shall continue as a dead letter; and their memory shall be dishonoured and disregarded by the power or powers, which are "spiritually called Sodom and Egypt;" i.e., from the similarity of these powers to those ancient people, in respect to their bestial sins and idolatries.

Verse 9. And they of the people, &c.

The witnesses, though rendered nationally extinct, are not annihilated; their existence is well known and acknowledged by many people and nations, who are not under the influence of this Papal and Infidel power, and who will not suffer them to be removed from their habitations or possession.

Verse 10. And they that dwell, &c.

They who dwell upon the Latin earth will, indeed, rejoice and congratulate one another, being no longer restricted by the partially acknowledged laws or precepts, which so long obstructed the free indulgence of their passions.

Verse 11. And after three days and a half, &c."

But after three years and a half the spiritual influence of the two witnesses will be fully revived; and will create extraordinary apprehensions in those of the ungodly who witness it.

Verse 12. And they heard a great voice, &c.

This revived influence of God's word will be regarded as "a great voice from heaven," and the protection of God will be so powerfully vouchsafed, that the enemies of truth shall no longer be able to maintain an efficient opposition to it.

Verse 13. And the same hour, &c.

And, as may be expected, great political and ecclesiasti-
cal changes will take place; so great, that one of the ten kingdoms secedes from all connection with the Papacy; during which seven thousand men of name or dignity—commanders of repute and fame—shall fall in the contest; those, the remnant, who are not slain, whether princes or generals, shall become so appalled at the result, that they will readily unite with the religious world, (whether feignedly or sincerely,) to praise God for the termination of this woe. After this we find that the seventh angel sounds, and that thenceforth no power can effectually impede the triumphant progress of the Redeemer's kingdom.
CHAPTER VI.

THE RESTORATION AND CONVERSION OF THE JEWS.

It has been frequently suggested by infidels, that prophecy has a tendency to fulfil itself through the efforts of those who profess the religion from which it emanates. But when they thus assault Christianity, we find that their arguments are wholly untenable, and merely arise from their own ignorance. No evidence is so conclusive as what we derive from accomplished prophecy, or that in a course of accomplishment. The miracles which contributed to lay the foundation of Christianity are proved to have been wrought, from the most authentic testimony, which is all that we can possess; and they are more or less confirmed by the effects produced: but that arising from prophecy affords the most irrefragable proof of the truth of the Christian religion, as it appears to our senses in a manner incapable of being controverted. We conceive that all the Scripture predictions, which are in a course of fulfilment, are of this description, and will be so found, if but applied to the existing state of things with a competent understanding of them. Perhaps there are none more remarkable than those which respect the present condition of the Jews: and while we present our readers with such as relate to their future prospects, we are obliged occasionally to recur to those which regard the past and present state of that
people, because they are almost uniformly blended to- 
gether.

We find, then, that these ancient people of God are to 
be restored as a nation, under very peculiar circumstances; 
and further, that a remnant will be eventually reclaimed 
from their unbelief and hardness of heart. Indeed it is 
rational to suppose, that they who through the wisdom and 
goodness of God, have been honoured as the primary in-
struments of salvation to lost mankind, should, through his 
wonted mercy, be finally relieved from their manifold pri-
vations and sufferings, and become triumphant and happy 
in the land of their fathers, from whence they have been so 
long expelled.

In the course of this chapter the frequent recital from 
Scripture of extraordinary acts of Divine intervention which 
will be displayed in favour of the Israelites, however won-
derful, may appear tedious or uninteresting to some of our 
readers; yet we feel constrained to present them. They 
have been greatly neglected, and their true purport but 
little regarded. Their design and importance has, as it 
were, been closed to the generality of both hearers and 
readers. We must further observe, that the prophecies 
relative to the Jews cannot be given in regular succession, 
as with historical precision. Not only their obscurity, in 
some instances, but the spirit of the sacred Oracles, pre-
clude the possibility of such an arrangement. Partial re-
petitions, mingled with additional predictions, almost con-
stantly recur; so that any attempt to condense these im-
portant prophecies to a complete order of succession, in 
point of time, would be not only to misrepresent the sense, 
but to injure their beauty, and would prove alike unsatis-
factory and incomplete.
Their restoration will be achieved during the general prevalence of trial and affliction. The prophet Daniel, after foretelling the extinction of the Turkish empire, immediately predicts the unexampled trouble which shall take place at that time, (Dan. xii. 1;) but adds that "Michael shall stand up, the great Prince who standeth for the children of God's people;" i. e., Christ. We cannot from thence, however, presume to determine what length of time may intervene before the completion of this important event; and can only conjecture, that when the troubles which lead to the fall of the mystical Babylon shall have extensively commenced, the Jews will be unavoidably involved in them. It is from the midst of these that they will seek deliverance and national restoration, endeavouring to effect a return to the land of their forefathers, and deriving aid from those nations who will favour their project, doubtless from various political motives, and, perhaps, in some degree from the influence of prophecy. But as there is no ground for supposing that this will take place before the fall of the Mystical Babylon, we conclude that both revolutions, Mahommedan and Papal, will be necessary to facilitate it. We may also imagine, that the nations which have united in hostility to Papal domination, will particularly assist in effecting this great design. The power and influence of those kingdoms must be greatly extended by the victories gained over both civil and ecclesiastical despotism in the more southern regions of Europe, and Mahommedan fanaticism in the east; and whatever changes may ensue in their territorial acquisitions, the way must be prepared, and many obstructions removed, for the return of the Jews to Palestine.

The rapid extension of Christian knowledge which will
now be erected on the ruins of Mahommedism, will probably prevent the pristine followers of the false prophet from placing obstructions to, if not dispose them to cooperate in the fulfilment of that revelation so fully accomplished in themselves; which so many among them will probably have embraced, and which so abundantly declares that the restoration of the Jews will diffuse peace, liberty, and happiness throughout the world.

It does not appear, nor is it rational to imagine, that though restored, they will be a converted and a holy people generally, at this period. Severe and afflictive providences first await them; and “the sinners in Zion” must be separated from the devoted adherents of the Redeemer before his actual re-appearance; or if any shall still remain adverse to the truth, they must eventually share in the destruction of the wicked.

It is supposed by a cotemporary writer that there will be three successive periods for their restoration, and there appears ground for the supposition. If it in any respect seems questionable, the reader will be enabled to judge for himself by the method we have adopted; as it is our intention to place these interesting passages, so far as their contents permit, in a natural order of succession, and to make such comments as may, in some measure, tend to elucidate what may seem desirable or necessary for the generality of our readers.

Mr. Frey says: “There are not a few who believe that the nation at large will return to their own land before their conversion, and that a remnant will be converted who will not return with the nation, but will afterwards be carried ‘as a present to the Lord of hosts,’ &c., Isai. xviii. 7; when the nation will be converted in a remarkable
manner as was the apostle Paul, beholding the Lord Jesus Christ."

They will be numerousely invaded by their former enemies, after their re-establishment; but whether the passages relative to this comprise one grand assault, or intimate two distinct invasions at separate periods, remains for consideration in subsequent pages, writers being divided on this subject. These important interventions will be necessary, not only for their own purification, but to lead the heathen more effectually to the knowledge and coming of our Lord Jesus Christ.

No people ever existed whose history has been so wonderful, so interesting! Had their superiority continued, after they had acquired the summit of earthly glory under Solomon,—or had it been possible that a further increase of empire could have been acquired, consistently with the holiness of God and the interests of his redeemed, they would appear to have been that people who would have obtained universal or unlimited dominion, so many proofs do after ages afford of their indomitable spirit in war; and which was greatly enhanced by their obstinate adherence to a carnal interpretation of the divine law. But having attained a summit of earthly grandeur, which was typical of the glory of the Redeemer's kingdom on earth, a division of the empire took place under Rehoboam, which proved fatal to their further aggrandizement. Their abominable idolatries before the Babylonish captivity, together with their blind adherence to "the traditions and commands of men," the latter, so apparent in the sequel, involved them in a perpetual succession of troubles, till they fulfilled on themselves the denunciations which they so loudly invoked.
Thus they remain a living monument of divine wrath, of the unalterable nature of Almighty justice, and of the unfailing accomplishment of those wonderful prophecies in Lev. xxvi. and Deut. xxviii.; but which equally attest God's sure purposes of mercy towards them, "when the fulness of the Gentiles shall come in; and so all Israel shall be saved."

"They appear to be now thrown in our way, and brought, as it were, to every man's door, (for where is the nation that has not Jews scattered among them?) on purpose to put to the test our bowels of compassion towards them. For if they also now have not believed, it is that through our mercy they may also obtain mercy. (Rom. xi. 30, 31.) And if, on the one hand, there is need to fear the jealousy of the Lord if we despise or neglect them, we may, on the other hand, be assured of his favour, if, out of love to Him, we do them good. In regard to Israel, it is still, 'Blessed is he that blesseth thee, and cursed is he, that curseth thee.' (Num. xxiv. 9.) And with the exhortation to pray for the peace of Jerusalem, we have the gracious assurance, 'They shall prosper that love thee.' (Psalm cxxii. 6.)"

We now enter on the consideration of those early announcements which declare their future reinstatement in the favour of God, and the high pre-eminence which they are again destined to possess in the scale of nations; but this we think will be eminently, if not wholly, of a spiritual nature. A view of the blessings and glorious privileges which they are to maintain in the Millennial kingdom, will be found in another Chapter. To notice the objections which have been made against a mass of evidence so vast and de-

* Brooks.
tailed as is furnished on this subject in the Scriptures, must appear futile to all who bestow a due attention on their perusal. We will only refer to one, as quoted by Mr. Cox: "Mr. Jones says, 'I am at a loss to see upon what solid principles the sentiment, which is now so peremptorily insisted upon by our modern millennarians, I mean the restoration of the Jews, as a nation, to the land of Palestine, can be supported by any who admit the abrogation of the old covenant, as testified in the apostolic writings.' . . . I would suggest two considerations in answer to this objection.—1. The original promise of Canaan to Abraham and his seed, was not through the law, but independent of it, before it; yea, before circumcision. Gen. xii. 1—3; xiii. 14—16; with Rom. iv. 13. In short, it was a covenant of grace; and so shall it be with Israel at their restoration. Jer. xxxi. 31—34. And the Lord, by the prophet Isaiah, (li. 1, 2,) directs Israel back to this original covenant, as a ground of comfort, and a reason for hope; and then promises, (ver. 3,) to comfort Zion, and her waste places; . . . 2. Consider what the apostle saith of his brethren, Rom. ix. 4. After he had mentioned the giving of the law, and the service of God, he then saith that to them pertain the promises. Now, as he says in another place, 'Is the law against the promises of God? God forbid!' (Gal. iii. 21;) so may we say in this case, Is the gospel against the promises of God? or, Is the abrogation of the law against the promises of God? God forbid!"

Of these, we shall begin with the earliest, which are certainly unconditional, as "all nations of the earth" are to "be blessed" through Abraham's seed. A previous, or partial fulfilment, has resulted to the nations through the promised Messiah; but the existence of the Jewish people
in the condition in which they have remained since the destruction of Jerusalem, must be followed by the future conversion of a remnant from among them,—that, according to the renewed promise, this blessing may be fully realized. And thus we are clearly introduced to Christ's Second Advent and Millennial reign. No gradual change which has taken place, nor any conversion which we might contemplate, can signify any near approach to those remarkable, peculiar, and glorious promises which will be multiplied in their behalf, and that of the other nations of the earth who participate in them; for "in all the promises of spiritual blessings given to Israel, believing Gentiles, as belonging to the spiritual Israel, have an interest."

Genesis xii. 1—3. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee.

Genesis xvii. 7, 8. I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Chap. xxii. 18. In thy seed shall all the nations of the earth be blessed.

Genesis xxviii. 14. 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.

"'The Lord said unto Abraham, . . . Lift up now thine eyes, and look from the place where thou art, northward

a Rom. iv. 11; Gal. iii. 7. b Gal. iii. 14. c Exod. xix. 5, 6; Rom. ix. 7, 8; Acts ii. 39. d 2 Sam. xxiii. 5; Heb. ix. 15. e Gal. iii. 8.
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.' Gen. xiii. 14, 15. The learned Dr. Mede, in his answer to Dr. Swift's fourth letter, writes as follows in respect to this passage, referring to our Saviour's demonstration of the resurrection, Matt. xxii; Mark xiii. God said to Moses in the bush, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.' Ergo, Abraham, Isaac, and Jacob must one day rise again from the dead. . . . The words must be understood with a supply of that they have reference to, which is the covenant which the Lord made with Abraham, Isaac, and Jacob, in respect whereof he calls himself their God. This covenant was to give unto them and to their seed the land wherein they were strangers; (mark it,) not their seed, or offspring only, but to themselves.

"To Abraham, Gen. xiii. 15, and xvii. 8. To Isaac, Gen. xxvi. 3. To Jacob, Gen. xxxv. 12. To all three, Exod. vi. 4, 8; Deut. i. 8, xi. 21, and xxx. 20. If God then make good to Abraham, Isaac, and Jacob, this his covenant, whereby he undertook to be their God; then they must needs one day live again to inherit the promised land, which hitherto they have not done. For the God that has covenanted with them, covenanted not to make his promise good to them dead, but living. This is the strength of the divine argument, and irrefragable; which otherwise would not infer any such conclusions.

"What else can be the meaning of these words, 'and I will remember the land,' but this, that God would put an end to its desolation, by restoring it to its ancient inhabitants, to be cultivated and replenished by them?
"It is a poor evasion, to say that this promise was fulfilled at their return from Babylon, because the restoration to their own land for a few ages, and a subsequent dispersion, for near four times as long a period, among all nations, without any hopes of return, can never be the true meaning of giving that land to the seed of Abraham for ever. Besides, it has justly been observed, 'that it is not unusual for the same thing, (the passover for instance,) to refer immediately to one event, and remotely to another;' so it is common for a prophecy to have a partial fulfilment in something at or near the time, and a more perfect one at some distant period. God's works being whole, and the end seen from the beginning, there is often a dignified analogy between them; system, as it were, within system; one train of events making way for another, and furnishing an earnest of its fulfilment. Thus, the kingdom of the Messiah is manifestly predicted in the 72nd Psalm, though it is mostly under the form of the prosperous reign of Solomon. The calamities threatened the Israelites were not to be inflicted at once, but gradually, and some repeatedly, as 'Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat;' which has literally been fulfilled in the siege of Samaria by Benhadad, (2 Kings vi. 28, 29;) in the siege of Jerusalem by the Chaldeans; and in the last siege of Jerusalem by the Romans, as recorded by our own historian Josephus; so, likewise, the promise was to be fulfilled, as often as needed; as often as they are banished from the land given by the covenant to our fathers Abraham, Isaac, and Jacob, so often shall they be restored to enjoy it, and therefore the promise is yet to be fulfilled."

* Frey's Joseph and Benjamin.
Deuteronomy xxx. 1—10. And it shall come to pass * when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt b return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and c gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will d circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, who persecute thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou e turn unto the Lord thy God, with all thine heart, and with all thy soul.

Deuteronomy xxxii. 26, 27, 35, 36, 41—43. I said, f I would scatter them into corners, I would make the remembrance of them to cease among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

a Deut. iv. 30.  b Deut. iv. 27—31; 2 Cor. iii. 14—16.  c Psal. cxxvii. 2.  d John iii. 3—7; Rom. ii. 28, 29; Col. ii. 11.  e Lam. iii. 40—50.  f Luke xxi. 24; Isai. lxiii. 16.
To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and that there is none shut up, or left.

If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Deut. xxxiii. 26—29. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is the refuge, and underneath are the everlasting arms: and he shall thrust the enemy from before thee; and shall say, Destroy them: Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. See Luke xxi. 40—45.

Isaiah lxv. 9. 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.

Jeremiah xvi. 14, 15. 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.

No comment on the above passages is necessary to prove

1 Pet. ii. 8.  
β Heb. “hand.”  
h Psal. lxviii. 4, 33, 34; Hab. iii. 8.  
1 In Psalm lxxxvi. 15, “submitted;”  
Heb. “lied.”
the literal restoration of God's ancient people, and their final adoption of his true and spiritual worship. We recommend an attentive perusal of the marginal references, as greatly elucidating and confirming these assurances. The following selections are more circumstantial:

Hosea iii. 4, 5. The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. See also, Mic. v. 3.

"How remarkably striking has been the fulfilment of this prediction! For many centuries past, our dear people have not been a body politic, having no rule and dominion among themselves; they have no king nor prince of their own; the sceptre is departed from them; neither is any sacrifice offered by them, for their daily sacrifice has ceased; and what is very remarkable, although our people were once very prone to idolatrous worship, as their history shows, yet you well know, that there is not now an image among them. And for this reason, many of our brethren, who joined the Roman Catholics, as soon as they became

* "Jurieu says, 'The Eastern nations preserved in one of the remote parts of their houses the relics of their ancestors; but if they had none of these, their posterity erected empty tombs of stone, wood, or earth, and upon these they set the teraphim, at the two extremities. Micah having obtained a sight of some of these oracles among the heathen, and being ignorant of the abomina-
ations they practised by them, thought they might be sanctified by dedicating them to God, though by idolaters they were designed for inquiring of the dead.'—Burder. The meaning is, that in their captivity they should not only have no face of a nation upon them, but no face of a church; they should not have liberty of any public profession, or exercise of religion, according to their choice: they shall have no legal priesthood, no means of knowing God's mind, no oracle to consult in doubtful cases; but shall be all in the dark."—Henry.

γ Heb. "a standing," or, "statue," or, "pillar." Isai. xix. 19, 20. a Lev. viii. 7; 1 Sam. xxx. 6—8. b Gen. xxxi. 19; 2 Kings xxiii. 24; Ezek. xxii. 21; Mic. v. 11—14.
acquainted with their image worship, left them and joined the Protestants:—witness Joseph Wolff. And for this reason also, when the great council of our Rabbins, in the valley of Hungaria, after many days' controversy with Romish priests, had resolved to embrace the Christian religion, but were told by the priests that they worshipped saints and images, our people were so disgusted that they exclaimed, 'No idols!' and the council broke up without further discussion.

"Kimchi says, 'These are the days of the captivity in which we now are; at this day we have no king, nor prince out of Israel, and we are under the power of the nations, and of their kings and princes; and have no sacrifice for God, nor image for idols; nor ephod for God, that declares future things; and teraphim for idolatry, which show things to come, according to the mind of those that believe them.'

"Yarchi speaks much to the same effect: 'Without sacrifice in the sanctuary of Judah, without an image of Baal in Samaria for the kings of Israel, without an ephod of Urim and Thummim, that declare hidden things, and teraphim made for a time to speak of, and show things that are secret.'

"Mr. Fuller having proved, by the first and second chapters of Hosea, the future conversion of Judah and Israel, proceeds to say, 'The third chapter contains a prophecy on the same subject. Like the former, it is introduced under the form of a parable. The case supposed is that of a man attached to a woman who is an adulteress. Go, saith the Lord to the prophet, see if thou canst love such a one; yet such, if any thing, must be my love to this people. The prophet is further supposed to go and covenant with this
Conversion of the Jews.

'adultress, engaging her to desist for many days from her lewd courses, living, as it were, as a widow, by herself, and afterwards she should become his wife. Such was the love of the Lord to the children of Israel. He loved them, notwithstanding their idolatry, and intended, at a future time, to take them to be his people. He would not receive them, however, in their idolatry, nor till a proper time had elapsed, in which they should live in a state of separation; but in due season he would take them to himself as his church and people, remembering their sins no more.'

"Not being suffered to go into their former idolatrous practices, they have thus answered to the adulteress ceasing from playing the harlot, and abiding for her husband in a state of separation many days. Afterwards shall the children of Israel return and seek Jehovah their God, and David their king, and shall fear the Lord and his goodness in the latter days.'"

Ezekiel xi. 16—21. 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. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God. But as for them

* Frey's Judah and Israel.
* Ezek. v. 11; vii. 20; Mic. v. 10—14: Col. iii. 5—8.
whose heart walketh after the heart of their detestable things and
their abominations, I will recompense their way upon their own
heads, saith the Lord God. See also Ezek. xvi. 60—63.

Ezekiel xx. 33—38. As I live, saith the Lord God, surely
with a mighty hand, and with a stretched out arm, and with fury
poured out, will I rule over you: and I will bring you out from
the people, and will gather you out of the countries wherein ye
are scattered, with a mighty hand, and with a stretched out arm,
and with fury poured out. And I will bring you into b the wil-
derness of the people, and there will I plead with you face to face.
Like as I pleaded with your fathers in the wilderness of the land
of Egypt, so will I plead with you, saith the Lord God. And I
will cause you to pass under the rod, and I will bring you into
the land of the covenant: and I will purge out from among you
the rebels, and them that transgress against me: I will bring them
forth out of the country where they sojourn, and they shall not enter
into the land of Israel: and ye shall know that I am the Lord.
See also ver. 39—44; and chap. xxxiv. 11—15.

Isaiah xiv. 1. The Lord will have mercy on Jacob, and will
yet choose Israel, and set them in their own land: and c the
strangers shall be joined with them, and they shall cleave to the
house of Jacob.

Hosea xi. 8—11. How shall I give thee up, Ephraim? how
shall I deliver thee, Israel? how shall I make thee as d Admah?
how shall I set thee as Zeboim? mine heart is turned within me,
my repentings are kindled together. I will not execute the fierce-
ness of mine anger, I will not return to destroy Ephraim: for I
am God, and not man; the Holy One in the midst of thee: and
I will not enter into the city. They shall walk after the Lord:
he shall roar like a lion: when he shall roar, then the children
e shall tremble from the west. They shall tremble as a bird f out
of Egypt, and g as a dove out of the land of Assyria: and I
will place them in their houses, saith the Lord. See also Zech.
viii. 10—13.

b Mic. iv. 10; vii. 13—15; Rev. xii. 14. c Isai. xix.
24, 25; Jer. xii. 15, 16; Zech. viii. 22, 23; Acts xv. 14—17.
d Deut. xxix. 23. e Jer. xxxiii. 9; Hab. iii. 16; Zech.
viii. 7, 8. f Hos. iii. 5; ix. 3—6. g Hos. vii. 11.
The restored Israelites will ultimately extinguish from among them all that is contrary and repugnant to the true worship and service of God. There will probably be found such as would willingly perpetuate their former vain practices, but truth and righteousness shall ultimately prevail. Covered with shame and confusion, from the remembrance of their former iniquities, they will become "reconciled to God," and their stony hearts will be subdued. His "mighty hand and outstretched arm," is a figure descriptive of the manner in which he shall have ruled them among the heathen,—making them to "pass under his rod." The apostate Christian nations, among whom they have sojourned,—that is, "the heathen who are called by his name," have indeed proved to them "a wilderness of the people," similar to the condition of "their fathers in the wilderness of the land of Egypt, at their departure;"—oppressed and restricted on every side. Yet, while the Lord "purges the rebels and transgressors" from among them, who "shall not enter into the land of Israel," he "pours out his fury" on their enemies who presume to obstruct his purposes of mercy and love.

"We may as well deny," says Mr. Begg, "the literal conversion as the literal restoration of Israel,—most of the passages which assure us of the one predicting also the other. If it was not a figurative dispersion they suffered, neither will it be a figurative restoration they shall enjoy. And if dispersion was a part of the punishment of their national transgression, so also will restoration be obtained, connected with their national repentance. And how wonderfully has the Lord preserved the Jews for this display of his sovereignty and grace! Although scattered into every nation of Europe,—nay, attracted into every country un-
der heaven, into which commerce has been introduced,—
and possessed, as many of them are, of immense wealth,
they have not been allowed to become the proprietors of
any soil. They have no inheritance in other lands, and
they have always cherished a passionate desire to return to
their own. Throughout their long captivity, they have
thus been kept unsubjected to the influence of other local
attachments, and in a state of constant readiness for migra-
tion."

The remnant of Jacob will "stay upon the Holy One of
Israel in truth," when the destined "consumption" from
among them shall be accomplished. "The strangers," or
Gentiles, also, who become friendly to their designs, "shall
cleave to the house of Jacob." Let us contemplate the
affecting language of the "God of love" towards the ten
tribes, at this period:—He declares himself to be "in the
midst of them," and he "will not enter into the city,"—
which probably signifies, that he will not enter into Babyl-
on or apostate Christendom, they, (the ten tribes,) being
afar off, and thus "will not destroy them." "Is not
Ephraim my dear son? is he not a pleasant child?—for
since I spake against him I do earnestly remember him
still: therefore my bowels are troubled for him; I will
surely have mercy upon him, saith the Lord." And here
it is to be particularly remarked, that "they shall tremble
from the west." In western Europe, Ephraim, or the ten
tribes, are not found. Their discovery in the Indians of
America, or the western world, is supported by the au-
theress of The Hope of Israel.*

"If they have been for more than two millenniaes
outcast from their own land, and the nations of the earth

* See Supplement, No. XI.
and, consequently, lost sight of by the dispersion of Judah and the nations, it inevitably follows, that they must have a distinct existence in a forlorn and ignorant state. Hence we infer that God would provide and direct them to a suitable place for their secluded existence as his banished. During their long estrangement, they must be undiscovered and unknown; else at their recovery their widowed mother Jerusalem would not exclaim, 'These, where had they been?' Nor would they, at their awakening, say, 'Though Abraham be ignorant of us, and Israel acknowledge us not.' 'Now,' said the prophet, 'The Lord shall feed them as a lamb in a large place;'—while he cast them 'afar off' from that special countenance and presence which they once enjoyed, he nevertheless would preserve them as his deserted lambs, at a future day to be brought back to the fold. . . . . In order to avoid relapsing into the ungodly evil of idolatry, for which they had been expatriated, it is stated, in the Apocryphal Book of Esdras, that the greater part of the ten tribes had taken counsel together, to leave the neighbouring idolatrous nations, among whom the kings of Assyria had placed 'them, and go into a farther country, wherein never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And there was a great way to go, namely, of a year and a half, and that region is called Arsareth.' The dispersion, we know, is to be found in China, Hindoostan, Africa, and every other country; and it is extremely probable that many of the other branch also, viz., the ten tribes, had remained in Scythia, Georgia, and Circassia: but the great body, according to the voice of prophecy, were to go where they should experience the predicted famine of the written Word.
There is a prediction by the prophet Amos, with which the tradition of the Indian tribes meets. Amos was, like Elijah, a prophet from among the ten tribes, and chiefly sent to them. By the image of a basket of ripe summer fruit, he intimated that they must speedily be rendered to the service of the great Husbandman, or be unfit for his use. The symbol is thus explained:—'The end is come upon my people; I will not pass by, or endure them any more. Behold, the days come, saith the Lord God, that I will send a famine, not of bread and water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even unto the east, and they shall go to and fro to seek the word of the Lord, and shall not find it.' This prediction implies that the knowledge of once having possessed that Word, which they now seek, but cannot obtain, severely aggravates their sufferings. Never has an account of this famine of the written 'Word' been attempted. It was to be fulfilled on the ten outcast tribes, not in their own land, to which they never returned since their capture by the Assyrian power, but during a solitary exile, where they should wander from one extreme sea to another, seeking, but not finding that withdrawn treasure, which they had once dishonoured by neglect.

According to the account given by Esdras, the Israelites, in their progress to the unknown land, must have repassed the Euphrates at the upper region or small stream toward Georgia, and thence have bent their course between the Black and Caspian Seas, which would bring them to the north-east of the country which he mentions. The voluntary determination of separating themselves from the neighbouring idolatrous nations, who had so often ensnared them, may have been approved by their ever-watchful
Conversi on of the Jews.

G uardian, who, it is said, 'held still,' or froze the waters, which they crossed to the uninhabited land, or wilderness, to which they were providentially directed; and in which, at the eve of their restoration, they are to be discovered and identified. ... Unresisting and powerless, Israel is represented as a 'silly dove.' And in this character the Spanish vultures swooped upon the Indians of South America,"—and many other European nations,—"returning evil for good,—'dealing treacherously with those who dealt not treacherously with them.' And how was this secret in due time to be opened to the nations of Christendom! The mind of Columbus—himself of the two tribes of the dispersion, and believing himself a descendant of the royal house of David—was stirred up for the discovery of this unknown region and people. A thirst for this enterprise, which nothing could allay,—a fervour of spirit, which no opposition could repress, fitted him for the arduous undertaking, which, notwithstanding its inconceivable difficulty and peril, he accomplished." *

"When Columbus had formed his resolution, it became fixed in his mind with singular firmness, and influenced his entire character and conduct. He never spoke in doubt or hesitation, but with as much certainty as if his eyes had beheld the promised land. No trial nor disappointments could afterwards divert him from the steady pursuit of his object. ... His visionary spirit took fire at the doctrinal objections of his opponents, and he met them upon their own ground; pouring forth those magnificent texts of Scripture, and those mysterious predictions of the prophets, which in his enthusiastic moments he considered as types

* Begg.
and annunciations of the sublime discovery which he proposed." *

In the passages which follow we not only find that the mercy of God does not permit "his anger to fall on them," if they acknowledge their iniquities; but that he unites them to him by language the most endearing. See Jer. iii. 12; xiv. 18, 19.

Both Judah and Israel come together "out of the land of the north;" which proves their junction before they enter into Syria; and the remnant, which shall eventually walk with filial piety towards God,—"will not turn away from him."

Micah, also declares God's assured purpose of assembling Judah and gathering Israel, &c. See also Zech. viii. 7, 8, which is explicit and remarkable.

Hosea i. 10—11. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Micah ii. 12, 13. I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.

* Irving's Life of Columbus.

a Isai. lx. 4, &c.; lxvi. 20.

b Gen. xxxvi. 33; Amos i. 12.

c Isai. lxix. 16—19; Jer. li. 20—24; Dan. ii. 34, 35, 44.

d Heb. ii. 9, 10.
They have hitherto obstinately refused to be saved "in returning and rest." They have said, "No, for we will flee upon horses," &c.; i.e., they have trusted to their own devices, or the power of their oppressors; "therefore has the Lord waited that he may be gracious unto them."

Isaiah xxx. 19—22. *The people shall dwell in Zion at Jerusalem: thou shalt weep no more:* he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of (Heb.) a the graven images of thy silver, and the ornament of thy molten images of gold, &c.

Thus they will do away with all that may conceal, with all that can support or countenance idolatry.

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

Isaiah xxvii. 12, 13. 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 who 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.

Jacob, or, the tribes of Judah, after their exodus from the mystic Babylon, announce, with the utmost rejoicing, that they are at length become servants to the Lord their Re-

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* Or, "oppression." * Isai. xlvi. 6; Judg. xviii. 3, 4.  
* Numb. xx. 2—4; Rom. x. 18; Psalm lxxxix. 15.
deemer. Many will unite with them, being of one heart, and "of one soul;"—those from among the Gentiles, who become "Christ's," being "Abraham's seed, and heirs according to the promise."

During the return of the children of Israel, above-mentioned, the Lord will remove obstructions from before them, probably along the whole course, or extent, of those countries which border on, or intervene from, the Euphrates to the Nile, by displacing the power, or overruling the opposition of their enemies. By such means shall "they who" were "ready to perish from Assyria," be restored, "and the outcasts" from her "who is called Sodom and Egypt." Rev. xi. 8.

Micah iv. 6—8. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion, from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first Dominion; the kingdom shall come to the daughter of Jerusalem.

Those who have halted through grief and disappointment,—who, broken down with sorrow and sickness, (Ezek. xxxiv. 16,) have relinquished their former hopes of deliverance, and approach the confines of despair,—shall now become "strong in the Lord, and in the power of his might." In the vineyard of Zion, the Lord "built a tower and let it out to husbandmen," (Mark xii. 1;) but they who once rejected and "slew" his Son, whom "he sent unto them," shall now assert his universal dominion.

Jeremiah xxiii. 8. I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their flocks.
The prophet Micah thus remonstrates with them: (chap. iv. 9.) "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished?" And continues: "For pangs have taken thee as a woman in travail. Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail: for now, shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon." He thereby foreshows their sufferings in the mystical Babylon; and their final deliverance and redemption from thence, as the subsequent part of this prophecy proves; (ver. 10—12;) "There shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor."

A passage in the prophet Jeremiah is still more express; in which we find, that God "will make a full end of," or, extinguish the civil polity of, "All the nations whither he has driven them." See Jer. xlvi. 28. And this is sufficiently explicit to show, what a great and entire change will overtake the principal nations of the earth, previous to the second appearing of our Lord!

Jeremiah xxx. 23, 24. Behold, the whirlwind of the Lord goeth forth with fury, &c.; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until, &c. Chap. xxxi. 1—3. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people who were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared γ of old β or, "remain." γ Heb. "From afar."
unto me, saying, Yea, I have loved thee with an everlasting love: therefore as with loving-kindness have I drawn thee.

Ver. 4. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

How great and glorious, then, will be the change from her past miserable condition, as described in Lam. i. 15, and ii. 18! We learn, too, that ordinary preventions shall not obstruct their return, and that they shall be sustained by spiritual consolations.

Ver. 8, 9. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.

In the following quotation from the prophet Zechariah, we observe how great is the displeasure of God against the spiritual rulers of Israel, who continue as "blind leaders of the blind"—that his judgments must overtake "the goats," or wicked; but that He will visit with mercy his converted flock from among the descendants of the house of Judah,—who, as "a goodly horse in battle," will yield prompt and willing obedience to the laws of their Redeemer. From the tribe of Judah has proceeded the Messiah, their king, their high-priest, their judge, and the judge of every oppressive ruler." And his converts, become mighty in spiritual gifts and graces, shall vanquish all obstructions opposed to their approaching renovation; they will "fight the good fight of faith," while those among them who

8 Or, "have I extended loving-kindness unto." 9 Or, "favours."
continue to trust in themselves, or others, "shall be confounded."

"Judah shall be strengthened, and the house of Joseph, or the ten tribes, shall be saved;"—intimating the watchful providence of God over them during the progress of their restoration. Their rejoicing in his mercy will be such, as to appear to them as though they had not been alienated from him,—for now he will hear their supplications. The latter shall greatly glory; "their heart shall rejoice as through wine;" and their children shall participate in the joy of their parents, and walk in their steps. It will not be in worldly glory, but "in the Lord that the heart of Israel shall rejoice."

Zechariah x. 3—7. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the *corner, out of him a the nail, out of him the b battle bow, out of him every oppressor together. And they shall be as mighty men, who tread down their enemy in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord.

Ver. 8—10. I will b hiss for them, and gather them; for I

* Or, "chief." 1 Sam. xiv. 38; Is. xix. 13. a Ezra ix. 8; Is. xxii. 23—25.

b Zec. ix. 8, 10; Gen. xliv. 24.

"Bishop Lowth informs us that this metaphor is taken from the practice of those who keep bees, who draw them out of their hives into the fields, and lead them back again by a hiss or whistle."

"Maillet says, that Egypt abounds with bees, and great is the attention which is paid to them. The waters which flow into Egypt during the months
have redeemed them: and they shall increase as they have increased.

“For I had sown them among the nations;
And from distant regions they remembered me,
And quickened their children, and returned.”

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon. And place shall not be found for them.

Here it may perhaps be imagined that by Egypt the kingdoms and states of Europe are represented, as in some other Scriptures; but, we think, the literal Egypt is signified; as by Assyria, those in the north-eastern part of Asia. The land of Gilead and Lebanon seems to be alluded to as a metaphor of the promised fertility of all those countries which they are again destined to possess.

Ver. 11. And he shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord: and they shall walk up and down in his name, saith the Lord.

Their passage through these countries will be attended with affliction, but their persevering reliance on the providential superintendence of their divine Leader will subdue the tumultuous opposition of their enemies. The powers of June, July, and August, retire towards the end of October; and when the Nile upon its decrease gives the peasants an opportunity of sowing the lands, sainfoin is one of the first things sown. As the Upper Egypt is hotter than Lower, and the inundation goes sooner off the lands, the sainfoin appears there first; hence they send their beehives from all parts of Egypt, that the bees may enjoy, as soon as possible, the richness of the flowers. The hives, upon their arrival at the farther end of Egypt, are placed one upon another in the form of pyramids, in boats prepared for their reception. . . . . The bees feed in the fields until they have collected all the honey and wax for two or three leagues round; then they fall down the stream for two or three leagues, and leave them there a sufficient time to gather the riches of that canton. At length, about the beginning of February, they arrive at the sea, from whence they are conducted to their usual place of abode.”—Harmer.

* Blaney.
which border on the Euphrates will be reduced to a state incapable of inflicting injury, or be wholly withdrawn,—and the Egyptian rule, or government, shall entirely "depart." Previous to, or during these events, we have a most impressive representation both of their troubles and final deliverance:

Jeremiah xxx. 4—6.

"Surely thus hath Jehovah said:
A voice of trembling have we heard,
There is terror and no peace.

Ask ye now and see,
Can a male bring forth?

Wherefore have I seen every man,
His hands upon his loins, as a woman in travail,
And all faces changed to paleness?"

Ver. 7. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Ver. 8. "And it shall be in that day,
Hath Jehovah Sabaoth said:
I will break his yoke from off thy neck,
And his bands will I burst asunder,
And strangers shall no more exact service of him."

The 9th and 10th verses, likewise, contain gracious promises, to which is added the assurance: "Though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." While thus destined to survive the nations among whom they are scattered, it is further declared, with respect to the impenitent:

Ver. 12—15. Thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.
All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

Hence we learn, that their sins render it utterly impossible that they should be converted and healed, as a nation, consistent with the justice of God, before the appointed end.

Ver. 16. Therefore all they that devoured thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

During this season of trouble, the captives of Satan shall be devoured with the sword and with fire. Those nations which have spoiled and preyed upon the Israelites shall be the spoil and prey of one another, except such from among them as shall be led captive by Christ.

Ver. 17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. See also Ezek. xxxvi. 2—7, 23, 24.
CHAPTER VII.

THE RESTORATION AND CONVERSION OF THE JEWS.

(Continued.)

In the following remarkable prophecy, we have an express declaration of a second display of Almighty power in behalf of the scattered tribes of Judah, of whom a remnant shall be saved, while destruction rages throughout the countries which they inhabit; viz., Assyria, Egypt, or Lower Egypt, and Pathros, which latter is understood to be Upper Egypt, Cush, i.e., his descendants in Arabia, a part of Persia, Chaldea, Syria, and the islands of the Mediterranean.

Isaiah xi. 11—16. 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 a Pathros, and from b Cush, and from c Elam, and

* "In order as it were, that we may not mistake the restoration here predicted for the restoration from the literal Babylon, Isaiah carefully teaches us, that the Lord shall put forth his hand a second time to recover the remnant of his people; and that, not merely from Assyria and other eastern regions, but likewise from the isles of the west, or the maritime regions of Europe. He moreover teaches us that Ephraim and Judah shall both be restored; that their former enmity shall be done away; and that thenceforth they shall jointly form only one nation. . . . The tongue of the Egyptian sea, or the widely overflowing Nile, is to be dried up: and the river of Assyria, or the great river Euphrates, is to be smitten in the seven streams, so that the ancient people of the Lord may pass over it dryshod. In the symbolical language of prophecy, rivers denote bodies politic: whence the drying up of rivers signifies the overthrow of those bodies politic which they typify. Accordingly in the parallel passage of Zechariah, this exhaustion of the mystical Nile and Euphrates is so explained."—Faber's View of the Prophecies.

a Ezek. xiii. 14.  b Gen. x. 6, 7.  c Gen. x. 22;  
Dan. viii. 2.
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. The *envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them (Heb. *the children) of the east together: they shall lay their hand on Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

The "root of Jesse," the Redeemer, (ver. 10,) is the "ensign," whose proffered salvation has at length attracted "the outcasts of Israel," and He shall gather together the dispersed of Judah from the four corners of the earth. "The Philistines," perhaps, a nation, or nations, whose sea-coasts are in some portion of "the west," will unite with them in effecting an entire change from the then political condition of "the children of the east," and in promoting their conversion; who, in this sense, become their *spiritual spoil; and whether we regard the prophecy as relating to the spiritual, or actual land of Edom and Moab,—or, by the Ammon of antiquity, some other country,—it appears certain, that the Israelites will become the instruments of effecting such a revolution as shall lead to the *eventual *extermination of wicked governments and people, and wholly unite the remnants of these nations in obedience to the true worship of God.

d Gen. x. 10. e Gen. x. 9; Jer. xlix. 23. t Ezek. xxvii. 6; Dan. xi. 18. s Isai. vii. 1—6.
The preponderating evidence afforded by other Scriptures for the spiritual interpretation of the 15th verse,\* would lead us to imagine, that "the tongue of the Egyptian sea" must symbolize the prominent opposition which will be presented by the remnants of the Papal and other antichristian factions to the destined re-establishment of Israel; whose doctrines and dominion both, will therefore be utterly subverted.

With "his mighty wind,"—his Holy Spirit,—will he smite the nations generally, we would say, with the arrows of conviction, or by the mutual destruction of the opponents of his Gospel; and remove every possible hinderance to the communication of the truth. Facility will be now given to the people of God for their return; but the incorrigible enemies of revelation, remaining irreconciled, may still be supposed to assail their progress, though in vain, "like as it was in the day that Israel came up out of the land of Egypt," hemmed in, if not fiercely pursued, by the fruitless persecution of those who are consigned to destruction.

"The dead hope of Israel revived," represented "by the resurrection of dry bones," may here be appropriately considered:

Ezekiel xxxvii. 1—25. 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, &c., to ver. 10.

"It was in Tophet, or the valley of Hinnom, that the

\* Isa. li. 10. Zec. x. 11.
temple of Moloch was erected. The idol was of brass, hollow within, with its arms extended, and stooping a little forward. They lighted a great fire within the statue, and another before it. They put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue, while they stifled the cries of the victim by the noise of drums, and other instruments. It is also said that a constant fire used to be kept there, for burning the carcases, and other filthiness that were brought thither from the city.

By this revolting symbol was the prophet commanded to represent the condition of the Jewish people during the Christian dispensation, than which none could more fully depict their abject and miserable condition. The "very dry bones" foreshow the long continuance of this spiritual death; and their exposure in the "open valley," or campaign, the full manifestation of this spiritual death throughout the world, and their alienation from the Christian church, or "mountain of the Lord's house." Indeed, so wide has been their separation from the truth, that we are sometimes ready to exclaim, "Can these bones live?" But, by the providential direction and guidance of the Holy Spirit, He will prepare them to fulfil his will, by an anxious determination to return to their former possessions; while their conversion is most aptly expressed by the "noise and shaking" of the bones, &c., and its entire, or general completion, by the breathing of "the four winds" upon them. Although but a remnant shall be left, yet will they form "an exceedingly great army," or multitude.

Ver. 11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, * Our bones are

* Cruden.

* Num. xvn. 2, 3.
dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, &c. to ver. 25.

They are to be "brought out of their graves:" this, some may imagine, is not wholly figurative,—and that it may signify the righteous Israel who have deceased, and who will become a portion of the First Resurrection; but this does not seem to be supported by the description. It would rather appear, that the resurrection from their graves, is only an impressive reiteration of their present low or abject condition, until the Lord have "put his Spirit in them," by which they will possess the witness in themselves of the fulfilment of these predictions in their behalf. "These bones, the whole house of Israel," signifies the union of both the houses of Judah and Israel, described by "writing on the sticks;" apparently an allusion to Numb. xvii. 1, 2. "Speak unto the children of Israel, and take of every one of them a *rod," &c.

Isaiah xliii. 1, 2, 5—8. Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears.

Long has the Lord "given Jacob for a spoil, and Israel

* מָטָךְ matâch, a "staff," or "sceptre," which the prince or chief of each tribe bore, and which was the sign of office or royalty among almost all the people of the earth.
to the robbers,” . . . . “for they would not walk in his ways; neither were they obedient unto his law;” yet shall a portion of their posterity be “redeemed,”—so that, though they necessarily pass through “the waters” of affliction—borne down by the multitude of the ungodly, whose oppressive career is unabated as the course of rivers;—yet shall they not be overwhelmed. The fire of persecution shall not burn, neither shall it kindle into flame, and consume them. They have been created, formed, and made to promote the glory of God in after ages. They “were once blind, but now they see,”—“the eyes of their understanding being enlightened: they were once deaf to the truth, but now their ears are “unstopped.”

Ver. 14—21. Thus saith the Lord, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters; who bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise.

Thus, it is for the “sake” of Israel that God sends to the mystical Babylon, in which he will annihilate all bars and obstructions to the return of his people; and he will suppress the warlike uproar which shall proceed from her

"ships," or "cities." The Lord, who will make a way for his people from amidst the nations, and cause their deliverance, even from among the most powerful, will defeat the devices of their enemies; and their armies, which shall fall in battle, shall not rise again till the final judgment. In this spiritual desert,—this labyrinth of error, in the midst of which the church of God has so long dwelt,—he will make plain the way of truth and righteousness; he will cause the graces of his Spirit to abound; and his people "shall show forth his praise."

Micah vi. 15—20. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouths, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

During the progress of Israel's return, God "will show unto him marvellous things;" that is, we suppose, will make apparent to them the marvellous power of his Gospel in their conversion. These moral changes will confound and silence the opposition of the enemies of Christ, as with irresistible force; who, though deaf to the voice of his word, will fear and bend with abject submission to the decrees of his providence. His mighty interposition in behalf of his people shall they behold with dismay!

The hearts of the righteous remnant of Israel are, on the
contrary, subdued, their pardon sealed, divine mercy and compassion rest upon them, and they begin to experience an evident and joyous fulfilment of the ancient promises of their God. See Isai. xli. 1—11.

Isaiah li. 1—4. Hearken to me, ye that follow after righteousness, . . . ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. 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.

This address, which the Lord makes solely to the righteous remnant of Israel, is to encourage them to trust in him for their entire moral renovation. The Lord founds this on their knowledge of his choice, and call of Abraham,—their revered progenitor,—from the instance afforded by his blessings bestowed on him,—and from the increase of his posterity; these being express types and guarantees of the comfort, joy and gladness which they shall experience under the government of Christ, as the "seed of Abraham;" and whose righteous reign shall eventually be established, when "all nations shall be blessed in him."

Ver. 5. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

This happy condition of Christ's people is now near; his salvation is gone forth; they shall be judged under his immediate administration; the isles shall subject themselves to his dominion, and shall simply rely on his power.

8 The word יסד, "righteousness," observes B. P. Lowth, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c., that it is not easy sometimes to give the precise meaning of it, without circumlocution: it means here, the faithful completion of God's promises to deliver his people.
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A mighty change shall soon take place in "the heavens" and the "earth,"—both the political and the material creation; and the no less certain death of the wicked is declared in the 6th verse; "But the salvation of the Lord shall be for ever, and His righteousness shall not," as the devices of his enemies, "be abolished."

Ver. 7, 8. Hearken unto me, ye that know righteousness, the people in whose hearts is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Hence what encouragement is afforded for the exercise of perfect devotion towards God, and for unceasing trust in Him, under the reproaches and revilings which shall follow their conversion! The certain destruction of the ungodly is then intimated; and the assurance of Millennial happiness "from generation to generation."

Ver. 9, 10. 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?

A prayer is here offered for the Almighty intervention as formerly in Egypt. "Rahab" is understood to denote Lower Egypt. "The dragon" may have a previous allusion to Pharaoh as the ancient persecutor of God's people, but in a more enlarged sense to "that old serpent, the Devil and Satan, who is in the midst of the sea" or people. "The waters and depths," in like manner, refer to their passage through the Red Sea, as a symbol of the persecu-

a Ezek. xxix. 3.
ting, idolatrous nations through which they pass or from whom they are now to be delivered. Rahab, throughout which the destroying angel wounded the pride and strength of the Egyptians by the destruction of their first-born, while he passed over the houses of the Israelites, seems to represent both the downfall of Papal Rome, and the wondrous preservation of his people.

The ransomed of the Lord will have found a passage to their own land through depths of misery and persecution, and the oppressive dominion of their enemies shall be gradually "dried up," or extinguished, through the fierceness and obstinacy of their mutual devastations.

Ver. 11. 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.

As the holy apostles and prophets are called upon to rejoice over fallen Babylon, so shall the redeemed Israelites rejoice over her, and return, and come with singing, &c.

Isaiah xxvi. 1—8. In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord JEHOWAH is the Rock of ages: For he bringeth down them that dwell on high; the lofty city (Babylon) he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for

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thee; the desire of our soul is to thy name, and to the remembrance of thee. See also Isai. xii.

In these beautiful addresses to the Almighty, we are reminded of those who proudly and triumphantly sit above their brethren, or "who dwell on high," i. e., of the lofty city, or the continuance of Papal influence which must now be humbled and extinguished for ever.

Many of the foregoing passages afford proof of the sufferings which the Israelites shall experience during their exodus from the mystical Babylon, and their return from various distant regions of the earth; yet their adversaries shall be ashamed, confounded, and become as nothing, and their irreconcilable foes shall perish. A mighty impulse is now afforded, through God's assurances, that they shall be his instruments for renewing the moral face of the earth; instigating such beneficial revolutions by their energy and example, as the wicked will not endure, and who will thus of necessity effect their own destruction. Simultaneous judgments will fall on the impenitent and incorrigible among their own body. See Ezek. xxxiv. 17—22.

Micah iv. 13. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

Isaiah xli. 15—20. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the moun-

γ "Lo, I have made thee a threshing wain,
A new corn-drag, armed with pointed teeth.
And thou shalt thresh the hills and reduce them to dust,
And thou shalt make the mountains as chaff."—Bishop Lowth.

3 Heb. "mouths."
tains, 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. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

What an appropriate metaphor is here employed! By what language could we be led to form a more correct idea of the annihilation of corrupt earthly powers than this? Both great and tributary states shall be alike fanned; their principles, conduct, and actions proved and exposed; and the wind, or, as we conceive, the violence of war, dissipate their power; and the whirlwind—the more special, rapid, and weighty complication of judgments—scatter or confound all their unhallowed desires. Israel will then rejoice, and glory in their omnipotent Redeemer! God who hears "the poor and needy," who faithfully supplicate him, and who now become anxious to follow Christ, but find no water, no adequate instruction, neither due supply of temporal necessities, the God of Israel will not forsake them. He will permit them to endure these trials for a season; but he will open to them rivers in high places, fountains of true doctrine, living waters, even from the midst of the higher orders of mankind; and springs of spiritual consolation shall flow from among the lowest or most humble classes. The wilderness of the people, the mixed but dis-
united multitudes, he will make pools of water, or convert into settled communities of holiness and praise; and the dry land, such souls as were hitherto the most alienated from the delights of social religion, will now become springs of water, their hearts issuing forth the streams of eternal life.
CHAPTER VIII.

THE BATTLE OF ARMAGEDDON: OR, ANNihilation OF THE
GRAND APOSTACY.

From the period of the destruction of Mystic Babylon, the abettors of tyranny, superstition, and infidelity are represented as maintaining, with unabated obduracy, their former hostility to vital religion; and the same features of opposition continue, as formerly, to mark their design of acquiring universal dominion. Since the seat of the Papacy was destroyed, we should scarcely have imagined that they would again presume on the full re-establishment of their power. It appears, then, that though partially defeated, their armies have been again in motion, and are now numerously assembled. Compelled to relinquish their ancient capital, they, as their forefathers the Crusaders, undertake a general assault against the Holy Land, and probably with the same view as theirs,—of establishing the seat of empire at Jerusalem. Ardent to overthrow, and, if possible, destroy the Jews, who seek to complete their restoration, they dread the opposing progress of their principles, and view their advancing prosperity with jealousy, hatred, and the most hostile opposition.

The Lord permits them to proceed in their iniquitous career, and their numerous forces are collected in the plains of Jehoshaphat. This event will, in a great mea-
sure, decide the contest between the powers of light and darkness, for by the special judgments of heaven they are devoted to destruction.

A close attention to the 33rd chapter of Isaiah, ver. 1—16, will here be found peculiarly appropriate, viz., "Woe to thee that spoilest, &c." Amid "the noise, tumult, and scattering" of contending "nations, Zion," or, the people of God, are "filled with judgment and righteousness; and wisdom and knowledge are the stability of their times."

Here also we may properly mark the contrast which has subsisted between the penitent believer and the obstinate sinner, during the past awful visitations against Babylon; which is portrayed in the 26th chapter of Isaiah with that exquisite beauty and fidelity so peculiar to the Scriptures. From it we learn that the righteous or converted of Israel have patiently "waited for God in the way of his judgments,"—submitted with filial piety and awe to the chastisements which have been inflicted both on themselves and the nations,—for the advancement of his gracious designs in their behalf and that of his elect at large. "When the judgments of God are on the earth, the inhabitants of the world will learn righteousness;" yet are we assured that even "though favour be showed to the wicked at this terrific period, he will not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

"A common measure, then, it should seem, will unite the strenuous efforts of the three great political parties, although on many occasions they had been so hostile to each other. The infidel philosophy . . . of many will unite" them "with their supporters in this 'war against
the Lamb.’ The government of the Latin earth, relenting perhaps in the hatred of the harlot which had so lately induced them to make havoc of the ecclesiastical state, and, through some crooked scheme of policy, coalescing with the . . . Infidel, will agree to give their power to some great leader of the day, who shall embark the western empire in this fatal expedition. This false prophet, the very same, it appears from Rev. xix. 20, that had wrought the former deceptions before the beast, there being still a succession of the order or usurpation of its functions, will, in like manner, combine his influence both with his unsparing spoiler, and with his inveterate enemy, who sought his destruction, to bring about that order of things that shall arraign the kings of the Latin earth, and, in a manner, of the whole world, against a rising interest, of which at length God will manifest himself as the protector.” *

“When the Lord’s hand is lifted up, they will not see: but they shall see, and be ashamed for their envy towards thy people; yea, the fire of thine enemies shall devour them.”

We find that the Hebrew nation is now “increased,” and that “God is glorified;” which excites the envious feelings of their adversaries. We find that they have “visited the Lord in their trouble; and poured out a prayer (Heb. secret speech,) when his chastening was upon them.” They are conscious, and humbly confess, that heretofore, in their unconverted state, they have not wrought any deliverance in the earth,” i. e., from the slavery of sin,—“neither have the inhabitants of the earth fallen;” but many still continue to display its malignity, to reject the proffered

* Fry’s Observations,
salvation, to oppose the dictates of revelation, and to despise the children of peace and holiness.

Isaiah LXIII. 1. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

During the gradual coming of our Lord Jesus Christ, his judgments on the spiritual Edom, of which Bozrah may represent the chief city, or defence, appear to be here signified and are represented in a peculiar strain of solemnity. He returns, after the completion of his wrath on this idolatrous people, and while "travelling in the greatness of his strength," he remarkably manifests his righteous word, and mighty power to save.

Ver. 2, 3. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Here Christ indicates his exclusive sovereignty over his church, together with the fierce and consummate judgments which he will execute on his adversaries.

Ver. 4. For the day of vengeance is in mine heart, and the year of my redeemed is come.

These specific declarations, when in conjunction with the context, appear clearly to describe the period under present consideration.

Ver. 5, 6. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Divine wonder is expressed, to show, that notwithstanding-
ing the foundation on which Christ has built his church, even that "of the apostles and prophets, he himself being the chief corner stone,"—notwithstanding the immeasurable privileges which he has bestowed on her,—and more especially the "unspeakable gift" of himself,—she has opposed no effectual barrier against the power of the ungodly; nor does she even at this time possess sufficient strength or influence to preserve herself from their overwhelming rage. He will, therefore, signally display his own unaccompanied power; and through the fury of his wrath, will turn their designs into confusion and madness, and "bring down their strength to the ground." This will presently appear.

Joel iii. 1, 2. Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

We do not conceive that this passage is in immediate connection with the latter part of the preceding chapter, as might at first appear, but that it is a continuation of the subject from the 27th verse.

This is an express assurance from God, that the destruction of those nations, at least, of their civil polity,—who have "scattered Israel, and parted his land,"—shall take place, "when he shall bring again the captivity," &c., and which presents an impressive outline of the attendant circumstances.

At this period, it may be supposed, God places the Israelites, already assembled in Judea, under his special protection. Accordingly, we find this emphatically expressed in

Zechariah ii. 4, 5. Jerusalem shall be inhabited as towns with-
out 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.

In the two following verses the Israelites are commanded to "flee from the north," and to "deliver themselves from the daughter of Babylon."

Ver. 8. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations who spoiled you: for he that toucheth you toucheth the apple of his eye.

From which it would appear, that after having manifested his glory in their late previous deliverance, the Redeemer is sent by the Father to the nations now preparing to re-establish their power.

Ver. 9. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants, (the Israelites.) See Hab. iii. 12—15.

At the 9th verse, the prophecy of Joel is resumed, viz.,

Ver. 9, 10. Proclaim ye this among the Gentiles; Prepare (Heb. mōnētify) war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks (or, scythes,) into spears: let the weak say, I am strong.

Thus the Almighty calls upon the Gentiles, in a style of irony, to prepare for the mighty and decisive conflict.

Ver. 11. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

By the words "mighty ones," either the miraculous interposition of angels is signified, or, that the power of the Gentiles engaged in this conflict shall be cast down.

Ver. 12. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

The call is repeated, to come up to the valley of the Judgment of the Lord, as the term Jehoshaphat denotes, in
which plain the town of Megiddo was situated, and is understood to be the same place which in the Revelation is called Armageddon.

Ver. 13, 14. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, (or, concision, Phil. iii. 2, or, threshing,) for the day of the Lord is near in the valley of decision.

The putting in of the sickle indicates their appointed destruction, and the repetition of the word “multitudes,” as is obvious, the immense armies which will be assembled.

Revelation xvi. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

Isaiah xvii. 12—14. Woe to the multitude of many people, who make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty (or, many) waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing (or, thistle down,) before the whirlwind. And behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

It would seem more than probable from the context that this portion of prophecy applies to the period in question, not only from the description which it affords, but because a sudden and apparently miraculous destruction is implied.

Revelation xiv. 14—16. 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 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.

The Latin earth having filled up the measure of her iniquity, the Saviour while governing and protecting his peo-
ple during this season of trouble, is so represented by his sitting on a white cloud; and is called upon by an angel, with a loud voice,—"coming out of the temple," ("as the representative of God's people,") to complete the overthrow of Papal domination. Their prayers are heard, and "the earth is reaped."

We think that where it is said, ver. 15, "the harvest of the earth is ripe," (or, dried,) it merely indicates the fall of the mystical Babylon, of which we have treated in a former Chapter; but the words, "fully ripe," ver. 18, seem to point to the battle of Armageddon; which is further distinguished as the execution of divine wrath, by another angel having, as the Son of man had, a sharp sickle; and who gathers the clusters, or assembled bodies, of the vine of the earth, the earthly church of Rome, embracing the various powers, despotic, idolatrous, and infidel, already alluded to,—its entire and collective body, power, and influence,—and casts it into the great winepress of the wrath of God; thus:

Ver. 17—20. 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 who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The angel who came out from the altar and had power over fire, seems to be commissioned to execute the divine vengeance, now to be consummated, in answer to the prayers of the saints or martyrs "whose souls were seen" by
the prophet "under the altar, and who were slain for the word of God and for the testimony which they held," Rev. vi. 9. The entire extinction of these enemies of Christ is not effected in the Papal territories, but "without the city,"—in Palestine; yet this fatal overthrow is probably symbolized by the length or extent of those territories in Italy."

Revelation xix. 17—91. 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, (ver. 14,) 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 were both 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.

"An angel standing in the sun," or, as controlling these earthly powers, ... "calleth the fowls to the great slaughter of Christ's enemies. These enemies are the beast and 'the false prophet,' the antichristian powers, civil and ecclesiastical, with 'their armies gathered together,' their adherents and followers combined and determined to support idolatry, and oppose all reformation. But the principals, as deserv-
ing of the greatest punishments, are ‘taken, and cast alive into a lake of fire burning with brimstone:’ and their followers are slain with the word of Christ, ‘the sword which proceedeth out of his mouth; and all the fowls are filled with their flesh;’ their substance is seized for other persons and for other uses. In a word, the design of this sublime and figurative description is to show the downfall of Popery, and the triumph of Christianity: the true word of God will prevail over superstition and idolatry; all the powers of antichrist shall be completely subdued; and the religion of Rome . . . be totally destroyed.”

Revelation xvi. 17—21. 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 thereof was exceedingly great.

“The seventh vial is ‘poured out into the air,’ the seat of Satan’s residence, who is emphatically styled, Eph. ii. 2, ‘the prince of the power of the air,’ and is represented, ver. 13, as the principal actor in these latter scenes; so that this last period will not only complete the ruin of the kingdom of the beast, but will also shake the kingdom of Satan everywhere. Upon the pouring out of this vial a solemn proclamation is made ‘from the throne’ of God himself. ‘It is

* Bishop Newton’s Dissertations.
done; in the same sense as the angel before affirmed, x. 7, that in the days of the seventh trumpet the mystery of God should be finished. Of this vial, as indeed of all the former, the completion is gradual; the immediate effects and consequences are, voices, and thunders, and lightnings," which describe the tumult, noise, confusion, and dismay of the hostile multitudes and their leaders during this tempest of God's wrath. There is also "a great earthquake,"—literal, we doubt not, but it more especially implies the shaking of these kingdoms, and the distraction and total overthrow of their assembled armies.

It would appear that the territories of the monarchs engaged in this contest are divided into three parts, or factions; not effected, perhaps, on their former principles, but on such as are the natural result of a change so mighty; for their cities are fallen, and their national pride is humbled. Or, if we can admit that a remnant of their power may remain, and that they divide on their former principles, though so lately united; this will be finally for its utter extinction. Possibly the desolate condition of these countries may excite the ambition of some northern and eastern powers, who were not engaged in the conflict, to invade these kingdoms, and divide them accordingly. But in regard to this point, all our conjectures are shrouded in impenetrable obscurity. Some may imagine, indeed, that the prophecy does not pertain to this period, but to the previous fall of the mystical Babylon; but this is most improbable, for it immediately follows the 16th verse, which is relative to Armageddon, and is especially so, if taken in conjunction with the two preceding verses. However this may be, we find that "every island," or city, with its pertaining territories, has politically vanished, and "the mountains," or
ments of the ten kingdoms, are "not
hail" denotes the extreme severity of
which does not lead men to repentance;
ion of them escape, they "shall be de-
some subsequent occasion," before they will

—15. Behold the Lord maketh the earth
it waste, and turneth it upside down, (Heb.
thereof,) and scattereth abroad the inhabitants

Prophesy describes just such a state of
uld conceive must result from the unpre-
ations which shall have overspread the ten
the Latin earth, after terminating in the
ageddon.

it shall be, as with the people, so with the priest;
unt, so with his master; as with the maid, so with
s with the buyer, so with the seller; as with the
the borrower; as with the taker of usury, so with
ury to him.

be the depopulation of corrupt Christendom,
destitution of the comparatively few who re-
d distinction of rank and authority shall cease!
: the wreck of commerce, that the merchant
rer, and those from whom they have derived
shall cease to be distinguished!

The land shall be utterly emptied, and utterly
hath spoken this word. The earth mourn-
away, the world languisheth and fadeth away, the
d earth do languish. The earth also is defiled
itants thereof; because they have transgressed the
the ordinance, broken the everlasting covenant.
the curse devoured the earth, and they that dwell
late: 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.

Although the above mournful description may, in the first instance, be applicable to the dispersion of the Jews at the destruction of Jerusalem and the subsequent desolation of their land, the judgments denounced are of a description too general to be confined to Judea; "The world languisheth," &c. "The inhabitants of the earth are burned," &c.—The Gentile apostate nations, it may be easily imagined, are here described. The city of confusion,* also, may be justly applied to Rome and her spiritual dependencies. "Peter Valdo and those who concurred with him, the Albigenses and Waldenses, in the twelfth century, called Rome, Babylon, and the Mother of all confusion," &c. Desolation must, indeed, overtake all Christendom before the beast shall be wholly subdued.

Ver. 13—15. 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, (or valleys,) even the name of the Lord God of Israel in the isles of the sea.

"When the vintage is done" the people of God shall, as as it were, re-appear, and, "as the shaking of an olive tree," &c., i. e., though few in number, shall be animated with

* Gen. xi. 9; Rev. xi. 7, 8; xviii. 2.
renewed vigour, shall praise him, and "cry aloud from" among the nations. They have already glorified God amidst the greatest dangers and sufferings, even Israel's God, in the cities of the nations. See Psalm xlvi. 1—7.

In the 13th chapter of Isaiah we have a very impressive description of God's judgments both on ancient and modern Babylon. The 14th, in which the subject is continued, proves this with regard to the latter, as it connectedly transfers our views to the times of the restoration of Israel; and it is expressly added, at

Ver. 3. 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 (or, exactress of gold) 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, (Heb. a stroke without removing,) 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 (Heb. leaders or great goats) 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, (or, day-star,) son of the morning! how art thou cut down to the ground, who didst weaken the nations! For thou hast said in thy 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.

How remarkably descriptive is this passage of the perse-
cuting power and usurped authority of the "man of sin" over the nations, and over the church of God! But "his pomp shall be brought down to the grave!" His blasphemous assumption of divine authority is thus further described:

Ver. 14. I will ascend above the heights of the clouds, (or heavens,) [i. e., assume infallibility,] and 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?

And is it not natural to suppose that the civilized world will be filled with astonishing, when, through the light of the Gospel, they shall be awakened to a sense of the "sorceries" by which this tyrant of tyrants has governed so many countries, and perpetrated such horrid cruelties on his unoffending species; especially in "the house of his prisoners," the Inquisition?

Ver. 21—23. 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.

Thus their extirpation is manifest, together with the desolations before predicted.

Some of the following Scriptures emphatically foreshow the rejoicing and triumph,—the gratitude and praise of the people of God, both Jews and Gentiles, for their deliverance from the oppression and sufferings which they so unceasingly experienced under the power and influence of antichrist:
Isaiah lxiii. 7—9. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he saith, 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.

In the same chapter, Israel addresses a prayer to God, replete with humiliation and penitence; yet with entire confidence in their Redeemer, the Holy One of Israel.

Ver. 17—19. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine; thou never barest rule over them; they were not called by thy name.

Psalm lxix. 34—36. Let the heaven and earth praise him, the seas, and everything that moveth therein. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Psalm cxlix. Praise ye the Lord. (Heb. Hallelujah.) Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him (Heb. them,) that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: (or, with the pipe:) let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

Thus the meek are identified as his people. In this, as in all such instances, what a remarkable harmony exists throughout the word of God!

Let the saints be joyful in glory: let them sing aloud upon their beds, (or rather, couches.) Let the high praises of God be in their mouth, and a two-edged sword in their hand, (i.e., the.
publication and preaching of the word, and the accompanying influences of the Holy Spirit;) to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints. Praise ye the Lord.

As the just and holy principles of the Gospel constitute at once the revealed will of God, and the only imperishable standard of morality, the vast amount of opposition which these principles excite, engage empires and kingdoms in wars and civil commotions, to an extent which is only limited by the physical and other providential obstructions which God himself interposes. These troubles have more or less caused the destruction, and will ultimately subvert the power of all the wicked and factious among mankind; of ungodly kings and their subjects alike.

"The desolations which will overspread apostate Christendom, the seat of the fourth beast, will be more dreadful by far than those which overwhelmed the Jews. . . . The desolation will be more extensive; that was confined chiefly to a city and wholly to a province, but this awful whirlpool will involve in its vortex great and mighty nations. We may expect it likewise to be attended with more dreadful circumstances than even the war of Titus. . . . Have we not sinned against greater mercies and under a nobler dispensation than the Jews did? We have. And have not the European nations hatred truth, . . . trampled under foot the afflicted Jews,—made religion a pretext for unjust and bloody wars,—a stepping-stool for ambitious men, and a tool of the state?"*

We further learn from the preceding Psalm that the extermination of incorrigible sinners is the honour which God

* Cox.
confers on his saints, though they are not implicated in the issue of his providence or righteous judgments. Their prayers, on the contrary, continually ascend for the conversion of their bitterest enemies, and the most cruel foes of the human race; yet the holiness of their lives has an invariable tendency to produce either the renovation, punishment, or destruction of the ungodly. The last Psalm is peculiarly expressive of the grateful joy of the saints at this most momentous season; and instruments of music are called in, harmoniously to resound the great Creator's praise.
CHAPTER IX.

THE RESTORATION AND CONVERSION OF THE JEWS.

(Continued.)

To obtain a satisfactory understanding of any obscure or complicated subject, a patient investigation of its several aspects and combinations becomes absolutely requisite. Now so far as this may be realized from the page of unaccomplished prophecy, the interesting predictions before us claim peculiar attention. So numerous and diffusive are they, that a necessity for their classification is immediately perceived, to preserve in our minds something like a connected view of God's future designs towards his people. And such an arrangement though necessarily imperfect, is not the less desirable, as it leads us at least to a more correct and just conception of the providences, mercies, and glorious manifestations which he has reserved for his elect, whether Jews or Gentiles; redoubling their happiness in the proportion of their past sufferings; Isai. Lxi. 7. Notwithstanding these happy prospects, almighty faithfulness and truth forbid the omission of God's just denunciations against those who madly resist his invitations and threatenings,—and the assurance of those dreadful tokens of his providence which he will display against sinful nations, whose principles and practices are at variance with the predicted establishment of his kingdom.

We have hitherto dwelt, for the most part, on the pro-
mises vouchsafed to the seed of Abraham, and the means whereby God will accelerate their first exertions towards restoration, gradually destroying the ungodly from among them, while proofs of special protection are afforded to his servants. These judgments and this distinction are emphatically declared in Isai. lxv. 1—16.

We may suppose that they will now have reached their destination in considerable numbers, and will have found present consolation under God’s protection, though as yet distant from a final establishment. The grand concern of the converted remnant, will be, we think, the general conversion, not only of their own body, but of the whole world. Indeed we have every reason to suppose that they will make a mighty and unanimous effort to accomplish this, in due time. It would not be consistent with the practice of Christ’s true followers to remain at any time inert; but now, overflowing with gratitude for the gracious deliverances vouchsafed,—conscious, from prophecy, of the position which they occupy,—and confiding in God for the final issue,—they are inspired with a holy zeal for the universal salvation of the human race, as their highest temporal and eternal interest. Accordingly we find many indications of the increasing conversion of the Gentiles. Whether amid the multitudes of Israel already restored,—whether among those who have not yet reached their desired country, or those who still remain among the Gentile nations, a remnant exists who strenuously and undauntedly publish the Gospel, and who, as faithful “watchmen, will not keep silence, until Jerusalem become a praise in the earth.”

Isaiah xlix. 5—12. 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 preceding part of this chapter, together with a portion of the above, are prophetic of the birth, doctrines, and preaching of our Lord Jesus Christ.

The subject of our quotation commences at ver. 5, in the person and language of God the Father, that though Israel were not, or, shall not be all gathered, yet the conversion of the Gentiles shall form a glorious result of the Saviour's sufferings. At ver. 6, the Father thus continues:

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 to the end of the earth.

The 7th verse brings us conversant with the Christian dispensation.

Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, (or, to him who is despised in soul,) to him whom the nation abhorreth, to a servant of rulers, 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.

Let us consider the great end signified by this unspeakable gift of Christ. That He was to be given for a covenant of the people, to establish (or, "raise up") the earth, or renew the face of the world,—to "cause to inherit the desolate heritages," or, replenish the desolate churches with his Spirit,—to liberate those who are in the prison-house of sin; and to cause them to be fed in the high and varied pastures of redeeming grace.

Ver. 10. 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.

These blessed promises are parallel with those of Rev. vii. 16, 17; and afford an introductory view of the spi-
ritual Millennial kingdom of the Redeemer and his saints, or, the New Jerusalem. These will be exceedingly precious to the children of God at that period as revealing the exalted pleasures which so speedily await them.

Ver. 11, 12. 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.

All the churches of God shall then be a way of salvation; and the highways, or ordinary paths to happiness, shall be exalted, or, be those of security and peace. All nations shall, ere long, worship in the holy mount, or, true church of God. By those who "shall come from far," may probably be understood those who shall arrive from the American continent, the Indian Archipelago, and other distant parts of the world. The north and west signify, we conceive, the northern and western parts of Europe and Asia. And the land of Sinim is supposed to signify China.

Isaiah li. 10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. See Rom. ix. 25, 26.

Isaiah xlv. 22—25. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

There are still more express assurances of the conversion of the Gentiles, as,

Zechariah viii. 20—23. Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the in-
habitants of many cities: and the inhabitants of one city shall go
to another, saying, Let us go speedily, (or, continually, Hos.
vi. 3,) 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 na-
tions, 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.

Isaiah iv. 1. 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 re-
proach.

What a powerful idea does this convey of the mental ex-
altation of the pious Jew! His soul is now irradiated with
the beams of divine truth. High estimation is affixed to the
national character by all those nations who have heard of
the gracious gifts by which the Israelites are actuated; and
of the blessings which they have now begun to communicate
throughout the world; announcing the everlasting Gospel,
and walking in its light. How important and precious is
example! How prevailing, a pure, zealous, and disinte-
rested conduct! Its influence is continually extended.
The number "ten" used on this occasion, may be under-
stood indefinitely, as Gen. xxxi. 7, 41, &c.

At the conclusion of the 3rd chapter of Isaiah, it is said,
"Thy men shall fall by the sword, and thy mighty in the
war." This affords us a very impressive description of the
destitute and pitiable condition of many of the widows and
daughters of the Gentiles, as the result of war; many of
whom would thus appear to be left wholly unprovided for.
But from the formerly despised and persecuted wanderer,
the Jew, they are now anxious to derive protection; and
Willing to maintain themselves under his countenance by their own labour.

Zechariah ix. 12, 13. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

In the verse preceding this quotation, the blood of the everlasting covenant is declared to be that by which, or, through the efficacy of which, "the prisoners of the Lord are sent forth out of the pit" of sin and adversity, where they had remained among wicked nations, and where was "no water," or, no spiritual refreshment. They are then commanded to turn to the "stronghold" of Zion, that is, "the Lord their strength and their Redeemer." Then the Lord will sanctify both the houses of Judah and Israel to evangelize the sons of Greece. These, though probably including Greece itself, may signify the most polished nations of the earth, in allusion to what the Greeks once were.

Zechariah ix: 14—17. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, (or, speak, Can. vii. 9,) and new wine the maids.

We cannot doubt but that the presence of the Lord will be manifested by signs and wonders, necessary to awe and
subjugate the opponents of his Gospel; so that little will remain for the opposition of the sceptic. The arrows, either of conviction or punishment, are now abroad; and the trumpet of the Gospel is accompanied by the mighty power of God.

And while the Lord defends Israel, they are enabled to subdue men's hearts by the power of his grace, as David, by his skill and holy ardour, subdued Goliath in the name of the Lord of hosts. They shall drink of spiritual pleasures, and make a noise of rejoicing, as through wine. They shall be filled with the Spirit as bowls, or, as the corners of the altar.

The Lord saves and exalts the humble among Israel, and raises them up as an ensign on their own land for the conversion of the world. Now, also, his goodness and loving-kindness become most conspicuous towards them, in conjunction with the practice of holiness which he inspires. Read Isaiah liv. 1—10. This very interesting portion of prophecy, shows us how great will be the spiritual happiness of the Jews at the prospect of converting the Gentile nations after the entire conversion of the remnant of their brethren; and of repairing the moral "wastes of many generations:" though at the same time they are reminded, that a greater number of converts have been made by the Gentiles than by themselves—the ancient and chosen people of God. And here the ever-blessed Trinity is represented as co-operating with them in language the most consoling; —"Thy Maker is thy husband," &c. (Heb. Makers.) Christ, as their Redeemer, the Holy One of Israel, it is added, "shall be called the God," or be acknowledged Ruler "of the whole earth. Such are the promises, and such will be the convictions of the Jewish saints at this
period, while the principal body of their less enlightened brethren at Jerusalem will, perhaps, continue to be occupied with notions of worldly grandeur, and eagerly engaged in rearing a temple as the centre of universal worship.

Isaiah LXII. 1—7. 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. 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 be any more termed Desolate: but thou shalt be called Hezir-Bah, (that is, thy delight is in her,) and thy land Beulah; (that is, Married:) for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons (or converta,) marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night: ye that make mention of the Lord keep not silence. And give him no rest, till he establish, and till he make Jerusalem (or, the saints of God) a praise in the earth.

Isaiah LV. 12. Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

They proceed with great joy to announce the glad tidings of salvation, and are led forth, or, accompanied by their fellow men in peace and love. Various powers of the earth shall testify their reception of the truth of the Gospel with praise; and there shall be among all classes those who will respond a loud and joyful applause.

The result of these labours will be, that those who were
as thorns in their neighbours’ sides shall become steadfast and vigorous in the paths of righteousness; and the injurious, or, they who obstructed the happiness of others in the path of life, shall shed abroad the sweet fragrance of love and holiness. This glorious revolution in the hearts and sentiments of so large a portion of mankind will greatly advance the glory of God, and the Gospel of his dear Son; and will become an evident proof of the power and efficacy of that “incorruptible seed,” of which they are “born again by the word of God, which liveth and abideth for ever,”—and which word shall now be speedily “published among all nations.” Then shall the end (or, perhaps, the “time of the end,”) come.

Isaiah XLII. 10—12. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.

In the address of those who shall be engaged in traversing the ocean, it is added, “and all that is therein," (Heb. "the fulness thereof," ) &c. So that we find the prediction is not confined to missionaries merely, but signifies that saints of every class and description, commercial and otherwise, will convey “the glad tidings of salvation” to distant lands; and that to effect so wonderful a change, both they, and the inhabitants of those remote regions, will extensively communicate with each other, presenting in themselves personal evidences and blessings of Divine grace.

Ver. 13—17. The Lord shall go forth as a mighty man, he shall stir up jealousy as a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my
peace; I have been still, and refrained myself; now will I cry like a travelling woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; (in contradistinction to trees, or good men bearing fruit;) and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

The Lord will greatly excite the jealousy or zeal of his people at this important period. He is himself "jealous for his land and for his people." "He will finish the work," (or, account,) "and cut it short in righteousness; because a short work will the Lord make upon the earth." He will waste the civil powers who oppose the prevalence of his Gospel;—and annihilate "their herbs," those whom they have fostered and cultivated as propagators of their own erroneous perceptions. The flowing folly of multitudes shall be converted into stationary habits of righteousness; and the pools, the standing abodes of crime—of sordid wealth, cruelty, covetousness, and every species of idolatry—shall no longer be cherished and sustained. The Lord will bring sinners "to an acknowledgment of the truth," in a way which to them was unknown; and lead them into paths of righteousness with which they were unacquainted. He will disperse the darkness of their moral atmosphere, and every apparent inconsistency in the ways of his providence shall be more clearly resolved. The Lord mercifully repeats, that he "will do these things unto them, and not forsake them." And, doubtless, the prayers of his people, from the most ancient times to the present period, have been in unison with such his most gracious purpose. Those
who still trust in the efficacy and utility of *idolatrous worship* shall be so effectually discountenanced, that they shall no longer possess the effrontery requisite to maintain its practice.

Isaiah lxvi. 10, 11. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance (or, brightness) of her glory.

Multitudes of converted Gentiles will look up to Israel for consolation and spiritual instruction, deeply enamoured of their holy and heavenly example.

Ver. 12—14. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck: ye shall be borne upon her sides, and be dallied upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

Spiritual peace shall reign. Israel will take the lead in gathering together the Gentiles to the church of Christ. This will be their highest glory. The Gentiles will, in every respect, be blessed and comforted through their instrumentality, receiving more than ordinary supplies of spiritual strength. But while the gracious interventions of the Lord are acknowledged by his servants, his enemies will be made sensible of his indignation!

Isaiah lx. 1—9. Arise, ș shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, ș the darkness shall cover the earth, and gross darkness the people: but

ș Or, "be enlightened, for thy light cometh." ș See Isai. xxix. 9—16.
the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces (or, wealth) of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of a Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of b Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

The author of the Apology for Millenarianism observes: that "Tarshish is used for distant countries beyond the sea; and ships of Tarshish, for vessels employed in long voyages. Tarshish then manifestly refers to some remote maritime nation possessing peculiar facilities of naval transport: and what country more likely than our own, &c. . . . Great Britain, whose natives have been so long and so extensively engaged in sending "swift messengers" to the heathen, and by whom the poor neglected Jew has not been forgotten. God, who in his infinite mercy has put it into their hearts to do this, may, if they faint not, be pleased, in his further goodness, to preserve them for the acceptable service yet to be achieved to his glory." Read Isai. lxvi. 18—20.

a Gen. xxv. 4, 13. b Gen. xxv. 13.
Ver. 10—12. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces, (or, wealth) of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The Gentile nations in general will be ardent to complete the happiness of their Jewish brethren. Mutual blessings will abound. But those nations which refuse to aid the purposes of God in behalf of the latter, shall be utterly wasted by his judgments.

Ver. 13. The glory of Lebanon (the cedar) shall come unto thee; the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

These symbols represent, in the most lively manner, the various descriptions of God's people who shall worship before him, and who will unite to beautify the church in their lives and conduct. Thence the Lord declares that he "will make glorious the place of his feet," probably Jerusalem, which may become the principal seat or centre of truth throughout the world.

Ver. 14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

How grateful will it be to behold "the sons" of such as "afflicted" Israel among those who are most desirous to honour and imitate their righteous example!

Zechariah ii. 10—13. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and
shall be my people: and I will dwell in the midst of thee, and
thou shalt know that the LORD of hosts hath sent me unto thee.
And the LORD shall inherit Judah his portion in the holy land, and
shall choose Jerusalem again. Be silent, O all flesh before the
LORD: for he is raised up out of his holy habitation.

Christ spiritually manifests his presence among the Is-
raelites, and to many other nations who, at this time, be-
come devoted to the truth. The Jews shall at length know
that "the Father hath sent the Son" unto them, even Him
whom they crucified. Christ then declares that "he shall
inherit Judah," &c. But all flesh must silently await the
ultimate results of his mighty providence.

Isaiah xxxv. 1. The wilderness and the solitary place shall
be glad for them; and the desert shall rejoice, and blossom as the
rose.

In the midst of this wilderness of sin, the church in ge-
neral, as, likewise, the righteous in solitary abodes, shall re-
joice because of God's judgments on the fourth beast, or,
monarchy, and on the little horn, or, Papacy; for since the
extinction of those powers, the moral desert begins to pre-
sent the most manifest tokens of renovating and sanctifying
grace.

Ver. 2. It shall blossom abundantly, and rejoice even with joy
and singing: the glory of Lebanon shall be given unto it, the ex-
cellency of Carmel and Sharon; they shall see the glory of the
LORD, and the excellency of our God.

The conversion of the moral wilderness to beauty and fer-
tility will be attended with great rejoicing and praise. The
Gentiles shall discern the glory of Christ and the excellency
of the Deity in all his attributes and decrees.

Ver. 3—8. Strengthen ye the weak hands, and confirm the

a John xvii. 21, 23, 25.
feeble knees. Say to them that are of a fearful (Heb. hasty) heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes (or, a court for reeds and rushes). And a highway shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

They who are strong in the Lord are enjoined to encourage the weak and feeble converts; for the eyes of sinners shall be opened to their danger; and those who were hitherto deaf to the voice of truth shall now yield willing obedience. These prophecies have received their first or partial fulfilment by the Saviour and his apostles. "This is the frequent manner of God," says Mr. Brooks, "to grant a sort of inchoate fulfilment or prelibation of a promise, as the token and pledge of a more complete one." Pertaining more especially to "the last times," as these evidently do, we can only refer to a future period for their full completion. Thus, although much is literal, a greater portion is spiritual. What are the lame, figuratively considered, but such as are "out of the way," ignorant of, or unwilling to walk in "the way of holiness," who, embracing

B "Instead of 'the parched ground,' Bishop Lowth translates it, the glowing sand shall become a pool; and says that the word is Arabic, as well as Hebrew, expressing in both languages the same thing—the glowing sandy plain, which in the hot countries, at a distance, has the appearance of water. The Koran, speaking of unbelievers, says, 'Their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until when he cometh thereto he findeth it to be nothing.' Mr. Sale informs us, that the Arabic word serah, signifies that false appearance which, in the Eastern countries, is often seen in sandy plains, about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams."—Burder.
the salvation offered in the Gospel, exult for joy and gladness of heart? Who are the dumb, spiritually understood, but such as never converse on the pursuits and pleasures of a holy life, neither deriving nor communicating social enjoyment, nor rejoicing in expectation of future glory? But then it will be otherwise; for in this intellectual wilderness shall waters—spiritual delights—streams of encouragement and consolation, continually flow. Those hearts which were narrowed through self-love and self-interest, and whose springs of compassion were dried up through covetousness, shall become reservoirs of grace and Christian love; and the hearts of those who shall mourn over their frailties, and thirst for the refreshing dews of grace, shall be converted into sources from whence the same happy influences may be derived.

What were once the habitations of the most wicked among men, shall now become the dwellings of the excellent of the earth. Holiness is embraced as the highway to happiness, and to those who enter it, as the only way of salvation. The impure and impenitent can no longer professedly walk therein: it will be for such only as walk with God. And even the "wayfaring men though fools" (perhaps, accounted as fools) shall mistake neither the aspect nor the doctrines of true holiness.

Ver. 9, 10. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and *the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Neither the oppressor, the exactor, nor devourer of his

* Isai. li. 11.
neighbour's substance can walk in this way: only the redeemed of Christ; those for whom he "gave his life a ransom;" they will return to him, and become members of his mystical body. These shall breathe songs of deliverance and praise, possessing unfading hopes of eternal joy. In short, they shall experience such substantial peace and consolation as shall dissipate the sorrows and anxieties of the present state.

Hosea xiv. 5—9. I will be as the *dew unto Israel: he shall grow (or, blossom) as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and β his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow (or,

* Irwin, in his Voyage up the Red Sea, says, "Difficult as we find it to keep ourselves cool in the day time, it is no easy matter to defend our bodies from the damps of the night, when the wind is leaded with the heaviest dews that ever fell: we lie exposed to the whole weight of the dews, and the cloaks in which we wrap ourselves are as wet in the morning as if they had been immersed in the sea."

M. Savary says, "Egypt would be uninhabitable, did not the nocturnal dews restore life to vegetables.—These dews are so copious, especially in summer, that the earth is deeply soaked with them; so that in the morning, one would imagine that rain had fallen during the night. The Israelites inhabited a climate similar to that of Egypt."

Tull says, "The dews seem to be the richest present the atmosphere gives to the earth. When putrified in a vessel, it has a black sediment like mud; which probably occasions the dark colour of the upper part of the ground. The sulphur which is found in the dew, may be the chief ingredient of the cement of the earth; sulphur being very glutinous, as nitre is dissolvent. Dew has both these properties. So great is the change produced upon vegetation by the descent of the dew, that every thing which appeared dead and dying immediately becomes lively and delightful."—Harmer, &c.

β Not only both the great and small cedars of Lebanon have a fragrant smell, but Maundrell found the great rupture in that mountain, which "runs at least seven hours travel directly up into it, and is on both sides exceedingly steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades. . . . These streams, all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it."—Burder.

"Lebanon was notonly famous for cedars, but also for the trees which afford the frankincense, that excellent aromatic, and for many of the sweetest flowers which perfume the air. Such shall be the spiritual fragrance of the church both to God and man: and if such be the fragrance of the church, what must be that of its living head? O Jesus, my Saviour, how transporting is thy name! celestial joy, immortal life is in the sound."—Fowler's Eastern Mirror.
blossom) as the vine: γ the scent (or, memorial) thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? *I have heard him and observed him: I am like a green fir tree. β From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. — Isaiah xxxix. 13—23. 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. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yes, they may forget, yet will I not forget thee. Behold, α 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 thee 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 nar-

γ The wine of Lebanon is superior to all the wines of that part of the world. David Kimchi cites a physician, who affirmed, that the wine of Lebanon, Hermon, and Carmel, excelled all others, for smell, taste, and medical purposes. Ranwolf, speaking of his visiting Mount Libanus, says, “The Patriarch was very merry with us, and presented us with some Venice bottles of his wine, which was so pleasant, that I must confess, I never in all my life drank any like it.”

“Le Bruyn says, ‘Canobin, a celebrated monastery on Mount Lebanon, is preferable to all other places, on account of their having better and more delicate wines than are to be found any where else in the world. They are red, of a beautiful colour, and so oily that they adhere to the glass.’ Ranwolf says, ‘The wines of Mount Lebanon are of two sorts: the most common is red; and the most excellent is the colour of our Muscadine wine,—they call it golden wine, on account of its colour.’ ”—Harmer.

β “This is an allusion to the Eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the henna, or cypress, and thereby making the marks perpetual.”—Burdor.

η “By a slight change of the points, 'thy builders shall make haste': those appointed to build up Zion shall speedily accomplish the work.”

now 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 my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

It has been imagined by some, that advantages have resulted to the church of God from her union with the Roman empire under Constantine, as subsequently with other states, and they think that the latter part of this prediction has received a partial accomplishment. We cannot support such an interpretation. An attentive reader will perceive that the language is too strong to be applied to any circumstances in the past history of the church. Even the humiliation of monarchs before the Papal see was too short-lived, too incidental, too insincere, and too much at variance with the spirit of Christianity, to afford any semblance of it. Indeed it was of an entirely different character from what the prophecy expresses; and so, for obvious reasons, could not have been thus applied by the Holy Spirit. Its accomplishment seems to be wholly peculiar to the period of which we treat; and we think, should be interpreted as unconnected with all past events.

* Hos. i. 10; Matt. iii. 9; Gal. iv. 26—28.
Kings have granted temporal benefits to the church, while they themselves, for the most part, have been profligate; and by their example and the acts of their governments in regard to religion, have proved injurious to her true and real interests. The prophecy intimates the entire devotion of certain monarchs to accelerate the reinstatement of the Jews in God's favour, if not their own conversion; but neither force nor control over the church of God, are implied. The remaining portion of it (not quoted) intimates that there will be other states who shall contend with and oppress the Israelites; but that the Lord will "feed" such "with their own flesh," and that they "shall be drunken with their own blood as with new wine."

Isaiah xviii. 1—8, 7. Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea even in vessels of bulrushes upon the waters. Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! Ver. 7. In that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled, and from a people a terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.

It appears evident that the people who are to be brought unto the Lord as a present are the Jewish people, and "to the place of the name of the Lord,"—Palestine; and further, that they are to be conveyed in the ships of another nation, from among, or, by their own converts; according to Zeph. iii. 10, "From beyond the rivers of

a Bochart and Bishop Lowth, render it, "Ho! to the land."

a Gen. x. 8, 9; 2 Chron. xii. 2—4; xiv. 9; xvi. 8, Heb.
Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offering."

"Bishop Lowth, after Bochart, renders, instead of 'the land shadowing with wings,' 'the land of the winged cymbal,' and thinks it is a periphrasis for the Egyptian sistrum. The expression, 'vessels of bulrushes,' may allude to what the Egyptians generally used on the Nile, which were boats made of the papyrus."

Instead of "meted out and trodden down," (Bishop Lowth thinks that Egypt which borders on the rivers of Cush, is the country to which the prophecy is addressed,) the Heb. is, "Of line and line, and treading under foot."

"This is an allusion to the frequent necessity of having recourse to mensuration in Egypt, in order to determine their boundaries after the inundation of the Nile had smoothed their land and effaced their landmarks; and to their method of throwing seed upon the mud, when the waters had subsided, and treading it in by turning their cattle into the fields." Notwithstanding these suggestions the application of the prophecy to Egypt would be attended with great difficulty. "The land" is said to be beyond the rivers of Ethiopia; but Egypt, in relation to the geographical position of Palestine, is not beyond, but between them. There is no country, we believe, which answers this description better than our own, (Great Britain,) whose form, if we translate "shadowing with wings," appears something similar to two outstretched wings.

"To this distant nation the prophet calls aloud, and summons them to receive their high commission from the Lord."

* "The sistrum was an instrument used by the Egyptians in battle instead of a trumpet; a brazen, or iron timbrel; much like the kettle-drum;" something also like the form of Egypt.—Ainsworth.
"Go swift messengers unto a nation long apparently forsaken by God; a nation dragged away from their own country, and plucked; a nation wonderful from their beginning hitherto; a nation perpetually expecting their promised Messiah, and yet trampled under foot; a nation whose land the symbolical rivers of foreign invaders,—the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have overrun and depopulated." *

The reader is requested to turn to the 4th, 5th, and 6th verses of this chapter, (Isai. xviii,) as declaratory of the judgments which shall overtake the hypocritical professing members of the Christian churches. Lowth in his Letter on this chapter observes: "A vine, in the prophetic language, is an image of the church of God; the branches of the vine are the members of the church, and the useless shoots and the unfruitful luxuriant branches are the insincere, nominal members of the church. And the pruning of such shoots and branches of the vine is the excision of such, . . . at least, the separation of them from the church by God's judgments. These verses, therefore, clearly predict a judgment to fall on the church for its purification, and the utter destruction of hypocritical professors of the truth. The purification of the Christian church, by the awful visitations predicted in this passage, seems to be the proper preparative for the renewal of the call, to them that are near, the Jews; and to them that are yet afar off, the Gentile tribes not yet converted."

With respect to the country to which these "swift messengers" are to go, America seems to be the most probable.

The Americans are a people also, who have been continually extending the lines of their territories, and may,

* Faber.
therefore, justly be said to tread the aborigines under foot; and armies of Europeans,—rivers, as it were,—have over-whelmed them, "spoiled" their country, and are continually driving them from their possessions. Read 1 Kings viii. 46—53.

Psalm lxviii. This wonderful Psalm, replete with the spirit of prophecy, appears to embrace the subject before us, in a brief but comprehensive manner. It may be said to form an epitome of those Scriptures which have already occupied our attention. It predicts, not only the restoration of Israel, with the accompanying judgments on sinners, but the general conversion and felicity of the Gentiles.

Ver. 1, 2. Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish in the presence of God.

This points to a specific time in which God will have scattered the power of his enemies, and in which the wicked, who disturb the peace and security of the righteous, who live as in his presence, must inevitably perish; or, it may signify, the full completion of God's judgments, and thus may imply the presence of Christ at his second coming.

Ver. 3, 4. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him.

It is the peculiar privilege of the righteous, they alone, who can rejoice in the "blessed hope" set before them in

2 Or, as Symmachus, Jerome, Bishop Lowth, Merrick, and others, render, "Prepare the way for him who rideth through the deserts."

3 JAH, is an abbreviation of JEHOVAH, and signifies, "self-existent." He who derives his being from none, but gives being to all.
the Gospel. The immediate incitement to which, is, at this time, the mighty display of God’s providence in overruling the counsels and defeating the progress of those nations, who shall have impeded the progress of truth and righteousness, and the extension of mercy, liberty, justice, and general happiness. But oh, what comfort should this gracious invitation convey to all who, in reality, are seeking to experience "righteousness, peace, and joy in the Holy Ghost!"

Ver. 5, 6. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those who are bound with chains: but the rebellious dwell in a dry land.

These are the blessed results; from which we perceive, that the relief of suffering humanity is the first or more immediate concern of "the Father of mercies:" not only the fatherless and widows, but the solitary wrecks of families cut off in war. The former are no longer left to endure, or pine away in grief, but associated with the righteous and humane, who are led to regard their destitute condition; and the latter,—those servants of God who, widely separated from each other, have become destitute of spiritual and social endearments,—shall enjoy, as it were, a new existence. Let’s righteous soul was vexed from day to day with the filthy conversation of the wicked; nor do we learn that he possessed the consolation of associate spirits even in the bosom of his own family. Those of God’s elect, who as yet shall continue enchained by the power of sin, will be brought out of darkness into the glorious liberty of his children; but the rebellious against his word must remain destitute of all spiritual, if not earthly consolations.
Ver. 7—10. 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 (Heb. a shower of liberalities) whereby thou didst confirm thine inheritance (Heb. confirm it) when it was weary. Thy congregation (or, thy living creatures) hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

It cannot be doubted, but that the journeyings of the Israelites through the wilderness, and the remarkable events connected therewith, were types of their final deliverance, but varying in many particulars. The latter quotation, while it alludes to past events, probably conceals a significance of high importance. It would be presumptuous to expound it otherwise than by humble conjecture, founded on the concord and elucidation derived from corresponding predictions.

We cannot but perceive that great changes and revolutions are here implied, both in the church of God and in the political states of the world,—that these are the peculiar seasons in which God will visit his afflicted people, liberally supply them with spiritual blessings, and whatever resources are adapted to their necessities. "His living creatures," those who have been "alive to God," and have dwelt in his presence, weary with trials, will now be confirmed,—and the poor find prepared for them enjoyments of which they had had no experience. Luke i. 53.

Ver. 11, 12. The Lord gave the word: great was the company (Heb. army) of those that published it. Kings of armies did flee space: and she that tarried at home divided the spoil.

The Lord has given the word; salvation is extensively preached; while his judgments withdraw affrighted mon-
arabs from the field of slaughter. They who have not been engaged in these conflicts shall share in the happy results arising from the destruction of the wicked, as they who have gathered the spoil of their adversaries.

Ver. 18. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

The sufferings of Israel in the spiritual Egypt, seem to be described by a reference to those in the ancient: "Though ye have laboured and lain down between the brick kilns in Egypt a poor, enslaved, and oppressed people, yet ye shall gradually rise to dignity, prosperity, and" the "splendour" of God's presence and favour; "as a dove which has been defiled with dirt, disordered, and dejected, by washing herself in a running stream and trimming her plumage, gradually recovers the serenity of her disposition, the purity of her colour, and the richness and varied elegance of her appearance."

Ver. 14—21. When the Almighty scattered kings in it, it was (or, for her, she was) white as snow in Salmon. The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; (Heb. in the man; 1 Cor. xv. 45—47;) yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation: Selah. He that is our God is the God of salvation; and unto God the Lord belong the issues from death. But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.

When the Almighty shall have caused the oppressive
requisitions of contesting monarchs to cease, the church shall evidence a purity before unknown. She will then become highly, though meekly elevated in the favour, and flourish under the shadow of the Almighty. The "high hills," or governments of the earth, shall exalt themselves in vain; for the Lord establishes his presence among his people, who now become "fashioned as obedient children." They are too numerous and influential to be longer a prey to their rulers; and too peaceable to enter the ranks of slaughter and rapine. "Christ who is gone into heaven," 1 Pet. iii. 22, received gifts in his human nature, yea, for many rebellious but penitent sinners, who now dwell in harmony with his saints. From these, grateful aspirations ascend for daily benefits, especially those which accompany salvation, of which God is the author, and from whom the issues of the heart proceed, preserving them from the snares of death. But he will subdue the pride and power of his enemies who obstinately persist in their present courses.

Ver. 22—24. 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.

This is an assurance of deliverance from the hands of powerful enemies, and from the depths of ignorance, wretchedness, and vice, into which the Israelites are so deeply plunged amid the Gentile nations. It may be that at this time they traverse regions of war and contest on their return to Palestine, but from which they are permitted generally to escape: their enemies having perceived the mighty hand of God outstretched for their deliverance, and the purity of his worship and service commenced among them.
Ver. 25—27. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. Bless ye God in the congregations, even the Lord, from the fountain of Israel, (or, ye that are of the fountain of Israel.) There is little Benjamin with their ruler, the princes of Judah and their council, (or, with their company,) the princes of Zebulun, and the princes of Naphtali.

In allusion to a practice among the Israelites since the days of Miriam the prophetess, (Exod. xv. 20,) this seems to represent the lofty strains of praise and adoration which shall ascend from both the houses of Judah and Israel.

Ver. 28, 29. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem shall kings bring presents unto thee.

They will then supplicate God who has ordained them supplies of spiritual strength, to confirm them more and more. On account of his "glorious church," which will be established chiefly through them as the instruments of God, Gentile kings will lead rich presents of converted souls to Christ, and will openly acknowledge the manifestations of his favour toward his long widowed people; offering their riches and influence, and exerting their power, to fulfil the divine decrees; "until HE come whose right it is" to reign as supreme head "over all the earth."

Ver. 30. Rebuke γ the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou (or, he scattereth, ver. 14) the people that delight in war.

This symbol, "the wild beast of the reed," cannot probably be understood at the present period. The bulls

γ יבש והר, chayath kaneh, "the wild beast of the reed;" probably the crocodile, or the hippopotamus.
and sails may be supposed to signify the ferocious, insensible, and ignorant, who feign submission during these changes, by outward demonstrations, in imitation of those who sincerely promote the glory of God. Thus will be dispersed the influence of such as delight in war.

Ver. 31. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

Egypt, as near “the land of desire,” will now be deeply interested and engaged in aiding the work of general conversion;—and probably missionaries of extraordinary efficiency will emanate from her bosom. Ethiopia shall speedily follow, supplicating God for entire deliverance from her bondage and degradation, and anxious to be instructed in his ways.

We here subjoin a passage from the prophet Isaiah, as further declaratory of the happy changes which shall be effected in Egypt, Ethiopia, and Arabia, through the missionary labours of the Jews.

Isaiah xliv. 14. Thus saith the Lord, the labour of Egypt and merchandise of Ethiopia and of the Sabæans, 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.

Psalm lxviii. (continued) 32—35. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: to him that rideth upon the 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:

8 “That the Sabæans were of a most majestic appearance is particularly remarked by Agatharchides, an ancient Greek historian quoted by Bochart, Phæg., I. ii., c. 26.”
the God of Israel is he that giveth strength and power unto his people. Blessed be God.

The kingdoms of the earth are called on to praise God; and are reminded that it is He who ruleth in the heavens from the beginning. The mighty voice of his people loudly declare his salvation. Their power is to be ascribed to God. The highest manifestations of this power rest upon Israel; and God's strength is evinced in the spiritual changes which he has wrought in the minds of his chosen. Thus will He, by the means of their labours, as by numerous examples of his wrath, cause sinners to perceive their wretched condition. "By terrible things in righteousness will" the Lord "answer" his people, as the "God of their salvation;" and will become "the confidence of all the ends of the earth, and of them that are afar off upon the sea."

There is another most interesting epitome of the restoration of Israel, which chiefly dwells on their helpless efforts, when independent of the superintending goodness of God; this is the 107th Psalm; to which it is merely necessary to refer our readers, the language being, for the most part, plain and obvious, and in perfect harmony with the Scriptures already advanced.
CHAPTER X.

INVASION OF THE HOLY LAND BY GOG.

How many persons cherish the belief, that were certain politico-ecclesiastical systems universally to prevail, they would produce all that concord and happiness, without which, mankind, in general, are so sinful and miserable. They are, accordingly, most anxious to promote these ends; and writers are never wanting who foster their views. But the inspired volume is wholly at variance with such suppositions; and pronounces the highest perfection of the policy of rulers, in conjunction with the loftiest devotion of any of their subjects, as vain, in attempting actually to resist the overflowings of political and religious error, unaided by divine and extraordinary intervention. "The fire" of God's "word,"—of his "jealousy,"—and of his "fury," are declared as indispensable to "try" the works of man. While it, therefore, predicts the continuance of fearful national troubles, a succession of destructive wars, and other judgments, it predicts the employment of more powerful means,—especially the enlarged communications of the Holy Spirit, as introductory to the universal reign of peace and righteousness. We assert this from the highest authority, while we would not encourage a relaxation of effort to promote the purification, and to aim at the accomplishment of such perfection in the church of Christ as may accord with
the doctrines and rules of the same authority, or be formed on their model.

"All is now disjointed, sickly, weak, and failing in its designed effect. Remedies multiply wants and defects; that which is crooked cannot be made straight, that which is wanting cannot be numbered; the best planned institutions, the best laws, through the corruption of man and the power of Satan, disappoint our hopes. The law itself was weak through the flesh. No one adequately fulfills his relation to another; at least the conscience of the Christian leads him constantly to condemn himself. Magistrates, ministers, husbands, wives, parents, children, teachers, learners, servants, dependants, all fail in their relative duties in some point or other. Our comforts occasion our trials, and our very joys bring sorrows. But the times of the Restitution (ἀποκαραγωγής) of all things is fastening on; when not by the policy and wisdom of man, but by the effective grace and loving-kindness of God our Saviour, they shall be restored to a state of sound health: when the disjointed members shall be made whole, as the withered hand by our Lord, (Matt. xii. 13,) or the blind eyes which were restored by his goodness to perfect sight, (Matt. viii. 25.) And how the sacred writers glow with the bright anticipations of such a period, we may see in Isaiah xi., xxxv., lx., &c. May it only fill our minds in the proportion in which it fills the divine records: and especially may we view it as the time when Holiness and Spirituality shall be everywhere triumphant on earth, (Zech. xiii. 9; xiv. 20, 21; Joel iii. 17; Isaiah lii. 1; lx. 21,) and as a stimulating motive to the most active and zealous discharge of all our present duties."

* Bickersteth.
We find that there will still exist nations who will not unite with the people of God. Where it is said, that "many and strong nations shall," it would consequently seem to imply that some will not. We find frequent threatenings against such, because they will persist in harassing the church of God. These, at the period under consideration, are apparently the northern, or more uncivilized powers of Europe and Asia, and those of Africa; and when the Israelites shall be in tranquil possession of their land, they will make a most formidable and partially successful attack upon them. The influence of former enemies of the church, will, we suppose, have become extinct in many parts of the world, through the intensity of past judgments, while the everlasting Gospel will have widely diffused its choicest blessings.

It appears evident that the prophecies relative to "Gog, the chief of Magog," and to "the Assyrian," remain to be accomplished; because they take place at (i.e., immediately previous to) that period in which God "will have mercy on the whole house of Israel,"—when he will not hide his face any more from them,"—when he "has poured out his Spirit on them,"—and when "all their enemies shall be cut off."

We do not observe that the enmity of that power which is symbolically termed "the Assyrian," will cause to be organized a distinct or third invasion of Israel; but so far as we can conjecture, his attack, or rather unsuccessful attempt to perpetuate "his yoke," may be synchronical with the invasion of Gog. It may be also remarked, that this power (the Assyrian) is always either mentioned as distinct from, or after, the modern Babylon; as in Isai. xiv.

In Zechariah xiv. 2, Gog seems to be represented. It is
said, that "the city shall be taken," ravages committed, and that "the half thereof shall go forth into captivity;" and with respect to Gog himself and "his bands," (in Ezek. xxxviii. and xxxix.,) that "they shall be turned back, shall upon the mountains of Israel and the open field,"—that "every man's sword shall be against his brother,"—that the Lord "will plead against him with pestilence and blood,"—that he will "send an overflowing rain and great hailstones, fire and brimstone,"—and that "they shall be devoured by the birds of the air, and the beasts of the field." But with respect to the former, (the Assyrian,) Christ "shall deliver Israel from him;" for "when he treadeth within their borders; they" (the Israelites) "shall waste" (Heb. eat up) "with the sword" (the sword of the Spirit, as we judge,) "the land of Assyria and the land of Nimrod at the entrances thereof." And as no allusion is made, the one to the other, in these predictions, it marks a distinction which it would be difficult to supersede.

It is supposed by many that the prophecy of Gog, prince of Magog, is so similar, in some respects to that of Joel already quoted, as descriptive of the battle of Armageddon, that they ought to be blended together. Perhaps this might be properly presumed, if the assurance in ver. 17, of the latter, were to be taken in positive or immediate conjunction with a portion of the same chapter, not immediately preceding it, viz., ver. 9—14, "Then shall Jerusalem be holy, and there shall no strangers pass through her any more." This, however, appears questionable. It is possible, if not probable, that ver. 15—18, are predictions posterior to the battle of Armageddon; and if so, the difficulty ceases to exist. Throughout the prophets there are frequent instances of sudden transitions, and these in rapid suc-
cession, as Zech. xiii.; where Christ’s atonement,—the suppression of idolatry,—the dispersion of the followers of Christ,—the destruction of Jerusalem,—and the subsequent trials of the Jews until their final restoration,—are all comprised in a short compass. Farther, we find no such appellations given to Gog, as to Antichrist, viz., “The enemy,”—“the man of the earth,”—“the man of sin,”—“that wicked,”—“the son of perdition,”—“the false prophet;” and the final overthrow of Antichrist is to take place in the valley of Jehoshaphat. In whatever light this may be viewed we have thought it desirable to consider them distinctly in this work. But though we have presented separate views of the Battle of Armageddon and the Invasion of Gog, the prophecies relative to “The Assyrian,” are included in this Chapter. If we consider their determined obscurity in some particulars, to prevent all obstruction to their fulfilment, and for other purposes, we should humbly confess our incompetency to form even a rational conjecture. The reader is left to his own unbiased judgment, or, deeper research on this subject.

When we contemplate the triumphant, yet apparently defenceless, condition of the Jews at this time, together with the extinction of the Mahomedan and Papal dominion, it appears rational to conclude, that these events will excite the ambition, and prepare the enterprise of Russia and her dependants, who, both from their political and geographical position, will probably remain in the rear of conversion. These ambitious views will appear the more probable, from the almost depopulated, and humiliated condition of the ten kingdoms; which will no longer be able to oppose, whatever aid they may be forced to contribute to her designs: and that this will be the great lead-
ing power which will assemble so many other states to invade Palestine, we have now to consider.

Ezekiel xxxviii. 2. Son of man, set thy face against γ Gog,

γ "Rather Gog the prince of the land of Magog, the prince of Rosh, Meshech, and Tubal. By Magog is most probably meant the Scythians or Tartars, called so by Arabian and Syrian writers. Josephus is the earliest Hebrew authority of weight and learning, to which we can address ourselves; and he distinctly informs us, 'that Japhet, the son of Noah, had seven sons,' whose names as recorded in Gen. x. 2, were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras; who, proceeding from their primitive seats, in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (or, Don;) and there entering Europe, penetrated as far westward as the straits of Gibraltar, occupying the lands which they successively met with in their progress, (all of which were uninhabited;) and bequeathed their names to their different families or nations."—Granville Penn.

"By Rosh is most probably meant the Russians, descendants of the ancient inhabitants on the river Araxes or Rosh. See Bochart, Phaleg., lib. iii., cap. 18, &c. Michaelis, Spicileg. Geog. part i., p. 34, &c., D'Herbelot and others.

"According to our common English translation, the prophecy is addressed to 'Gog, the chief prince of Meshech and Tubal.'

"So the English translators of the Bible have rendered that important title, following the interpretation of the Vulgate, or Latin version of Jerome, used in the western church; which interpretation rests upon a criticism of that same ancient writer. But the first translators of the Hebrew Scriptures, the Septuagint, or Seventy Jews of Alexandria, who translated the prophecies of Ezekiel into the Greek tongue above six hundred years before the age of Jerome, and above two hundred years before the birth of Christ, rendered this passage with a very notable and essential difference, viz.,

ΓΟΓ, αρχων ΡΟΣ, ΜΕΣΟΧ, και ΘΩΒΙΑ.

Gog, the chief of Ros, Mesoch, and Thobel.

"The difference between the two interpretations turns upon this one point. The Hebrew word עָשָׂר rosh or ros, used as an appellative noun, signifies indeed, 'head,' 'chief,' or, 'prince.' But the ancient Jews were sensible, that in this place it was not an appellative, but a proper name; and they therefore rendered it by the proper name Ros.

"Ezekiel makes mention of other proper names of nations, besides Ros, which yet are no where to be met with in the writings of Moses; and the question has long been set at rest by the concurring judgment of the learned, who have adopted decidedly the primitive interpretation of the Alexandrian Jews. And although our common English version has not derived the benefit of that decision, yet the title of the prophecy has been generally received among the erudite portion of the western nations for nearly two centuries, according to the ancient Greek interpretation; that is to say, as unifying the three proper names of nations, Ros, Mosc, and Tobi. Vitringa observes, that 'the Seventy interpreters, Symmachus, and Theodotion, perceived Ros in this place to be the proper name of a people.' Conformably to this corrected interpretation Archbishop Newcome has expressed the three names Rhos, Meshech, and Tubal, in his English translation of Ezekiel; following Michaelis in the orthography of these words. And David Levi, the most learned Jew of our own days, thus determined the signification of the word, עָשָׂר Ros: 'As to this word I must observe, that it is not an appellative, as in the common translation of the Bible, but a proper name.'—Dissert. on the Prophecies, vol. ii., p. 308. The word 'prince' in our common translation, ought therefore to be replaced by
the land of Magog, the chief prince (or, prince of the chief of) Meshech and Tubal, and prophesy against him, &c. See ver. 3—13.

As the desolate places of Palestine will be inhabited, and cattle and goods, silver and gold, be had in possession, it may be properly supposed that no inconsiderable time will have elapsed since the commencement of the restoration.

the proper name Ros. The celebrated Bochart has observed that ΡΩΣ, Ros, is the most ancient form under which history makes mention of the name of Russia; and he contended, that the two first of those names properly denote the nations of Russia and Muscovy. 'It is credible,' says he, 'that from Rhos and Mesech, that is the Rhossi and Moschi, of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia.' We have, indeed, ample and positive testimony, that the Russian nation was called ΡΩΣ, Ros, by the Greeks, in the earliest period in which we find it mentioned.

Ethios de 10 ΡΩΣ Σκυθων, περι τον αρχην ραφεν ταυνον.

'The Ros are a Scythian nation, bordering on the northern Taurus.' This testimony is given, by Cedrenus, Zonarbus, Leo Grammaticus, and Tzetzes. And their own historian thus reports, 'It is related that the Russians, whom the Greeks call Ros, Ρως, and sometimes Rossos, Ρωσος, derived their name from Ros, a valiant man who delivered his nation from the yoke of their tyrants. This is the identical name which the first interpreters of Ezekiel found in the text of that ancient prophet: upon the peculiar form of which name Mr. Gibbon has this remark: 'Among the Greeks this national appellation has a singular form, ΡΩΣ, Ros, as an indeclinable word; of which many fanciful etymologies have been found.' Moskwa, or Moscow, the ancient capital of the Russian empire, derives its name from the river Moskwa, which runs on the south side of it.—Busching's Geography, vol. i., p. 462. The river Tobol gives name to the city Tobolsum, or Tobolsky, (ut supra, p. 506, 488,) the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Muscovy, or Mosc. 'Tobol and Mosc are mentioned together in a former chapter of the same prophet, xxvii. 13, where they are characterized as nations trading in copper; a metal which it is notorious abounds in the soil of Siberia. And thus the Three Denominations, united in the prophecy, point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively, The Russian Empire. It is true that in 1 Chron. v. 4, we find the name Gog in our English Bible, as a Hebrew name, among the Reubenites; but the ancient Greek interpreters teach us, that in that place it was properly enounced Gog, Гωγ, and not Гωγ, Gogus. But the name in Ezekiel's prophecy is not a Hebrie, but a Gentile name. 'It,' as Michaelis says, 'Gomer was the Hebrew name for the Gauls, it is not improbable that the Troemi, a nation of the Gauls, were To- 

Gen. x. 2; 1 Chron. i. 5; Ezek. xxvii. 14; Gen. x. 8; 1 Chron. i. 6. Dedan. "Probably as Bochart and Michaelis suppose, Dedan, a town of Arabia on the Persian Gulf, placed by D'Anville rather out of the gulf and near the Indian ocean." See Gen. x. 7; xxv. 3; 1 Chron. i. 9—32; Jer. xxv. 23; xliv. 8.
Ver. 14. Therefore, son of man, prophesy and say unto Gog. Thus saith the Lord God: In that day when my people Israel dwelleth safely, shalt thou not know it?

This seems to portray the hitherto watchful policy of Gog with a view to continued aggrandizement.

Ver. 15, 16. And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

"The north parts," point out the country inhabited by the great leader and his people, and we are forcibly reminded of the clouds of Cossacks which he has at his command. But the terrific judgments of God which follow his invasion, will bring the various tribes of northern Europe, Asia, and Africa, to a more effectual knowledge of the true God, than have any former visitations.

Ver. 17. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, who prophesied in those days many years that I would bring thee against them? See Numb. xxiv. 7; 1 Sam. ii. 10; Psalm. xxi. 8, 9; cx. 5, 6; Hab. iii. 12—15.

"There is" another "prophecy, (one of the most ancient in Scripture,) which particularly demands our attention in this place, viz., the prophecy of Balaam; the circumstances of which are most peculiar. The later Jews, though aware that this prophecy regarded the Messiah in his ultimate state of triumph and universal dominion, yet appear to have altered an important name in the text, with a design to remove the strangeness of its appearance, and to render it more apparently familiar. The prophecy in question is contained in the 24th chapter of the Book
of Numbers, and is extended with some interruptions, through the verses 7, 8, 9, and 17.

"‘He’ (i. e., Israel) ‘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!—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, &c.’

"Both parts of this prophecy—the king that should be higher than Agag, and the sceptre that should rise out of Israel,—are understood by the Jewish commentators, and by the early Christian Fathers, to intend the Messiah in his final inauguration and glory. ‘A king shall proceed from the sons of Jacob,’ say Onkelos and the Jerusalem Targum,* ‘their redeemer shall come from amongst them; and the reign of the king Messiah shall be exalted.’ And Eusebius says, on this passage: ‘If no other of the rulers or kings of the circumcision was ever exalted to be Lord over many nations, (and no history records that any of them were,) truth proclaims aloud, that those words can only intend our Saviour.’ †

"If, then, we are to understand this prophecy of ‘the latter days’ (which phrase is exclusively assigned in Scripture to the times following the first coming of the Messiah) as pointing to our Lord’s final manifestation of his power

* Archbishop Patrick in Numb. xxiv. † Demonst. Evang. ii. 95.
and dominion; what is this Agag, who is adduced as the last power over whom that Messiah should triumph? To this question no satisfactory answer has ever yet, or can be given. But if we look back beyond the present Hebrew text, from which the ancient Jews translated, we may be able to discover, that this prophecy is in entire concord with that of Ezekiel; for it was thus read by the Septuagint:

"'A Man' (i. e., Messiah) 'shall come out of his seed,' (i. e., the seed of Israel,) 'and shall rule over many nations, and His kingdom shall be exalted over Gog, MAG. God brought him forth out of Egypt; his glory is as that of the unicorn. He shall eat up the nations his enemies, and shall draw the marrow from their bones, and shall pierce his adversary with his arrows: he lay down as a lion, and as the whelp of a lion; who shall make him rise up? They are blessed who bless thee, and cursed who curse thee. A star shall arise out of Jacob, and a Man shall arise out of Israel,' &c.

"Here we read, in the most ancient version of this prophecy, that it was not Agag over whom the final kingdom of the Messiah would triumph, but Gog, MAG, the last enemy and tyrant in his church. The Samaritan text, the Greek text of Symmachus, (according to Montfaucon,) and also the old Italic version quoted by Cyprian, read the same; and we are told that the same reading is preserved in the Slavonian, Russian, and Armenian versions. And this is in exact agreement with the succeeding prophecies of Ezekiel. Hence then we may be authorized to account this prophecy of Balaam as one of those which expressly foretold the final triumph of the Messiah's kingdom over the last enemy of the church of God, prophetically deno-
minated Gog: 'him,’ namely, ‘of whom God spake in
former days, by his servants the prophets of Israel, that he
would bring him against his church.’”

Zechariah xiv. 1. Behold, the day of the Lord cometh, and
thy spoil shall be divided in the midst of thee.

We do not consider this spoil to be altogether the be-
stowment of temporal benefits on Israel by the inhabitants
of the nations whom they shall have converted, but that it
rather signifies those nations “yielding up themselves to
God as those that are alive from the dead.”

Ver. 2. For I will gather all nations against Jerusalem to
battle; and the city shall be taken, and the houses rifled, and the
women ravished; and half of the city shall go forth into captivity,
and the residue of the people shall not be cut off from the city.

That there will be an actual invasion of the Holy Land,
can scarcely be doubted; yet as “all nations” are to be
gathered to a spot so comparatively small as that of Jeru-
salem, its full signification would appear to express the
remaining enmity of the wicked in all nations, who dwell
in the mountains, or, among the churches of God;—
“Jerusalem” often signifying the entire elect body of
God’s people.

This foe will attempt to overthrow real Christianity;
every where invading civil and religious rights; causing
the conquered countries to submit to his own imaginary
system of worship, &c.; which will be opposed to the
principles and power of true religion, as a combination of
despotism and superstitious rites. He will be desirous, as
at the present period, of remaining sole head and arbitrator
in religious concerns. During this, his most ambitious and
extensive enterprise, he will probably cause a final sepa-
ration between the merely professional and real disciples of
INVASION OF THE HOLY LAND.

Christ. Thus "half of the city,"—perhaps the ostensible church, will go forth into captivity, or, unresistingly submit to his yoke, while "the residue of the people shall not be cut off from the city."

Ezekiel xxxviii. 18—20. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. See Jer. vi. 22, 23.

The fire of God's wrath is now kindled, and the fury of his jealousy felt throughout the land by terrible judgments. This is the great day of decision for Israel, as was that in the valley of Jehoshaphat for their grand adversary, whose "destructions" were then brought "to a perpetual end." Nature is convulsed. Plagues of various kinds overtake and repulse this last powerful enemy of "the truth." The political and ecclesiastical "heights," or powers, and all mankind, tremble at the testimonies of God's wrath; and those who are opposed to the divine will are "cast down." Men's carnal towers of refuge,—the strong holds of Satan, no longer "stand;" and every wall of obstruction to the unfettered progress of the Gospel "falls to the ground." At length the glorious day of Israel's entire conversion, or rather, that of the predicted remnant, has arrived. We do not find what becomes of those who "went forth captive from the city;" the right-

β Or, "towers," or, "stairs." Isai. xxx. 25; 2 Cor. x. 4.
eous, if any such can be supposed to be among them, will, we may imagine, be preserved, while obstinate sinners will be suffered to perish with their enemies.

Zechariah xii. 2. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

This interesting portion of the prophet Zechariah is, in a great measure, composed of symbols, at least to ver. 8, which seem to imply that all further opposition to the widely spreading influence of vital Christianity will be attended with self-destructive consequences, and the signal interpositions of the Almighty. The enemies of the faithful no longer besiege the principles of “mercy, truth, and righteousness,” with impunity; all such efforts reverting upon their own heads. Judah meets with similar opposition. If we are to understand that any portion of Judah join in the siege against the designs, the liberty, or the happiness of their brethren, they must be a portion of the “rebels” who “shall not enter into the city,” i. e., who will not unite with the faithful, or true church of God.

Ver. 3. In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

So decisive will be the controversy between evangelic light and infidel darkness, that on whomsoever (of the wicked) shall fall “the burdensome stone” of the kingdom of God, he shall be “cut in pieces,” or “it will grind him to powder.” Matt. xxi. 44.

Ver. 4. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open

β Or, “and also against Judah” shall he be “who shall be in siege against Jerusalem.” Zech. xiv. 14.
mine eyes upon the house of Judah, and will smite every horse of
the people with blindness.

Some will have trusted for safety on their fellow mortals
of rank, wealth, or enterprize, whom they have "in admir-
ation, because of advantage," instead of relying on "the
living God." This will only terminate in astonishment
and madness; and every false leader of Judah will perceive
it to be no longer possible to preserve his ascendancy.

Ver. 5. And the governors of Judah shall say in their heart,
yThe inhabitants of Jerusalem shall be my strength in the Lord
of hosts their God.

The judges and rulers of Judah, together with all the
adherents of true religion, shall now perceive that their
strength and stability are from God alone.

Ver. 6. In that day will I make the governors of Judah like
a hearth of fire among the wood, and like a torch of fire in a sheaf;
and they shall devour all the people round about, on the right
hand and on the left: and Jerusalem shall be inhabited again in
her own place, even in Jerusalem.

Such will be the wisdom and example of these excellent
governors,—such the intensity of their ardour to promote
the kingdom of Christ, that by these metaphors alone may
we form any just conception of the rapidity of conversion
every where around! The literal Jerusalem, also, shall be
then safely inhabited.

Ver. 7. The Lord also shall save the tents of Judah first, that
the glory of the house of David and the glory of the inhabitants
of Jerusalem do not magnify themselves against Judah.

Security from all their foes shall first be extended to the
house of Judah. Hos. r. 7. "I will have mercy upon the
house of Judah, and will save them by the Lord their God,
and will not save them by bow, nor by sword, nor by battle,

γ Or, There is "strength to me and to the inhabitants," &c.
by horses, nor by horsemen." So that neither the previously converted among them, nor Israel in general, shall be led to glory on that account.

Ver. 8. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

The Lord shall defend them; and the feeble-minded shall become strong in the Lord, and in the power of his might, as was David in battle; and the house of David, (probably the children of the Redeemer, the typical David,) shall be as God, inspired with his Spirit, and as Christ, the angel of the Lord, with whose spiritual presence they shall be blessed.

Ver. 9. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Hitherto the Lord has met those who have actively opposed themselves to his people, with suitable inflictions of wrath; but he will now visit all in like manner, who attempt to obstruct the establishment of his kingdom on earth.

Ezekiel xxxviii. 21—23. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, * an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

The enemy foiled with disappointment at the reduction of their numbers, turn their weapons against each other,

* Or, "abject," Heb. "fallen." * Ezek. xiii. 11; Ps. xi. 6; Matt. vii. 27.
while pestilence and the fiery judgments of God continue unabated; and this will prove to yet unconverted nations, that "there is a God in Israel."

Haggai ii. 21, 22. 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.

As on a former occasion, so here, we have evidence that the monarchies of the earth shall be overthrown, and their political strength annihilated. The chariots and horses may represent false dependances; and notwithstanding the apparent necessity for a literal destruction, we think that "the sword of the Spirit, which is the word of God, may likewise be understood. For it will be by the instrumentality of one portion of mankind, that others, their brethren, must be converted. See Zech. iv. 2—6; in which, by the candlestick all of gold, &c., (as observed in a former chapter,) is symbolized the true people of God, filled with his Holy Spirit, ready to branch out and overspread the earth with His benign influences. The two olive trees appear to represent the two churches of Jews and Gentiles. In answer to the prophet's question, "What are these, my lord?" the angel replied: "This is the word of the Lord unto Zerubbabel," (a type of Christ,) "not by might," (or, army,) "nor by power, but by my Spirit, saith the Lord of hosts."

Zechariah xiv. 12—15. 'And this shall be the plague whereby the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall
be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

It may be that the Lord will overwhelm them with a *scorching wind from the desert; those whom the sword and elements have as yet spared; and it may be of a more than ordinarily destructive nature; against which it will be impossible for man or beast to sustain life. This perfect release from their enemies will enable Judah to fight with the spiritual weapons of a pure and enlightened faith; and the spoil of the slain shall furnish them the means of proceeding even to distant regions, to promote conversion as widely as possible, before the actual advent of their Redeemer.

Ezekiel xxxix. 1—5. Therefore, thou son of man, prophesy

* "The destruction of Sennacherib and his army appears to have been effected by that pestilential wind called the Simoon. 2 Kings xix. 7. 'Behold, I will send a blast upon him.' Mr. Bruce thus speaks of it: 'We had no sooner got into the plains than we felt great symptoms of the Simoon; and about a quarter before twelve, our prisoner, and then Idris, called out, The Simoon! The Simoon! My curiosity would not suffer me to fall down without looking behind me: about due south I saw the coloured haze as before: it seemed now to be rather less compressed, and to have with it a shade of blue; the edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the Simoon passed, with a gentle ruffling wind. It continued to blow in this manner till near three o'clock. We were all taken ill that night, and had scarcely strength left us to load the camels and to arrange the baggage.' In another place Mr. Bruce describes it as producing a desperate kind of indifference about life,—that it brought upon him a degree of cowardice and languor, which he struggled with in vain,—and that it completely exhausted his strength. From the account of various travellers it appears to have been almost instantaneously fatal and putrifying. It was consequently a fit agent to be employed in desolating the army of Sennacherib. The destroying angel which we read of in Isai. xxxvii. 36, is, at the seventh verse, expressly called a blast of wind.'—Fowler's Eastern Mirror.

"It appears that these pestilential winds amazingly dry up the water of their girsibs. The camels give notice of its approach by making a noise, and burying their mouths and nostrils in the sand. To imitate the camels is the best way to escape suffocation."—Calmet.
against Gog, and say, Thus saith the Lord God; Behold I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

Whether we are to understand that a sixth part of the invaders are to escape destruction, or that but a sixth part of the inhabitants of the land of Gog will be left, as being incapable of joining his forces, is not very apparent.

Ver. 6—8. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

Further "terrible retributions will then overtake the countries whence Gog has led forth his armies," so that they who live confidently in sin, shall be made sensible that "the judgments of God are in the earth." He will make known to his people Israel, his "holy name," i.e., they shall become "partakers of the Divine nature;" Christ shall be in the midst of them, as their "wisdom," and "righteousness," and "sanctification," and "redemption." They shall no more pollute God's holy name by


* It may further signify conversion by the fire of God's word.
idolatries, by unbelief in the Son of God, or by any kind of unhallowed worship.

Thus the wrath of God will have been fully accomplished on the rebellious in Israel;—first, by the destruction of their city, and the general desolation of their country by the Romans, &c.; and, secondly, by their sojourn and sufferings among the Gentiles.

Ver. 9, 16. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves (or, javelins) and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. See ver. 11—16.

The ignominious end of their proud, warlike, and rapacious foes, is here fully described. The ungodly princes of the earth, the chief officers and commanders, the fierce, the sensual, the wealthy, the luxurious, and the pampered, are alike consigned to slaughter and oblivion.

See Zech. xii. 10—14; Isai. xlv. 22; Heb. xii. 2; and John iii. 14—16. The Lord, while pouring out "the spirit of grace," also pours out "the spirit of supplications." And now that the whole house of Israel is converted, and deeply impressed with the wonders of his love;—now that they are purified and "refined as in a furnace," "the tin and dross" being separated from among them,—their souls are filled with bitterness for the past transgression of their

η "When the immense number and destruction of the invaders is considered, and also the little fuel comparatively which is necessary in warm climates, we may easily conceive of this being literally fulfilled. Mariana, in his History of Spain, (lib. xi., cap. 24,) says, that after the Spaniards had given that signal overthrow to the Saracens, A.D. 1212, they found such a vast quantity of lances, javelins, and such like, as served them for four years for fuel."
ancestors, who crucified their blessed Redeemer; conscious, also, that they themselves have, by their past lives, "crucified the Lord afresh, and put him to an open shame:" and it is evident that a general (not a merely public, ostensible) mourning will ensue, and will be deep and sincere as was that for the death of King Josiah, (2 Kings xxiii. 29; 2 Chron. xxxv. 24.) Their families mourn apart. Even husbands and wives seek separate retirements to pour out their anguished souls in prayer to their Redeemer, whom they now ardently love and adore. Whether or not the families mentioned by name signify different dignities, offices, or ranks, among them, or whether such precise lineage will then be traced, does not appear certain. Perhaps the former is the more probable.

Joel ii. 18—20. Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer, and say unto his people, Behold, I will send you corn, and wine, and oil; and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. But I will remove far off from you the northern army, and will drive him to a land barren and desolate, with his face towards the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

The land becoming duly and extensively cultivated, God will send them the blessings of abundance. The northern invader's forces being destroyed, the ill savour of his slain shall come up, as we have just seen described by Ezekiel, because he hath attempted to defy Almighty power. The preceding part of the Book of Joel appears to predict the hostilities of those two great powers which have proved the most cruel adversaries of Israel; viz., Imperial and Papal Rome and Mahommedan Turkey. We have, therefore, been naturally led to suppose, that the passage above,
quoted points to this last invasion of Gog, or "the northern army," because it connectedly follows the command, "Blow the trumpet in Zion," &c., or, "Preach the Gospel universally," together with the Lord's gracious answer to the intercession of his ministers,—that he "will no more make his people a reproach among the heathen."

THE ASSYRIAN.

Isaiah 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 following is introductory to our present subject:

Micah v. 3. He will give them up, until the time that she who travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

The Jews have been abandoned, in a certain measure, to the power of their enemies, and will continue, more or less, to be so until their repentance and conversion. Then the remnant of Christ's brethren shall embrace salvation through their means. See Isai. x. 20, 21.

Ver. 5. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

Christ is b the "peace" of his people; so that the power

a Rom. viii. 29.  
γ Heb. "princes of men."  
b Eccles. xi. 2.
of the Assyrian must be broken to give place to his kingdom. And when the Assyrian shall desire to prolong or extend his dominion, then many true and faithful ministers of Christ, and others, his servants, remarkable for their wisdom and holiness, shall arrest his designs.

Ver. 6. And they shall waste (Heb. eat up) the land of Assyria with the sword, and the land of Nimrod β in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

To this we have already adverted, page 185.

Ver. 7. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarryeth not for man, nor waiteth for the sons of men.

Nothing can be more exquisitely beautiful and descriptive of the rapid extension of the Gospel by Israel “in the power and demonstration of the Spirit,”—which waiteth not for the mandate of men.

Ver. 8, 9. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; (or, goats;) who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

Such shall be the all-conquering power of divine grace! But the wrath of God is suspended over the enemies of Christ’s kingdom, “whose end is destruction;” they must be “cut off.”

Ver. 10—12. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, &c.

These figurative expressions the reader will not find difficult to comprehend, from preceding observations.

β Or, “with her own naked swords.”
Ver. 13 and 14 clearly signify that they will be cleansed from whatever opposes the true service of God.

Ver. 15. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Read Isai. xxx. 27—30.

Ver. 31, 32. For through the voice of the Lord shall the Assyrian be beaten down, who smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

The Assyrian shall submit to the powerful changes effected by the religion of Christ as "the power of God." And when the conversion of sinners among his subjects shall cause the Lord to desist from his chastisements, it will be followed by great rejoicing and praise; for God will mightily resist and subdue the enemies of his kingdom at this momentous crisis.

Ver. 33. For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

The name Tophet is supposed to be "used by way of metonymy," in allusion to the place where the army of Sennacherib, King of Assyria, was destroyed, "which appears to have happened on the opposite side of Jerusalem, near Nob," (chap. x. 32;) and must signify the severe punishments which God will inflict on this oppressive power.

Isa. xxxi. 4. Thus hath the Lord spoken unto me, Like as

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* See the parallel passages: Deut. iv. 12, 13; Job xxxvii. 2—5; xl. 9; Psalm xxix. 3—9; lxvi. 33; Ezek. x. 5; John xii. 28, 29; Heb. xii. 18, 19; Rev. i. 15; x. 3, 4. β Heb. "every passing of the rod founded." 7 Heb. cause to rest." δ Or, "against them."
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.

"Mount Zion, and the hill thereof," may, perhaps, signify the whole Christian community, both Jews and Gentiles.

Ver. 5. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and as passing over he will preserve it.

The skill and power of birds on the wing are so worthy of admiration, that this becomes a very expressive representation of the Lord's protection of his people, for whom we believe Jerusalem to be here, as on many other occasions, the symbol.

Ver. 6, 7. Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

This passage gives us the assurance, that not only the children of Israel, but the Gentile people of God shall generally abandon idolatry; neither shall they any longer idolize their gold, or rather, the possessions and power which it confers; or thereby seek unlawful gain to the injury of their neighbours.

Ver. 8, 9. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from (or, for fear of) the sword, and his young men shall be μ discomfited. And he shall pass over to his strong hold for fear, (Heb. his rock shall pass away for fear; or,

θ Or, "multitude." κ Or, as Bishop Lowth renders, "leaping" (or, springing) "forward." λ Heb. "the idols of his gold." μ Or, "tributary." Heb. "for melting," or, "tribute."
his strength,) and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

The Assyrian shall not be conquered by the sword of the mighty, but shall flee,—fearing the operation of "the word of God;" and his young men,—the strongest of his forces shall be subdued by, and become tributary to its power. His strength shall subside, and his princes shall fear the consequences of a farther resistance to the bearers of that ensign,—that mighty standard of truth, which the doctrines of a crucified Redeemer shall speedily erect throughout the world.
CHAPTER XI.

FINAL RESTORATION AND CONVERSION OF THE JEWS.

Escape from impending danger, or, relief from protracted suffering, is highly calculated to excite our gratitude to the Supreme Being. Yet the happiness experienced on such occasions is often impaired by further trials, and by the uncertainty of exemption from their frequent recurrence.

Such a consideration will better enable us to conceive how great will be the "joy and gladness of heart" of the pious Israelites on the certain termination of all their sufferings from the persecution, the oppression, the reproach and contumely of the world. Added to this, will be the repossession of their ancient and long lost possessions.

"Lo, thy Sun is risen in glory!
God himself appears thy friend;
All thy foes shall flee before thee;
Here their boasts and triumphs end;
Great deliverance
Zion's King vouchsafes to send!

Enemies no more shall trouble;
All thy warfare now is past;
For thy shame thou shalt have double;
Days of peace are come at last:
All thy conflicts
End in everlasting rest!"

A wide field,—"the field of the world,"—is now opened to their energies, universally to announce the glad tidings of
salvation; and that, as it would appear, without any farther political obstructions. Promises and encouragements are vouchsafed them. They will be "clad with the armour of righteousness on the right hand and on the left;" they will possess "the spirit and fulness of Christ," and be blessed with extraordinary effusions of his grace. Moreover, the happiest intercourse will be established between them and their converted Gentile brethren; and angels will now rejoice over many repentant sinners.

During the periods to which we have referred in our search after prophetic truth, it will be uniformly perceived "that the wages of sin is death!"—death to whole communities,—to armies,—and almost the entire population of kingdoms! How dreadful to contemplate its murderous nature, which, notwithstanding the triumphant victories of grace, will continue to blind its still numerous and deluded votaries against every demonstration of Heaven's avenging justice, and the brightest displays of Christian example!

God's judgments on his people being wholly accomplished, by the invasion of Gog, it is rendered probable from prophecy that the continuance of peace will cause a very general decay of piety, if not an open relapse into ungodliness amongst the numerous outward professors of religion. This is fully intimated by our Lord: "When the Son of Man cometh, shall he find faith on the earth?"—For they shall be "as in the days of Noah and Lot, eating and drinking, marrying and given in marriage," &c. "They bought, they sold, they builded, they planted," &c.

Some may imagine that a few of the following passages pertain more strictly to the Millennium; but the righteous remnant of Israel, as well as the converted of the Gentiles,
CONVERSION OF THE JEWS.

will not only remain steadfast and immoveable, but greatly progress in the life of grace; while many of the outward worshippers will relinquish even the profession of piety.

"It appears from the prediction of our Lord and his apostles, that a remarkable mixture of disquietude and peace, agitation and underground movements, yet with freedom from external warfare, and full engagements in the works of outward tranquillity, shall mark the very time that our Lord shall come. (Compare Luke xvii. 26—31; xxi. 25, 27; Matt. xxi. 36—39; 1 Thess. v. 2, 3.) 'Were it not,' says Mr. Cunningham, 'that we see both sides of the prophetic picture, exhibited in the events of the very time in which we live, it would be difficult to conceive the possibility of reconciling things apparently so opposite as a state of terror, dismay, and agitation, on the one hand; and on the other, one of peace. But no attentive observer of the signs of these times will deny that we see before our eyes both these states of mind.'"

Let us also observe, (as will hereafter be considered,) that the conflagration of the earth will not obstruct the preservation of the righteous, who will be prepared for their expected change; so that we may warrant the application of the following passages to them at this time. However, it must be allowed to be very difficult to draw the precise line of separation between the prophecies which immediately precede, and those which commence with the Millennial kingdom. We would refrain from expressing any degree of confidence on this subject, and pursue the course which appears to be most natural and consistent.

Joel ii. 21, 22. Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the

* Bickersteth.
field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

God's elect throughout the land are called on to rejoice; because he will shortly accomplish that which is worthy of the magnitude of his power and grace.

Ver. 23, 24. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you β the former rain γ moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

Again they are called on to rejoice; for inexhaustible is the source of their joy. More than ordinary graces have been previously vouchsafed them; but now a double portion of the Spirit is communicated; and this at the earliest period of their final deliverance. The Saviour, together with John the Baptist, have declared, that "the wheat" (the righteous) "shall be gathered unto" the Lord's " garner;" without doubt, alluding (as in Matt. iii. 12, 13, 30) to the above and similar passages of the ancient prophets. We may justly imagine that the floors shall be literally full of wheat, and that the vats shall overflow with wine and oil; but from spiritual analogy, it appears to signify more emphatically that there will be large assemblies of happy worshippers, that their "cup" (of joy) "will run over," (Psalm xxi. 5,) and that their supreme delight will be, to proclaim the widest possible communications of redeeming love.

Ver. 25. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the Palmerworm, my great army which I sent among you.

β " Or, " a teacher of righteousness." Deut. xxxii. 2; Psalm lxxxi. 6, 7; Isa. xxx. 21, 28. γ Heb. " according to righteousness."
The injuries sustained by their forefathers will thus be repaired by God's abundant mercies; as being so decidedly opposed to the cruelties and injustice which for so many ages have been inflicted by their enemies.

Ver. 26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

Together with abundance and personal comfort, they shall spiritually feed on Christ; adoring the riches of his grace, and confident in his goodness and power. See also Zeph. iii. 11—20; and Isai. xxix. 18—24.

Isaiah iv. 2. 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.

Christ is "the Branch," (see particularly Zech. iii. 8, &c.,) and his people, "the branches," (John xv. 2,) but the parallel passages beneath (especially that in Ezekiel, more fully expound this passage.

Ver. 3, 4. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

We understand by "the daughters of Zion," the merely professing churches of the Jews,—and by "the blood of Jerusalem," a distant allusion to the cruelties and murders inflicted on God's prophets by both kings and people, and at length on the Messiah himself: perhaps there is an allu-

a Isai. xi. 1; lx. 21; Jer. xxiii. 5; xxxiii. 15; Ezek. xvii. 22, 23; Zech. iii. 8; vi. 12. b Ezek. xxii. 18—22; Mal. iii. 2, 3.
zion, also, to the wars, and otherwise shedding of blood, by the churches of the Gentiles. The hearts of the Israelites having been prepared, by the fire of persecution, will be changed by the fire of inspiration accompanying their faithful reception of God's word, and Jesus as the true Messiah.

Ver. 5, 6. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

The individual dwellings of the righteous, as well as the multitudes assembled for the pure worship of God, shall enjoy his peculiar presence and protection both by day and by night. Christ is "the glory of his people Israel,"—and he likewise says, (Isai. xlvi. 13,) "I will place salvation in Zion for Israel my glory." An allusion is made to the covering of the tabernacle, to show that they shall enjoy his protection against all the devices of Satan and his agents. But whatever difficulties, trials, and temptations may still attend them under the present dispensation, He will be their tower of refuge, and their abiding "sanctuary."

Read Obadiah 17—20, and the passages parallel to the follow-ing: viz., "the house of Joseph," compare with Ezek. xxxvii. 16, 19. —"for stubble," with Psalm lxxxiii. 6—15; Isai. v. 24; 1 Cor. iii. 12.—"and there shall not be," &c. with ver. 9—16.—"the south," with Numb. xxiv. 18, 19; Josh. xv. 21; Amos ix. 11, 12; Mal. i. 4, 5.—"the plain," &c., with Josh. viii. 2—15, 33, 45, 46; Judg. i. 18, 19; Isai. xi. 13, 14; Zeph. ii. 4, 7.—"saviours shall come," &c., with Dan. xii. 3; 1 Tim. iv. 16; Jam. v. 20.

a Exod. xi. 34—38; Numb. ix. 15—22. b Isai. xlvi. 13; Psalm lxxxv. 9. c Isai. viii. 14; xxv. 4; Psalm xxvii. 5; cxxi. 5, 6; Prov. xviii. 10; Heb. vi. 18. d Isai. xxxii. 2, 18, 19; Matt. vii. 24—27.
CONVERSION OF THE JEWS.

Mr. Brooks supposes, that "the great boundaries of the land will be the Mediterranean, the Nile, and the Euphrates, including Philistia, Moab, Ammon, Arabia, Idumea, Goshen, and other places not before possessed. (Gen. xv. 13—21; Exod. xxiii. 31; Deut. xi. 22—24.) The division is altogether different from that made by Joshua, or that enjoyed after the return from the captivity."

Micah vii. 11. In the day that thy walls are to be built, in that day shall the decree be far removed,—(i. e., the decree issued for the rebuilding of the city.) See Ezra iv. 12—24; Neh. ii. 8; Isai. xix. 23—25; lxvi. 19, 20; Jer. xxiii. 3.

Ver. 12, 13. In that day he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

"The first verse may be rendered, 'In that day they' (people) 'shall come to thee from Assyria and the fenced cities; and from the fortress' (probably Pelusium at the entrance of Egypt) 'even to the river' (Euphrates)." The desolation predicted is probably that which has taken place during the Christian dispensation.

Ver. 14. Feed thy people with thy rod the flock of thy heritage, a which dwell solitarily in the wood; b in the midst of Carmel: let them feed in Bashan and Gilead as in the days of old.—The references fully elucidate this passage.

Read Isai. li. 1—4, together with the parallels, viz. "loose thyself," &c. Isai. li. 14; lixi. 1.—"Ye have sold," &c. Isai. xlv. 13; l. 1; Jer. xv. 18.

a Exod. xxxiii. 16; Numb. xxiii. 9; Deut. xxxiii. 28; John xvii. 16.  

b Isai. xxxv. 2; Jer. l. 19.
Ver. 6—10, with the parallels, viz., “see eye to eye,” Isai. xxx. 26; Jer. xxxii. 39; Zeph. iii. 9.

Isaiah li. 16. I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

This affords further satisfactory evidence that the symbolical heavens and earth, or, the more exalted condition of man, shall be effectuated through the instrumentality of Israel.

Isaiah xxx. 23—25. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall a thy cattle feed in large pastures. The oxen likewise and the young ass that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. See Isai. xxxii. 19.

Happiness, plenty, and general prosperity, shall be produced, and the high powers of the earth be fertilized with the streams of regeneration, now that their haughty and wicked predecessors shall have been removed.

Ver. 26. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day, that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

The light of Scriptural truth, the knowledge of Christ, and knowledge in general, shall be so wonderfully increased among the people and churches of God, as shall render the condition of man superior to that of any other period poste-

\[a\] Psalm cxliv. 12, 14; Mal. iv. 2. Jer. xxxiii. 5, 6; Hos. vi. 1, 2. \[b\] Isai. i. 6;
rior to the fall. Christ, the Sun of righteousness, will then reveal a sevenfold measure of spiritual knowledge and sanctification, so as to prepare his elect for the great and glorious change to be so shortly effected at his coming.

Joel ii. 28—32. And it shall come to pass afterward that I will pour out my spirit upon all flesh, &c.

The commencing, partial, and typical fulfilment of this prophecy, was, as Peter declares, (Acts ii. 17,) the outpouring of the Holy Spirit at the feast of Pentecost; but its completion (as in other numerous instances) was reserved to the approaching end of the dispensation: for “it shall come to pass afterward” (i.e., posterior to what we have already considered, by the same prophet) that God “will pour out his spirit upon all flesh.” We believe that this period will fully verify the general persuasion, that extraordinary influences of the Spirit will be vouchsafed previous to the final destruction of Christ’s enemies at his Second Advent; and that the vast extension of spirituality and practical godliness will correspond with such gifts. The “garners” are no longer “desolate, the barns broken down,” nor “the corn withered;” “the beasts of the field no longer groan;” nor “are the herds of cattle perplexed;” “fire” no longer “devours the pastures of the wilderness;” nor does “flame burn up all the trees of the field.” Such, at length, will be the happy exemption of man and beast from the horrors and desolations of war! Such the refreshing abundance produced by the arts of peace and the love of righteousness! The mention of “servants and handmaids” signifies, we think, that this gracious union will be very general, and unlimited as to rank and station.

We have daily reason to conclude, that the moral and physical operations of divine Providence are in perfect har-
mony with each other; though the latter are generally dis-regarded, and supposed to be wholly unconnected with the former; or else they are coupled with superstitious feelings and persuasions, alike absurd and unproductive; and this, because no definite nor satisfactory application is given them.

Before the destruction of Jerusalem, we read (from Josephus) that frequent earthquakes, and fearful sights and signs in the heavens, and the political commotions of that period, were in dreadful correspondence. "Blood, and fire, and pillars of smoke," abounded at the siege. The political sun was darkened, the civil and ecclesiastical authorities extinguished, and "the moon turned into blood;" i. e., the inhabitants deluged with war and bloodshed. And such will be the reduction of the strength and resources of the nations "before the great and terrible day of the Lord come," that the security of families and individuals can only be effected by their calling on the name of the Lord. Matt. xxiv. 29; and Luke xxv. 25, 26.

Let us but duly reflect on the bountiful goodness of God, in thus supplying his sinful, but now repentant people, with such abundant influences of his Spirit. Yet even this cannot be understood to have its complete fulfilment till the Lord come; for the blessing is to be conferred "upon all flesh." Such perfect fulfilment, therefore, must be considered prospectively, and consequently will exclude all hardened and relentless sinners, who will be previously destroyed.

The daughters of the righteous, i. e., holy women, shall be empowered to predict future scenes of Millennial glory, with the impress and zeal of a Deborah or a Huldah, or the holy unction of the virgin or Elizabeth. "Old men,"
whose infirmities might be increased by the exciting effects of visions, shall have "dreams," which may tend to guide or enlighten their families in the ways and designs of Providence. "Young men shall see visions," as did the ancient prophets Jacob, Daniel, Ezekiel, Zechariah, &c., and as the apostles Peter, Paul, and John; that their minds and hearts may be preserved in the expectation of their glorious approaching change, and thus the more effectually to qualify them for promoting the conversion of their brethren.

Joel iii. 15, 16. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the 8 hope of his people, and the strength of the children of Israel. See Matt. xiii. 24, &c.

Ver. 17. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and then shall no strangers pass through her any more.

This appears to be parallel with the above; and, if they are taken conjunctively, evince that they are the very passages alluded to by Christ, and descriptive of the state of the world previous to his Second Advent.

Ver. 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

As wine cheers and comforts the heart of the sorrowful, so the most eminent classes among mankind shall now communicate to their fellow men the delights of true, of practical holiness, and with a power as superior as that of new wine to old. Subordinate states shall also disseminate spiritual nourishment as that which is afforded to the body by milk;

8 Heb. "Place of repair," or "harbour."
and the ordinary channels of instruction shall be replete with divine power.

The valley of Shittim was that in which Israel abode when the people began to commit whoredom with the daughters of Moab. Whoredom often signifies idolatry in Scripture language; so that we may easily conceive why this symbol is used: viz., to give the assurance that Israel shall be reclaimed from every idol,—the idol of Mammon,—and every other.

Ver. 19—21. Egypt shall be a desolation, and Edom shall be a desolate wilderness for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

Egypt and Edom seem to be here used as typical of the inhabitants of the mystical Egypt and Edom—the enemies of the church, and may, if considered retrospectively from that period, describe the condition of the literal Egypt and Edom, as for many past ages; or, if taken prospectively, may point to the hopeless and foredoomed condition of the former, or mystical, though in different degrees. “Jerusalem” may signify the united church of Jews and Gentiles, which, it is promised, shall be cleansed from its errors, and from the impurities and imperfections of its worship.

Now will have commenced the security, and, in a degree, the unalterable happiness, of Israel and of the general church of God, which the iniquity of the ungodly cannot avert. “The blood of Christ will effectually cleanse, and the Spirit effectually purify, the hearts of his people," who “shall be willing in the day of his power.”

Thus have we traced and arranged the progress of the Restoration and Conversion of the Jews, as presented to us
CONVERSION OF THE JEWS.

Yet how little can we know of the mode and detail of those extraordinary operations both of providence and grace, which will be employed to accomplish them! We can have no difficulty, however, to perceive the wisdom and goodness of God in ordaining such a succession of great events, the prophetic view of which, so largely vouchsafed, is calculated to become a sure and unerring guide to the glory which shall follow. This happy era will speedily commence, after the veil which is now uplifting, shall be finally withdrawn from the hearts of our Jewish brethren. The united church of Jew and Gentile will then be prepared as a bride to meet her Lord before his actual advent. See Isai. x. 26—28.

Finally, we would direct the reader's attention to the language of inspiration by the apostle Paul, in his Epistle to the Romans, chap. ix., x., and xi., in conjunction with the marginal references. The study of these portions we particularly recommend as a summary conclusion to the many important passages which have been adduced on this subject. Such as imagine that no Millennial dispensation will take place but what shall result from the gradual extension of the Gospel, will allow that we have approached the utmost confines of probability, with respect to the period in which both this and more than ordinary spiritual influences will be vouchsafed. And yet so little shall the state of the world in general accord with the description of the Millennial state, that we are immediately compelled to relinquish the supposition of a gradual introduction to the Millennium. We are assured that the generality will disregard the miracles of providence and grace, and relapse into a strict resemblance to the cotemporaries of Noah and Lot. Such will be the position of mankind at our Lord's coming.
Nothing, therefore, can be more discordant with the assurance that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Surely, such Scripture evidences should supersede every preconceived opinion, and all the influences of education and habitual feeling, prejudicial to the belief of a premillennial advent. This will, we trust, appear in the clearest point of view, when we come to consider the actual condition of mankind during the Millennium, or "reign" of "righteousness," as it is revealed.

The burial of Gog’s army takes place at this time, occupying a space of seven years; previous to which period, in whatever manner the Israelites may have worshipped, we read nothing of their having rebuilt the temple or city, though they may commence this work after "the land" has been "cleansed." That a ritual worship should continue for some years, or till the coming of Elijah, is not improbable; at which time we may consider it to cease. It may be imagined that nothing short of his appearance would be calculated to effect this among the mass of the people. After which, instead of ceremonial rites, will be the pure and spiritual service of God, to which purpose the temple may then be converted. But as to what will or will not take place at this period, or, in what manner, especially as it regards exterior worship, and whether it be before or after the advent of our Lord, we believe to be too mysteriously veiled to admit, as yet, of any satisfactory solution.
CHAPTER XII.

COMING OF ELIJAH, AND PREPARATION FOR THE SECOND ADVENT
OF OUR LORD.

In such a day of spiritual excitement and extraordinary manifestation of divine power, as that which the subject of the last chapter discloses,—a day of such unprecedented interest and holy zeal, it cannot be irrational to expect that a prophet of more than ordinary inspiration should appear, to perfect and regulate the due worship of God; and thus to prepare the hearts and understandings of his people, for the "glorious appearing" of their Lord and Saviour. There is nothing contrary to reason that the Lord should send the actual prophet of old, and embody him miraculously in the flesh at such a season: but we think it is more probable that he will raise up another prophet, (such as was John,) who will possess the same ardent, zealous spirit, for the worship and service of God, as Elijah did, and which would supersede the necessity of his again appearing in the flesh. The Lord calls John, Elias, merely for the above reason,—the similarity of his spirit to that of Elijah,—and, therefore, no inconsistency can arise from this appellation being repeated in the person of another. Accordingly, "the coming of John in the spirit and power of Elijah," may be "a pledge of some
other great forerunner as the herald of Christ's Second Advent."

Isaiah xl. 1, 2. Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

God shows us here, as elsewhere, that his love is ever the most prominent of his attributes; he gives an impressive, and thrice repeated charge, to the prophet to comfort his people; from the assurance that the appointed time of their rejection is over-past, that their iniquity is pardoned; and that their happiness is now to be as double, compared with the miseries which they endured while living in their sins. Sin is here emphatically substituted for the misery it produces.

Ver. 3, 4. 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. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

Thus the same language as that which John addressed to his hearers, will be addressed to the regenerated church of God. And it is obvious, that both duty and conviction will induce the disciples to send brethren throughout the remotest regions of the earth, which may have still continued ignorant of their Redeemer. This will prepare the elect more effectually for that happy period, when all those painful obstructions which are now so crowded in their paths, shall be entirely removed,—for "the glory of the Lord shall be revealed, and all flesh shall see it together."

Ver. 6, 7. The voice said, Cry. And he said, What shall I

β Heb. "to the heart." Gen. xxxiv. 3; 2 Chron. xxx. 22; Hos. ii. 14.—Marg. γ Or, "appointed time."
cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

The prophet is not able to comprehend beyond the wondrous changes he was inspired to predict, what he should farther cry or announce. The answer to his inquiry is calculated to humble our pride; which is to assure mankind that their spiritual renovation will not be through their own might or power, seeing that they are cut down by death, as grass, the blossoms whereof wither and fade; but because the Spirit bloweth upon, or, kindleth within them the flame of repentance, love, and zeal for the glory of God. This assurance of man's insufficiency is repeated, and contrasted with "the word of our God which shall stand for ever." It is to convince him that there is no effectual remedy for his sin and suffering, independent of the "sufficiency of God."

Ver. 9—11. β O Zion, that bringest good tidings, get thee up into the high mountain: γ O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come δ with strong hand, and his arm shall rule for him: Behold, his reward is with him, and η'his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that θ are with young.

These last apostles of the Lord, are commanded to proclaim the glad tidings of salvation, as from a high hill or

β Or, "O thou that tellest good tidings to Zion." Isai. xli. 27.
γ Or, "O thou that tellest good tidings to Jerusalem." Isai. xxv. 9.
δ Or, "against the strong." Isai. xlix. 24, 25; liii. 12; Heb. ii. 14; 1 John iii. 8.
η Or, "recompence for his work." Isai. xlix. 4.
θ Or, "give suck."
mountain. See Judges ix. 7; 1 Sam. xxvi. 13, 14; 2 Chron. xiii. 4; see also Isa. xii.

After this, the immediate and mighty coming of the Lord appears to be intimated, together with the display of his sovereign power and dominion; and what should excite our deepest interest, the *recompence of a righteous judgment* shall be with him; i.e., that he "will give unto every man according as his work shall be." But what can more fully express the tender regards of Christ for his people, than the beautiful metaphors which are used on this occasion? See also Isa. lxii. 10—12.

It would be a deviation from the design of this volume, to give any historical account of Elijah; but we think it right to advert to his appearance at the transfiguration of our Lord, which may be considered as a type of the future coming of both.

Matthew xvii. 1—8. Jesus taketh Peter, James, and John his brother, and bringeth them up into a 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. Thus 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. See also Luke ix. 26—31.

"It is thought that this transfiguration happened in the night; and from thence proceeded the sleep with which the apostles were oppressed. Moreover, St. Luke observes,
that the next day they came down from the mountain: Luke ix. 37. Therefore they had passed the preceding night there. The Fathers say, that the design of this transfiguration was, to fulfil the promise that Christ had made some days before, that he would let some of his disciples see a glimpse of his glory before their death; and to fortify them against the scandal of the cross; and of the death he was to suffer, by giving them this convincing proof that he was the Messiah. It is observed, that the condition in which Jesus Christ appeared among men, humble, poor, despised, was a true and continual transfiguration; whereas the transfiguration itself, in which he showed himself in the real splendour of his glory, was his true and natural condition.

"As to the appearing of Moses and Elias, it is asked how the apostles should know them? To which it is answered, that the Lord Jesus Christ might call them by their names, or that he might tell them afterwards that they were those great men; or they knew them by immediate relation. It is observed in this apparition, that the law represented by Moses, and the prophets represented by Elias, give testimony to our Saviour."*

We subjoin some remarks of a respectable German writer:—

"The disciples stand in adoring astonishment, and in a kind of beatified contemplation of their glorified Master. Behold, the Saviour begins to converse with these venerable strangers. The disciples listen, and find one to be Moses and the other Elijah, possibly from hearing Jesus call them by their names. But how must this information have increased their astonishment! they must have almost felt

* Cruden's Concordance.
as if the earth had retreated from beneath their feet, and
as if eternity had overtaken them unawares. For now they
are certain that they behold, face to face, two happy
citizens of the invisible world. One of them was now
fifteen hundred years old, and yet fair and flourishing as a
green palm tree in eternal youth. It is Moses himself
that here stands before them! He who was king in
Jeshurun; the man who “esteemed the reproach of Christ
greater riches than the treasures of Egypt, for he had
respect unto the recompence of reward.” And as for the
other, it is Elijah! who, nearly a thousand years before,
ascended to heaven in the fiery chariot, on the other side
Jordan. Behold he suddenly appears again in bodily form
in the country of his ancient conflicts; but in what a
different condition! How full of praise and raptured
adoration within! How encircled with glory without!
Through their hearts whole streams of bliss had already
flowed, of which only scanty drops bedew this earth.
How sweetly their very appearance addresses itself to
that faith which still trembles weak and uncertain over
the tomb! What a satisfying evidence is it of our personal
identity in another state of existence! What a blessed
testimony does this bear to us of our complete victory
over death through our Lord Jesus Christ. We look for a
house, a home, a heavenly paternal home, where we shall
know one another upon terms of intimate friendship and
dearest fellowship. We see that a reflected image of the
Christian’s future glory is presented to us in the glorious
exaltation of Elijah.”*

“Matt. xvi. 28. ‘Verily I say unto you, there are
some standing here, who shall not taste of death till

* Dr. Krummacher’s Elijah the Tishbite.
they see the Son of man coming in his kingdom.' But what, it may be asked, was this fulfilment, when did it happen, and who were those who witnessed it? The next chapter informs us. Six days after the prediction was delivered, 'Jesus taketh Peter,' &c., as above. But what authority have we that this interpretation is not fallible? The fact, it might be said, of the transfiguration following so quick upon the prophecy, and its relation immediately after by all the Evangelists, who have recorded both, vindicate such interpretation. But we have better evidence,—that of one of the parties present. The apostle Peter refers to this very occasion, in proof that, when speaking of the power and coming of the Lord Jesus Christ, he was not following cunningly devised fables, but spake that of which he was an eye-witness in the holy mount. It was, in fact, to confirm the faith of his dispirited disciples after the announcement of his sufferings and death; to manifest himself to them in the glory which they expected that he would then assume; and to illustrate that future coming of which he had last spoken to them; that he condescended to be transfigured before them into the glorious appearance of his coming in his kingdom at his Second Advent: till when the heavens must receive him."

The more explicit intimation of a Messenger to prepare the way of the Angel, or Messenger of the covenant,—the Messiah,—occurs at the commencement of the 3rd chapter of Malachi: "Behold I will send my Messenger," &c., and that "the Lord shall suddenly come to his temple,"—

* "2 Peter 1. 16—18. It was not till after these observations were written, that the author discovered that he had the support of Bishop Porteus in this view of the transfiguration; who nevertheless, and the fact is singular, was unable to extricate himself from the prevalent notion of the coming of the Lord at the destruction of Jerusalem.—Works, vol. I., sect. xv. and xix."
—Apology for Millennialism.
which passages are uniformly applied to John the Baptist, and the First Advent of Christ. It is then immediately repeated, "Behold he shall come," &c. "But who may abide the day of his coming?" &c. In which is announced the refining or purification of the Jewish people throughout the past and present periods of their suffering, that they may at length offer to the Lord an offering of righteousness. It is then further declared, that "the offering of Judah and Jerusalem shall be pleasant unto the Lord as in the days of old, and as in former," or, ancient, "years." Afterwards they are directed to restore the true worship of God, under the metaphor of "bringing tythes into the chambers or storehouses," as we find in 2 Chron. xxxi. 11—19. The Lord further commands them "to prove him," by their obedience, "if he will not pour" (Heb. empty out) "a blessing by opening them the windows of heaven, that there shall not be room enough to receive it:" which, as we apprehend, signifies, not merely external prosperity, but the vouchsafement of those extraordinary blessings attendant on the outpourings of his Spirit, to which we have above referred. The Lord further engages to "rebuke the devourer for their sakes,"—every enemy, and every predatory shepherd of the church of God; and that such "shall not destroy" (Heb. corrupt) "the fruits of the ground,"—pervert or extinguish the fruits of righteousness in the hearts of his faithful people, who have received the seed into good ground; neither shall their vine,—their church,—"cast her fruit before the time in the field,"—or, as we think it should be understood, before the Lord come. The frequent communications of those who shall fear the Lord in that day, for the advancement of their spiritual interests, and the promotion of his glory, is then predicted. This rapid out-
line of God's providence towards his church more especially regards the Jewish converts; and they all shall be his in that day when he maketh up his jewels, or, special treasure. And now at this most interesting period it is then declared:

"Mal. iv. 5. 'Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.' This, we know, from our Saviour's testimony, received a primary fulfilment in John the Baptist, who came in the spirit and power of Elijah; and, judging from Matt. xvii. 11, 'Elias truly shall first come and restore all things,' spoken by our Lord before he passed on to speak of John the Baptist,—a coming of the actual Elijah is still to be expected. For it would be extraordinary in our Lord to speak of it as a thing future ('Elias truly shall first come') and as of a thing past ('But I say unto you that Elias is come already') in the same breath. Certainly the Fathers of the primitive Christian church down to the time of Jerome, looked for a coming of the actual Elijah; and under any view of the prophecy, the scope of it already pointed out was not fulfilled; neither was there any restitution of all things, as stated by our Lord there should be, in his mention of Elijah quoted above."*

It is at this important crisis, then, that either the actual Elijah is caused to re-assume his mortal frame, or another man of God, another messenger, is raised up in the spirit of the former, as was John, to accomplish this his exalted mission.

Malachi iv. 6. 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.

* Brooks.
This, we think, will be, to instruct and lead the various sects and divisions of the churches of God, to a full understanding of, and entire reconciliation with, all that regards their real interests and happiness in his worship and service; and this both public and social,—in righteousness and true holiness; and so, in a more literal sense, "turning the heart of the fathers to the children," &c. See Luke i. 17.

Compare Matt. xvii. 10—12, with Mark ix. 11—13.

"The belief that Elijah was personally to appear again," Mr. Brooks observes, "was almost universal among the early Fathers, as may be seen in the treatise on this subject by Dr. John Alsted, translated by Burton."

And Mr. Fry conceives that "the ministry of Elijah is to be a dispensation which concerns mainly Israel and their land."

"The mission of John the Baptist preceding the First Advent, prefigured and symbolized this, 'and many of the children of Israel did he turn unto the Lord his God.' But the general rejection of the meek and lowly Saviour, and his betrayal and murder at that time, brought a curse and not a blessing upon the land, under which it lies to this day. But still Elijah shall come first 'before the great and dreadful day, and restore all things,' shall bring back the hearts of parents and children together, and arrange the survivors of Israel, a people prepared for their appearing Messiah, as Moses arranged them at Mount Sinai, when Jehovah descended, and the people entered into the first covenant. And this, I believe, to be 'the times of the restitution of all things,' mentioned Acts iii. 20, 21."*

CHAPTER XIII.

THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

Serious and important as are the preceding subjects of which we have treated, they must yield to the magnitude and solemnity of that which is now to occupy our attention. When the Lord Jesus Christ humbled himself in our nature, it was expressly to restore us to his own glorious image. He satisfied Divine justice, expiating the guilt of sin, and thus averting our punishment by a suffering life, and by a most cruel and ignominious death. But before his departure, he assured his people that they should enjoy his presence through the Holy Spirit, even to the end of the world, (the present dispensation,) which he calls, but "a little while;" that then he would "come again and receive them unto himself," "that they might behold his glory which he had with the Father before the foundation of the world;"—and that he would reward them, and unite them with him in "his kingdom and reign," restoring all things to their original purity and excellence. Then will his attributes of justice and mercy be triumphantly displayed to an admiring universe.

Thus we find, that the consolations of the Holy Spirit would be necessary for the support of his suffering people until his return; which hope of revisiting them he tendered as most calculated to animate them for the
propagation of the truth, and to uphold them during their adherence to it, whether in life or in death.

Our Lord opened the ancient prophecies to his immediate followers, as they were able to comprehend them. He expounded unto the two disciples, on their way to Emmaus, "in all the Scriptures concerning himself;"—perhaps, partly embracing those which were unfulfilled, as those which were accomplished in him; partly perhaps in connexion with those afterwards delivered in the Gospel, and whose gradual development should prove a constant earnest of his re-appearance. These speedily commenced with the persecutions of his flock,—the punishment and dispersion of the Jewish nation,—the rise of the grand apostacy, &c.;—which, together with a multitude of others, have been all infallible attestations of the divinity of his mission, the certainty of his resurrection, his omnipotent guidance and government of his church, and finally, of the world.

It must be admitted, that the hour of death is calculated to exclude every other consideration than that of the unseen world into which we are about to enter, and the subsequent coming of our Lord. But we conceive that by no other consideration can our spiritual life be so well maintained and advanced as by the latter; and further, that this hope can be vivid only in proportion to our contemplation of its comparatively near approach. Let us endeavour to instance this in ordinary life. Had we the assurance that we should shortly see and embrace a dear friend whom we esteem and love beyond all earthly connexions, but whose absence we had endured for many years, we should proportionally rejoice; our hearts would overflow with delight at the thoughts of his presence and continuance with us: but if informed after this, that we might expect to see
him only towards the close of a long life, our feelings would be damped, our pleasurable sensations would subside, and, ere long, we might become callous to his return. Such is the effect of a prospect—too distant; and which is no more than a faithful representation of what results from the view of the Redeemer's Advent, when imagined to take place after more than a thousand years. It is impossible but that his children, if they entertain any just conceptions of their Saviour, can otherwise than "love" and long for "his appearing, and that quickly," as he has himself announced;—at once to relieve them from the temptations of Satan, the grievous burden of sin, and to introduce them unto the abundant joy of his presence and glory. Correct and habitual views, therefore, of the nature and importance of our Lord's Second Advent are at all times best calculated to console and cheer his followers. Shall we not say with the apostle John, in reply to Christ's assurance, to this effect, "Even so, come Lord Jesus?"*

But objectors may observe, that "as the souls of God's children enter into a paradisiacal state after death, why should they be so solicitous for the near approach of the Lord's Advent?" We reply, that they possess no competent knowledge of the state of their souls after death, no positive objects on which to fix their hopes; whereas the union of their glorified souls and bodies at the resurrection must constitute a more perfect paradise; when they "shall see Christ as he is,"—in his glory;—Him on whom their highest hopes have been fixed;—with whom they have

* "How very few either of pious ministers or laymen do really comfort the afflicted with the words of the apostle in 1 Thess. iv. 13—18. Though the instruction is so plain and express, and the time of the saints' re-appearance so much nearer, the generality do nevertheless view" this passage "as a dead letter, and prefer to offer consolation of human suggestion."—Abdall's Essays.
been spiritually upheld, and in whose likeness they shall be.*

It was towards the close of the third and beginning of the fourth centuries, that Papal influence caused the doctrine of Christ's premillennial Advent to be rejected: *it was merged in the final judgment.* And thus, when they admitted a Millennium at all, it was an imaginary one of ecclesiastical supremacy and worldly pomp. Consequently, this was one of the deepest wounds which was ever inflicted on the vitality of the church. She no longer perceived that her militant state in the wilderness was to continue till the re-appearing of her Lord, and that the nations opposed to her spiritual glory were to be ruled by him "with a rod of iron" *before* she could be exalted as a "bride" to "the marriage-supper of the Lamb." This corrupt church was easily led by Satan to admit of *other intercessors* than Christ,—to adopt other means of reconciliation with God,—and to invent modes of reconciliation with sin too; till at length she became the chief persecutor of Christ's "little flock." By this mournful example we perceive the great danger of discarding so important a doctrine of revelation.

"Afterwards the doctrine" (of Christ's Millennial reign) "grew into disrepute for various reasons. Both Jewish and Christian writers have debased it with a mixture of fables; they have described the kingdom of Christ more as a sensual than a spiritual kingdom; and thereby they have not only exposed themselves, but, what is infinitely worse, the

* Bishop Hurd observes, "The same oracles which attest the first coming of Christ, as if impatient to be confined to so narrow bounds, overflow as it were into the future and expatiate on the principal facts of his second coming. By this divine artifice, if I may so speak, the two dispensations, the Jewish and the Christian, are closely tied together, or rather compacted together, into one harmonious system. The events which both these prophetic schemes point out, are so distributed through all time, as to furnish successively to the several ages of the world the means of a fresh and still growing conviction."
doctrine itself, to contempt and ridicule. It has suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends; many, like Jerome, have charged the Millenniumarians with absurd and impious opinions which they never held; and rather than they would admit the truth of the doctrine, they have not scrupled to call in question the genuineness of the Book of the Revelation. . . . Besides, wherever the influence and authority of the church of Rome have extended, she hath endeavoured by all means to discredit this doctrine, and indeed not without sufficient reason, this kingdom of Christ being founded on the ruins of antichrist. No wonder, therefore, that this doctrine lay depressed for many ages, but it sprang up again at the reformation,” in a slight and partial degree, “and will flourish together with the study of revelation.”

What is it which now causes in so many churches such indifference to the conscientious performance of duty in private and social life? and such a lamentable destitution of charity, zeal, and heavenly-mindedness in others? We think it is their total abandonment of this and its adjunct doctrines in public and private worship and instruction; and this, because they are intended to afford us the requisite stimulus for a full and hearty entertainment of the others, as a perfect and complete system necessary to our vigorous perseverance in holiness. Let us inquire what was the “hope, the joy, and the crown of rejoicing” which stimulated the apostles under their varied sufferings and persecutions? Was it not the persuasion that they should hereafter see and dwell with their converts in the presence of our Lord Jesus Christ at his coming? In short, it is to be feared that there are many lukewarm Christians who rest chiefly satisfied with looking forward to the
period of their death, only as a repose from the woes and troubles of this life; but who do not feel sufficiently interested, in the glories of the Redeemer's kingdom, and so hold themselves in a waiting posture for its exalted enjoyments.

"I say not that death is altogether an unscriptural subject of exhortation; but that it is a truth not to be compared, in regard to its prominence, with the Advent, Resurrection, &c. I must admit, also, that so far as the mere determination of a man's future condition is concerned, the day of his death is virtually to him as the day of resurrection or judgment: but without entering into the proof that it is not so influential in other respects, it ought to be enough for every Christian mind to know, that it is not the Scripture mode of stating these truths. It may be tolerable as a private opinion, or in the way of additional argument; but the reverse is acted upon: this private opinion has ejected the testimony of the Spirit from its place in the pulpit; and the Advent and Resurrection and Kingdom of Christ are degraded to the private station."*

Where it is foretold, in 2 Pet. iii. 3, 4, that "scoffers shall come in the last days, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," it can hardly be understood than as conveying a strong negative assurance that the present creation is not to continue as it is during the Millennium. But we have the apostle's declaration, in ver. 12, 13, that the heavens (or, atmosphere) being on fire, shall be dissolved, the elements melt with fervent heat, &c. Then follows the promise of a new

*Abdiel's Essays.
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earth and heavens; and let it be remembered that this is identified with the coming of Christ as introductory to his reign. If otherwise, it may be justly asked, to what purpose is this change to be effected? And now, with respect to the personal presence of our Lord, let us attentively regard the following observations.

"There are two words employed by the writers of the New Testament to express the coming of Christ which are universally used in the Greek language to denote, in the strongest sense, the literal presence and appearance of the object to which they refer. These are παρουσία, 'a being present,' and εἰρφανία, 'epiphany,' or, an appearing, or appearance which is above and in the highest degree. (Apparentia quae est superne et in summno. Scapula.)"

"The coming of the Lord is considered to be before the Millennium, because there seems no adequate reason why the word 'coming,' (παρουσία,) signifying personal presence, (1 Cor. xvi. 17; 2 Cor. vii. 6, 7; Phil. i. 26,) should not mean personal presence in the various passages where it refers to our Lord's coming; (as Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; v. 2, 3; 2 Thess. ii. 1, 9; 2 Pet. i. 16; 1 John ii. 28.)"

"It is not intended here to insist that no such thing as a spiritual or providential coming is mentioned in the word of God; neither will the mode in which the Lord may personally manifest himself be here" determined; "but it is submitted to the reader, that there ought at least to be some criterion by which it may be determined, when a personal advent—in other words, the proper Second Advent of Christ—is really intended. By the method pursued by some of spiritualizing passages which speak of it, there is

• Apology for Millenniumianism.  
† Bickersteth.
scarce it text left in which such will admit that it really is foretold; and thus the hope of it is as effectually neutralized, as if there were no revelation on the subject.

"It may be laid down with tolerable safety as a criterion, that when the original word, by which the coming of the Lord is expressed, is παρούσια, it has reference to his actual epiphany and personal revelation. When the word ἐρχόμενοι is used, it may be questioned how far it expresses a figurative coming; because that expression is applied to the coming of things without life. But the word παρούσια does not appear to be in the New Testament ever so applied, unless it be in one instance, which will presently be noticed. And even were this the case, the word παρούσια, as applied to persons, appears always to have reference to the actual personal presence or arrival of that person.

"The following are all the passages in which the word παρούσια is used; the word which represents it in our English translation being put in Italics. (1.) Matthew xxiv. 8, 'What shall be the sign of thy coming,' &c. (2.) Ver. 27. 'For as the lightning cometh (ἐρχόμενοι) out of the east,' &c., 'so shall also the coming of the Son of man be.' (3.) Ver. 27. 'But as the days of Noah, so shall the coming of the Son of man be.' (4.) Ver. 39. 'They were eating and drinking, and knew not until the flood came (γιάτι) and took them all away. So shall the coming of the Son of man be.' (5.) 1 Cor. xv. 28. 'Afterwards they that are Christ's at his coming.' (6.) Ibid. xvi. 17. 'I am glad of the coming of Stephanas, and Fortunatus, and Achaicus,' &c. (7.) 2 Cor. vii. 6, 7. 'God comforted us by the coming of Titus; and not by his coming only; but,' &c. (8.) Ibid. x. 10. 'But his bodily presence is weak,' &c. (9.) Phil. i. 26. 'That your rejoicing may be more abundant in Jesus
Christ for me, by my coming to you again.’ (10.) Ibid. ii. 12. ‘Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence,’ &c. (11.) 1 Thess. ii. 19. ‘Are not even ye (our rejoicing) in the presence of the Lord Jesus Christ at his coming?’ (12.) Ibid. iii. 13. At the coming of our Lord Jesus Christ with all his saints.’ (13.) Ibid. iv. 15. ‘We who are alive and remain unto the coming of the Lord.’ (14.) Ibid. v. 23. ‘I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord.’ (15.) 2 Thess. ii. 1. ‘We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.’ (16.) Ver. 8, 9. ‘And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness’ (the epiphany) of his coming*: even him whose coming is after the working of Satan,’ &c. (17.) James v. 7. ‘Be patient, therefore, brethren, unto the coming of the Lord.’ (18.) Ver. 8. ‘The coming of the Lord draweth nigh.’ (19.) 2 Peter i. 16. ‘We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ.’ (20.) Ibid iii. 4. ‘Where is the promise of his coming?’ (21.) Ver. 12. ‘Looking for and hasting to the coming of the day of God,’ &c. (22.) 1 John ii. 28. ‘That when he shall appear we may have confidence, and not be ashamed before him at his coming.’

“In regard to the above passages, it may be noticed, first, that in the examples Nos. 2 and 4, the verb ἐρχομαι is used to denote the coming of the lightning and of the flood, and that in both those instances the coming of Christ there-

* Or, “with the appearance of his presence, or personal coming, Τη επιφανεια της παρουσιας αυτου.”
in mentioned is distinguished by the expression παρουσία. Secondly, that the only instance in which this latter word seems applied in the New Testament with reference to any other than a person, is 2 Peter iii. 12, example No. 21: which is, in the original, Προσδοκώντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας. Supposing our translation to be the true reading, it will not affect the inference that the word παρουσία, when applied to persons, signifies their actual presence; but it is evidently susceptible, agreeable to the rules of Greek syntax, of another reading, by understanding τῆς ἡμέρας to be in the genitive, as denoting time, by a preposition understood, (see Parkhurst,) and not as governed by παρουσίαν. It will then be, 'Looking for, and hastening to the presence' (of Christ) 'in the day of God, when the heavens,' &c. Thirdly, examples Nos. 6 to 10, are so unequivocal as to render it not at all a question, that the personal presence of the parties spoken of is intended. Nos. 5, 11, 12, 13, 20, and 21, will be equally clear, if the context be taken into account; for of what other than the personal coming can the Spirit be speaking, when he declares it to be to raise the dead, as in example 13, or attended by his saints, as in example 12? The remaining examples must be judged of, therefore, by analogy, from the use of the word in other instances. There can be no sufficient reason assigned, why Nos. 14, 15, and 16, for example, which occur in the Epistles to the Thessalonians, should not be the same as Nos. 11 and 12, occurring in the same Epistles, and which are unequivocal from their evident sense. Nor does there appear to the writer any sufficient reason for disputing any of the others."

The prophecy of Balaam in Numbers xxiv., has been understood to predict the coming of the Messiah. We find
from ver. 17—19, that after His "rise out of Israel" he shall conquer his enemies, have "dominion," and "destroy him that remaineth of the city," or, as we conceive, the last enemies of his Church: see Luke xix. 12, 27. Now Satan is still the God of this world; it is his seat, and that of the "powers and principalities of the air;" from which, therefore, they must be expelled, before Christ shall "take unto him his great power and reign."

Ver. 17. "I shall see him, but not now," says Balaam, "I shall behold him, but not nigh,"—i. e., we presume, will not be admitted into his immediate presence and glory; as a wicked man, not having been "brought nigh by the blood of Christ."

Job xix. 25—27. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

Language cannot be more explicit; but should it be supposed that this is relative to Christ's First Advent only, then follows, "And though after my skin worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold and not another; though my reins be consumed within me;" intimating, that, after his resurrection he should see God,—not as Balaam, afar off, but nigh, for himself,—for his own immediate, personal enjoyment.

Zech. xiv. 4. His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward

* The Targum of Onkelos translates this passage, "I shall see him, but not now; I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel; he shall slay the princes of Moab, and rule over all the children of men."

Job xxxiii. 23, 24. "Or, "after I shall awake, though this body be destroyed, yet out of my flesh shall I see God."" v Heb. "a stranger." Or, "my reins within me are consumed with earnest desire [for that day.]" Psalm cxix. 81. v Heb. "in my bosom." Ezek. xi. 23; xliii. 2. Zech. iv. 7; Isai. lxiv. 1, 2; Micah i. 3, 4; Nahum i. 5, 6; Hab. iii. 6.
the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

The commencement of the above passage is in perfect harmony with Job, and this will not be a little strengthened by a recurrence to the marginal references. And

Ver. 5. The Lord my God shall come, and all the saints with thee.

Ezekiel xlvii.—See ver. 1—6.—Ver. 7. The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, &c.

This may be considered, perhaps, as an expression synonymous with that of the earth being God's footstool: but the Saviour makes a plain distinction in Matt. v. 35, where he forbids swearing by the earth and by Jerusalem; and the reason assigned is, because the latter is (to be) "the city of the great king," (Psalm xlviii. 2; Mal. i. 14,) which, whether "the city" be spiritually considered as the people of God or otherwise, cannot affect the literal interpretation of Christ's presence in his glorified state.

Psalm l. 1—6. The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun, unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. 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:

This is a sublime and magnificent prediction of the coming of Christ to destroy the ungodly, and to judge the

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a Ezek. xlvii. 1—12.  b Mal. i. 11.  c Deut. xxxiii. 2; Hab. iii. 3, 4; Rev. i. 16; xxxi. 23.
world in righteousness. The appellation "mighty God," is the same given to the Redeemer by Isaiah, (chap. ix. 6,) and that of "the Lord," as having "spoken and called the earth," will be better understood by a reference to Isai. i. 2, with liv. 5, 6. The terms "Maker" and "Husband," are plural in the Hebrew, signifying the three persons of the Godhead; no other signification can be inferred: and where Christ, who is called "the Redeemer, the Holy One of Israel," is, in respect to His Millennial reign, "called the God of the whole earth." It is He, then, that "hath spoken, and hath called the earth," by his word and by his servants. In them, "the perfection of beauty, He hath shined." He now comes with more illustrious splendour to judgment, and will no longer continue silent, but will consummate his wrath upon the wicked; and shall call, or, assemble, both the spiritual world and the inhabitants of earth to witness his righteous judgment. He shall gather together his saints, who have embraced the covenant of grace; and the whole sanctified world shall concur in his righteous decrees. These shall be conspicuous to all;—for God himself being judge, shall "convice all."

Matt. xxv. 31—46. After quoting Isai. xxxiv. 1, 2, Mr. Begg, in allusion to that passage, says; "To this dreadful event, it is probable, our Lord, in the parable, refers,—when he shall destroy the nations which have so long been favoured with the blessings of his Gospel, without availing themselves of its privileges; and when his own people shall be made participants of the joy and honour of his Millennial kingdom. That the description is not that of the general final judgment, is evident from the circumstance that all the 'nations' here spoken of must have been favoured with the Gospel among them."

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Isaiah xlv. 8. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

Though this beautiful passage may signify the gifts and graces vouchsafed at all times to the church, it can be applicable to no period so fully as to the period in which Christ shall come to glorify his church.* And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isai. xxv. 9. See Gen. xlix. 18; Rom. ii. 7; viii. 23, 25; 1 Cor. i. 7; Phil. iii. 20; Heb. ix. 28; which afford a full and most interesting exposition of the passage.

Hosea vi. 3. 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. See Mal. iv. 2; 2 Pet. i. 19; Rev. xxii. 16; Hos. xiv. 5; and Psalm lxxii. 6.

Matthew xxiv. 30. 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.

There can be no doubt but that this all-important prediction has both a literal and a figurative signification. The literal may be deduced from a comparison with Acts i. 11, the declaration of the angels at our Lord's ascension; viz., "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." From the latter, or figurative, it may be said that by the word "sign" may be understood something distinct from, though connected with, the Advent of our Lord; and that this "sign" is in "heaven,"—or known

* See Isai. iv. 2; lxi. 3—11.
and observed only in his spiritual kingdom, i.e., by the righteous; while a world of sinners mourn without hope, because of those calamities which they shall perceive to be approaching. Thus Christ comes gradually, concealed in a cloud, as it were, protecting and advancing the interests of his church, amid the turbulence and distraction of the nations: that this prophetic word can enable the righteous to discover and understand the signs of the Second Advent: and that in proportion as the strength and pride of the nations decline, so will the principles of the Gospel,—"the fruits of the Holy Spirit," as described by the apostle, Gal. v. 22, 23,—triumph and reign in the hearts of his people "with power and great glory."

"The coming of Christ is the leading subject of the prophecies, both of the Old and New Testament, either as it relates to his first or his second coming, and these are often intimately connected together, especially in the Old Testament. . . . We shall thus find the first and second coming of Christ so intermingled, that only the result can show us the fulfilment of the whole." But as this writer well remarks: "A spiritual advent has already taken place, and is already given to the church; (Matt. xxxviii. 20; John xiv. 18, 23;) it seems therefore groundless to apply these passages to what already exists. We read, (Psal. cx. 1,) 'The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, our Lord will therefore remain there till that period;' . . . his coming is thus after his ascension and before his kingdom. We read, (Acts iii. 19—21,) 'Repent and be converted, that your sins may be blotted out, when' (οὖν, 'so that,'—Rose's Parkhurst, see Hos. v. 15) 'the times of refreshing shall come from the presence of the Lord, and he
shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which' (of which times) 'God hath spoken by the mouth of all his holy prophets since the world began.' It is evident that 'the times of refreshing' and 'the restitution of all things' are to begin with the sending of Jesus Christ. It is the time of infidelity spreading (without any statement of an intervening Millennium) in which our Lord comes: 'When the Son of man cometh shall he find faith on the earth?' (Luke xviii. 8.) He is revealed when men are full of earthly-mindedness, Luke xvii. 26—30; his coming therefore cannot be a spiritual coming of gradual increase of universal holiness."* "And it is evident that in the above passage St. Peter directs the attention of the unrepentant Jews to the time when God shall send Jesus Christ; whose abiding place is in 'the heaven until the times,' &c.; or, as it should be rendered, in accordance with its true meaning, and its use in all other places of Scripture, 'the times of restoration of all things;' the restoration of the Jews to a national existence:—the restoration of the same people to a true faith in the God of their fathers, and Messiah their Prince:—the restoration of the earth to a paradisiacal beauty and fertility:—lastly, and chiefly, it is the restoration of the whole earth to the purity and holiness in which man was first created: when the prince of this world shall be driven from his usurped empire;—and this restoration is to be when God shall send Jesus Christ. Now, by applying to the same prophets to know when Jesus Christ shall be so sent, we find that this restoration of all things, and this mission of Jesus Christ, are at the same time, and that both are at the Millennium: or

* Bickersteth.
Our Lord Jesus Christ.

more properly speaking, that they constitute the Millennium." *

We think that a few more appropriate extracts from the above authors, &c., will prove acceptable to our readers.

"The remarkable prophecy of our Lord (recorded Matt. xxiv. and xxv., Mark xiii., and Luke xxi.) is almost wholly literal, with, however, some mixture of symbolic expressions. That this prediction cannot, throughout, be intended to point out the destruction of Jerusalem, (as Bishop Newton, and many others have imagined, though generally, also, considering it typical of Christ's second coming,) Bishop Horsely has sufficiently shown, in his sermons upon it. That the expression, 'this generation shall not pass till all be fulfilled,' need not be so limited, has been proved in various ways. It has, I think, been satisfactorily shown, that γενεα may properly be rendered nation, and the expression be parallel to Jer. xxxi. 35, 36. The strain put upon Scripture is excessive, to make the prediction wholly refer to the destruction of Jerusalem, and perfectly needless. The order of expressions in St. Luke, shows us that the signs in the sun shall be after Jerusalem shall be trodden of the Gentiles, and at the close of the fulfilling of the times of the Gentiles, Luke xxi. 24, 25, (see Campbell's notes on this passage,) and leads us thus to see that St. Matthew's 'immediately after the tribulation of those days,' refers to the expiration of the times of the Gentiles, and the tribulation to an extended period, with, indeed, a paroxysm at its beginning, (Matt. xxiv. 21,) and its close, (Dan. xii. 1). The expressions in Luke xxi. 25, 26, the 'signs in the sun, and in the moon, and in

* Apology for Millenarianism.—See Supplement, No. XII.
the stars, and upon the earth distress of nations' (σεμερι, Gentiles,) 'with perplexity; the sea and waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming on the earth,' (σικουρίων,) are larger than to be limited to the land of Judea. The lifting up of the head (Luke xxii. 28) is inconsistent with the state of Jews or Christians at the destruction of Jerusalem."

"Our Lord applies the term, 'a sinful generation,' an evil generation, an 'adulterous generation,' &c., to the Jewish nation. And the precise same phrase, which in Matt. xvii. 17, is translated a 'perverso generation,' is in Phil. ii. 5, rendered a 'perverse nation.' I conceive our Lord to mean, therefore, that the Jews would continue a people, and remain a perverse nation also, during the whole times of the Gentiles; which has been fulfilled in a most extraordinary manner."†

Another writer says: "This generation shall not pass, ἡ γένεα αὕτη, this race, i.e., the Jews shall not cease from being a distinct people till all the counsels of God relative to them and the Gentiles shall be fulfilled."

Mr. Begg states, that of thirty-nine instances which he has examined, in which it occurs in the New Testament, twenty-two are, in Beza's translation, rendered gens and natio,—words, always signifying a people or nation.

Mr. Faber, likewise, gives the same signification to the word, and supports it by numerous authorities. "The difficulty is" thus "removed. But whether our opponents accept this proposition or not, the obscurity, even according to their own hypothesis, is much greater without it. Our

* Bickersteth. † Brooks.
Lord, amongst the things which should all be fulfilled before the generation spoken of should pass away, includes the treading down of Jerusalem by the Gentiles, until the times of the Gentiles be fulfilled. Jerusalem is still trodden down by the Gentiles, and the times of the Gentiles are yet unfulfilled: therefore it could not be meant that all this should happen before the men then living ceased to exist. If no other argument than this were found against the interpretation which places the predicted Advent at the destruction of Jerusalem, it renders such interpretation absolutely untenable.

"To shorten the controversy... We are willing for the present, to give up the signs enumerated at the 28th verse of Matt. xix., the 24 and 25th of that of Mark xiii., and the 25th of that of Luke xx., as pertaining to the subject of the first question, namely, the destruction of Jerusalem. But what follows, we contend, can in no wise be made to bend to that event. The great tribulation which was to usher in that course of calamities which should befall both the church and the world till the end of the age, had been described, and is supposed to be finished; when it is added, 'Immediately after the tribulation of those days,' ('In those days, after the tribulation,'—Mark,) '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,' fit illustrations of the state of the world at the time of the Second Advent, as described by preceding prophets.

"Now if our Lord's prediction of his coming did not refer to the destruction of Jerusalem, neither could it refer to the end of the world, or the general judgment, for two cogent reasons:—In the woe denounced against that city, he
says, 'Jerusalem shall be trodden down,' &c., 'until,' &c. A plain intimation (and which would doubtless be taken as such in any other case) that it was only for a limited time, and that when that time was fulfilled, the city should be restored, in agreement with what is said in so many places by the Old Testament prophets. And as, in accordance also with the same prophets, the time of Jerusalem's restoration is the time of Messiah's coming; and as our Saviour in this place announces by implication the restoration of the same city, and gives the end of its desolation as that of the age which shall precede the signs of his coming, this coming cannot bring the end of the world with it. The other reason is this:—It is inconceivable, supposing the end of the world to be meant, that, in the specification of signs, the Millennium should find no place: that all up to the very end should be sorrow, and tribulation, and woe; and that no mention should be made of the thousand years of blessedness before which the end was not to come. It results, then, from this branch of the question, that the coming of Christ is future, and before the Millennium.

"Let us beware how we pronounce that to be a useless doctrine, which God, who knows best what is in man, and what communications may soonest reach his heart, may have intended as a motive to obedience and encouragement. Nor let us fondly imagine that it is a light matter whether we believe it or not; lest by our rejection, or wilful ignorance of it, we incur in part the crime of the Jews. They, misinterpreting and spiritualizing all that the prophets had declared of the Saviour's First Advent, rejected him because his coming was not after the manner of their expectation. We, in the face of prophecies far more multiplied and explicit, renounce his Millennial reign at his Second
Advent, for the very same reason; namely, because it does not comport with our preconceived opinions of the nature of his coming and his kingdom.

"It is objected, that if this were a scriptural doctrine, it is not credible that it should through so many ages have been hidden from the church. It is indeed a mystery that it should so long have been overlooked. But this is nothing more than has been predicted respecting it. The book which first made known the time of its commencement, was directed to be sealed till the time of the end. However, up to the time of the first council of Nice, it was not hidden to the church, but very generally received by it."

It is further objected, that "it would be degrading for the Saviour to quit a heavenly throne to take possession of an earthly one." . . . Here, again, let us beware how we make the crime of the Jews our own, by putting our notions of what befits the character and office of the Messiah against the declarations of Scripture. Their notions of honour and dishonour blinded them to the prophecies relating to his First Advent: ours seem to have a similar influence on our reception and interpretation of those which relate to his Second Advent.

"There is another reflection arising out of this subject which deserves our deepest consideration. We never can expect the Jews to receive from us the doctrine of 'Christ crucified,' while we refuse to receive from them the doctrine of Christ glorified." It is absolutely in vain that we point them to the predictions of their prophets which foretel the sufferings and death of the Messiah, and then direct them to their literal fulfilment in the person of Jesus; while we refuse to accept as literal the predictions of these very pro-
prophets which represent his future glorious reign among his ancient people at Jerusalem."* 

"While, however, it will be conceded, that this was the grand object of hope to the church, prior to the First Advent, many are disposed to conclude, that that Advent having taken place, the coming of Christ ceases to be an object of such pre-eminent importance and interest, excepting in the retrospect; and some are even inclined to place the Second Advent among the non-essential truths of Christianity, which they presume may be neglected or lightly esteemed, without danger or detriment to the believer. Owing to this, and to the notion that a long and indefinite period is to elapse before that Advent can, under any circumstances, take place, it has come to pass, that it is not by the generality of pious men now pressed upon the notice of their hearers with any earnestness, but is, comparatively speaking, thrown into the back ground. A reference, however, to Scripture, will show that, in thus doing, the church has departed from the apostolical mode of treating the subject.

"It would be very difficult to select any one entire prophecy from the Old Testament, supposed to relate to this event, which was in all its principal particulars accomplished at our Lord's first coming. So far indeed as any importance may be attached to the general expectation of the Israelitish church before that period, scarcely any of the things which they looked for and mused upon were fulfilled at the First Advent:—the events which then came to pass, though declared beforehand in the Scriptures, were not expected by the generality, but took even the most of them by surprise; whilst the apostles themselves do con-

* Apology for Millenarianism.
stantly carry forward and sustain the expectations previously entertained, directing the mind of the Christian church to the Second Advent, as the great event which was to be the consummation of the believer's hope.

"If we regard the dates of Daniel: whether they be considered as having a mystical signification, or to be understood literally, they are admitted by all (with one exception) to terminate before the Millennium. But it is expressely declared to Daniel, 'Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.' So that at the end of those days which are to elapse before the Millennium, Daniel is to rise from the dead, in order to have his part or lot in the glory then to be revealed. And if a resurrection is then to take place, of course Christ must then appear; for when the saints are raised and caught up, it is expressly declared to be at the coming of the Lord. Compare 1 Cor. xv. 23, and 1 Thess. iv. 14—17.

"'When the Lord shall build up Zion, he shall appear in his glory.' Now the restoration of the Jews and the rebuilding of Zion must be at the commencement of the Millennium; for it would be contrary to every thing predicted of the Millennial state to suppose, that any people shall be existing who do not recognise the Lord.

"What sort of a Millennium would that be, in which the spiritual Zion, the church of the living God, should still remain trampled in the dust? Such a notion will not comport with any view of the Millennium at present entertained by Christians. It clearly follows, therefore, whichever view we take, that the Lord appears in his glory at the beginning of the Millennium.

"The marriage of the lamb... is no other than the
union of the Lord with his glorified church, who has now
put on her glorious apparel, and made herself ready; so
the resurrection of the saints must necessarily 'take' place,
and also the transfiguration of the living saints, and the
coming of the Lord Jesus."*

Revelation i. 7. Behold he cometh with clouds: and every eye
shall see him, and they also who pierced him: and all kindreds of
the earth shall wail because of him. Even so, Amen.

No metaphorical meaning can be applied to this passage,
because "every eye," the wicked and righteous alike, "shall
see him." It therefore cannot be interpreted as seeing the
Lord spiritually, because it is evident that the former can-
not see him spiritually, inasmuch as they will neither under-
stand nor give heed to the signs of his coming, and will be
careless and unbelieving. It must consequently signify his
actual appearing; and though difficulties have been urged
on account of the rotundity of the earth, &c., there can be
no real difficulty in conceiving that Almighty power can
easily effect it, in whatever manner, or by whatever means.
Nevertheless, if we may be allowed the suggestion, a single
day, a single revolution of the earth on its own axis, would
effect this, and perhaps a no longer time would be required
for the purification of the earth by fire, as the necessary
change which the Lord will effect before he takes possession
of his kingdom.

Hebrews x. 37. Yet a little while, and he that shall come will
come, and will not tarry.

The expression "a little while" is that which the Sa-
vior uses and to which he probably alludes in the Gospel
of John.

See Ezek. xxi. 27; 1 Thess. iv. 16; v. 2; Tit. ii. 18;
1 Pet. i. 7, 13; 1 Cor. iv. 5; xi. 26; xv. 23; 1 Tim. vi. 14;
1 Cor. i. 7, 8.

* Brooks.
1 Thessalonians iii. 12, 13. The Lord make you, &c., at the coming of our Lord Jesus Christ with all his saints.

This is parallel with Zech. xiv. 5, as above. See also 1 Pet. iv. 13.

"A respectable writer has disparaged the importance of the Second Advent, on the ground that St. Paul, when writing to the Corinthians, determined to know nothing but Jesus Christ, and him crucified: leaving us to infer, that the mere circumstance of the crucifixion and the doctrine of the atonement, were all which he resolved to bring forward among them. It is not a little remarkable, that in this very Epistle he praises these same Corinthians, 'because they came behind in no gift, waiting for the coming of the Lord Jesus Christ;' (chap. i. 7;) he upbraids them for not remembering 'that the saints shall judge the world;' (chap. vi. 1, 2;) and one whole chapter of it, (one of the longest in the Testament,) chap. xv., is devoted to an exposition of the order and nature of the resurrection, concerning which he says, 'that if the dead are not to rise, then are they perished!' (ver. 18.) These passages prove, beyond a reasonable question, that much more is involved in the preaching of a crucified Saviour than the one single fact of the death of Jesus: were we to keep to this only, we must exclude regeneration, sanctification, election, the judgment, and many other topics, which (like the Advent, and resurrection, and reign of the saints) though intimately connected with the atonement, may, nevertheless, be distinguished from it."*

"The First Advent of Jesus must not be preached alone, it must not be disjointed from the Second. . . . It is strongly impressed on my mind, that it has been

* Abdiel's Essays.—See Supplement, No. XIII.
through the separating of these—the crown from the cross—the Second from the First Advent—that Christendom has been reduced to that pass to which it has arrived. Men have lost sight of the glorious coming of the Son of God, bringing his salvation with him; and, by so doing, have alienated their minds from the fear and love of Christ. . . . As I stand at the cross, I would evermore be looking at the crown, to remind me of the end my Saviour had in dying for me—that the redemption and glorification of my nature was the object contemplated and achieved in his death. Thus regarding them as cause and effect, the one would work the other. The cross calls forth my gratitude, as I look to the glory it has procured. But separated from this view, it fails to produce its intended effect. Considered and eyed apart from the recompence it has purchased, it is exceedingly heavy and burdensome.”

“The Second Advent of Christ will be the appearing of ‘the great God.’ At his First Advent, he was indeed ‘God manifest in the flesh;’ but it required a spiritual eye to discover his glory, ‘the glory as of the only begotten of the Father, full of grace and truth.’ He had then no external ‘form nor comeliness.’ He was ‘a man of sorrows, and acquainted with grief.’ Everything to the mere carnal and worldly eye, conspired to render him unattractive. . . . But at his second coming it will be otherwise. . . . His Deity will be manifested to every beholder, . . . for he will come ‘in his own glory, and in his Father’s glory,’ and it will be seen that they are essentially ‘one.’

“A Millennial kingdom, without the presence of the King, has been held forth as the hope of the church, and the end of their missionary labours.”

* Rev. R. S. Maitland.
"But let it be examined whether or not the premillennial personal Advent of our Lord is a doctrine of Scripture, and if found true, let it be faithfully and clearly proclaimed. Many now discourse of the Second Advent of the Saviour, but in so loose and indefinite a manner, that it is difficult to know whether they mean to teach to be looking for it at the commencement or close of the Millennium. But this is 'an uncertain sound,' which will be wholly ineffectual. The coming of Christ will certainly not take place during the Millennium, and, therefore, it must be either at the beginning or the close, and every Christian minister should therefore take heed to speak on this subject, 'as the oracles of God,' if he would indeed stir up believers to be looking for the blessed hope and glorious appearing spoken of. The neglect of this subject I consider to be the chief cause of all the disorders now existing in the spiritual church; and a due attention to it, I solemnly believe, to be the only effectual remedy to heal them."*

We have now furnished our readers with a full confutation of the principal arguments advanced against the doctrine in question. There are a few others very trivial, and unworthy of notice.

We refer to the Supplement, No. XIV., for some useful observations relative to that important passage, Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

From the system pursued throughout this work, it will be perceived that we think it is rather by a constant pre-

* Rev. C. S. Hawtrey.
paredness for, than from any immediate expectation of "the glorious appearing of our Saviour Jesus Christ," that the present generation should be actuated to "love" and contemplate it in all its bearings and results. Ever watchful against the increasing vices of the times, our chief anxiety should be, to discountenance, so far as possible, the peculiar opposition to Christian principles which so awfully prevails. Not to mention the various orders of infidelity, we would observe that this opposition is particularly exhibited by the Neologists of Germany, the St. Simonians of France, and the Owenites of England. A multiplicity of publications prove that the tide of infidelity is constantly rising, and occasionally rolls on with fearful impetuosity. But for a more particular consideration of these "scoffers of the last times" we refer our readers to Chapter IV.
CHAPTER XIV.

ON THE SEPARATE STATE.

There are comparatively few portions of Scripture which afford us light respecting the nature of the soul's separate existence. Our chief object, therefore, is to present a view of the difference which subsists between that state and that of the saints at the First Resurrection.

So generally have the Christian churches rejected the distinction made between these doctrines in Scripture, that when we speak of the departure of a fellow mortal, a reference to Revelation becomes necessary to prove that we contemplate the departed soul as neither in heaven nor hell, (i.e., Gehenna, the place of the wicked,) but in Hades, the place of departed spirits: also, that "the ancient doctrine concerning Hell or Hades, does not limit it to a place of torment, as is generally intended by the word Hell, in common use, but includes the state of disembodied spirits, both of the righteous and the wicked. "The receptacle of the righteous is called Paradise; the receptacle of the wicked is called Tartarus. The phrase is in 2 Peter ii. 4: 'Cast into Hell,' which, in the original, is 'Cast into Tartarus.'

"The intermediate state of the soul has occupied much of the attention of Christian divines. The place of de-
parted spirits, called in Hebrew יָרָע in Greek ἀδηνη, and in English Hell, means the invisible receptacle of the dead. Peter says of our Lord, 'His soul was not left in hell;' (ἀδηνη), 'nor did his flesh see corruption;' where there is a contrast between his soul being in the invisible state, and his flesh in the grave. ... Gehenna is the term used to describe the state of the wicked exclusively hereafter, Matt. v. 29; xxiii. 15; Mark ix. 43, &c. Respecting the conscious happiness of the spirits of the just, between death and the Resurrection, such passages as Luke xxiii. 43; Phil. i. 23; 2 Cor. v. 8, put it out of all doubt; but of the nature of that happiness, not only the silence of the Scripture, but the very terms of the Hebrew, Greek, and English words which name it (ירם, a concealed state, ἀδηνη, from, 'not seen;' hell, a Saxon word, meaning 'hidden,' or 'concealed,' see Packhurst,) show us how little we can possibly know of it, and how far short it must be of the promised glory which is so largely described."*

See Eccles. xii. 7; Luke xxiii. 46; Acts vii. 59; Isai. lvii. 1, 2; Rev. xiv. 13; where peace and rest from this life are all that are intimated. But the following portions of Scripture prove the presence of Christ in the separate state: 2 Cor. v. 6—8; Phil. i. 21—23. And in whatever manner this is vouchsafed, it appears that the departed saints have not ascended into heaven with their Redeemer.

"The material sun is said to be present with us, ... seen and felt, ... though it is separated from us by millions of miles: why may not the sun of righteousness equally gladden the saints in paradise, by some similar manifestation of himself, and communications of his beams from the highest heavens?"

* Abdiel's Essays.
ON THE SEPARATE STATE.

"When, my soul,
Oh, when shall thy release from cumb'rous flesh
Pass the great seal of heaven? What happy hour
Shall give thy thoughts a loose to soar, and trace
The intellectual world?"

Rowe.

In whatever way the soul is present with Christ when absent from the body, his Deity will be apprehended in the same manner as that of God the Father, and God the Spirit; but this cannot be similar to the glorified state, in which he will come as "our great God and Saviour," to present the church to himself, a glorious church, &c., which shall then stand before Him, as the Son of Man,—when he comes again to receive them unto himself.

Farther, it must be recollected that after the Resurrection of the body in which our Lord suffered, he makes no import of his presence among his disciples, as compared with the hope which he had set before them. The righteous are now said to be "sons and daughters of the Almighty;" yet it is only "the spirit of adoption" which they have as yet received; i. e., the pledge and earnest of their inheritance until the redemption of the purchased possession: the adoption itself being identified with the redemption of the body, which is also the time of the manifestation of the sons of God.*

"When the Lord Jesus was risen from the dead, he said to Mary, that he was not yet ascended to his Father, plainly intimating, as I conceive, that Hades, or Paradise, from which he was just come, was not the abode of the Father. The same may be inferred from the words of the

* Compare Rom. viii. 15, 19, 23; 2 Cor. v. 5, 6; Gal. iv. 5, 6; Ephes. i. 13, 14; John xx. 17; Acts ii. 34; Psalm xvii. 15; Rev. iii. 5; 2 Cor. iv. 14. See also Heb. xi. 16.
apostle concerning David; viz., 'David is not ascended into the heavens:' and the Psalmist himself defers the period of the beholding the face of God in righteousness 'until he shall awake up with God's likeness.' . . . It is to this period Jesus refers, when he promises concerning him that overcometh,—'I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels.' . . . St. Paul expresses his confidence that 'he who raised up the Lord Jesus shall raise up us also' (probably meaning himself and the other apostles) 'by Jesus, and shall present us with you.' See 1 Thess. iii. 13; Jude 24.'

Mr. Cunningham thinks that "'the building of God, the house not made with hands,' 2 Cor. v. 1, &c. signifies the celestial body, and the term 'unclothed' the separate state, when the soul shall be destitute of her bodily covering; and that for the comfort of believers the apostle adds, that he was always confident, knowing, that even when absent from the body, he should, in a more intimate manner than now, 'be present with the Lord:' and this, doubtless, is the case," says he, "seeing that in the interval between death and the Resurrection the saints are where our Lord was with the penitent thief. . . . But were it true, as the modern church believes, that the saints enter heaven immediately on leaving the body, how is it that Paul says, 'this we do not desire?' And let the reader also carefully mark the great difference of the apostle's expressions with regard to the Resurrection of the body and the intermediate state: 'For in this (tabernacle) we groan, earnestly desiring to be clothed upon.' Again, 'We groan, being burdened, not because we desire to be unclothed, but clothed upon.' So in the passage quoted from the Romans, 'We that have the first
fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of the body.'

"On the other hand, when speaking of his departure from the body, he merely says, 'we are willing rather to be absent from the body.' . . . When the apostle Peter speaks of his decease as being near at hand, he calls it simply a putting off of this tabernacle, and his departure, without using a single expression intimating any expectation of being at once in glory."

It seems calculated also to repel the erroneous notions so general on this subject, when our Lord desired the wealthy Pharisee to "call the poor, the maimed, the lame, the blind," at such time as he would make "a feast," and he says, "Thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the Resurrection of the just," Luke xiv. 13, 14. This is equally obvious when in John vi. 39, he declares the Father's will to be, that he should "lose nothing, but should raise it up again at the last day;" therefore a belief of present entrance into the glory which our Lord has promised to his people would negative his own words. It seems evident, that the soul of man in its separate state, does not behold the splendour of the Deity,—the triune Father, Son, and Holy Spirit,—in the same manner as when it shall be united with its glorified body, when it shall be said, "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." Rev. xxi. 3. But one of the chief incitements which Scripture affords, with respect to future happiness, is not merely a union of the souls of the saints with their celestial bodies, but a just, holy, and endless dominion, this is incompatible with the separate state.
We are fully aware that neither ministers nor the generality of writers desire to subvert the doctrines of the Advent and the Resurrection; but then they identify these with what they represent as the full and entire reward of heaven, and so exclude the revealed assurances of a Millennial dispensation. The apostle Paul says, that "if there be no Resurrection our faith is vain." Now there could be little strength in this mode of argumentation if the elect were at their decease immediately to enjoy the heavenly glory; why, under such circumstances, think of a Resurrection at all? Such considerations should be calculated deeply to engage the attention of both ministers and hearers who have not hitherto reflected sufficiently on these subjects.

It may be further remarked, that the same apostle, in 1 Thess. iv., while comfort ing his disciples, does not state that their friends were then in glory, but shows them that the Lord's Resurrection is the forerunner of their own; and, as must be inferred, that they shall again meet with their dear connexions, and with all the host of the redeemed which the Lord "shall bring with him," when he comes to reign with them over a renovated earth.*

Finally, "The work which Christ undertook was the reconciliation of this fallen and corrupt creature to the Father, and its complete restoration to purity and health, beauty and life. Now it does not consist with the glory of the Father, or the Son, that any part of the redeemed creation should be presented before the presence of his glory, while this work is incomplete. Man, in his original state, consisted of body and spirit, and it is manifest, that at the Resurrection of the just, they are to be formed of bodies glorious, 

* See Supplement, No. XVI.
which are to be the everlasting tabernacles of their spirits, made perfect in holiness. When thus restored to a condition of perfect and complete harmony and beauty, and when the ruins of the fall are more than repaired, the church shall in one body be presented by Jesus, the eternal High Priest, to the Father, without spot or wrinkle, or any such thing. Such seems to be the doctrine of the Scripture, whereas the church of Rome, and some of the modern Protestant churches, by affirming that the spirits of the just are, in their separate state, translated to heaven, do in effect teach, that an imperfect and mutilated humanity, for such is the disembodied spirit while the body is the food of worms, and under the curse of death, is presented by the eternal High Priest before the eternal Father,—a doctrine which is conceived to be entirely inconsistent with the glory of the Godhead, as it is utterly without support from the Scriptures.*

We now pass on to consider that glorious event which must be classed first in the order of the Second Advent of our Lord, though simultaneous with it, i. e., "The Resurrection of the Just;" but we shall previously make a few remarks on the nature of the Resurrection.

* W. Cunningham, Esq.—See Supplement, No. XVI.
CHAPTER XV.

THE FIRST RESURRECTION.

That there should exist conflicting opinions on the subject of the Resurrection,—and that the notions entertained respecting it are often unscriptural,—is just what we might expect from the silence maintained in public instruction on this fundamental principle of religion. While it has shared the fate of corresponding doctrines, we think neglect has arisen also, on the ground of its being "a mystery which we cannot comprehend," though the apostle was inspired to "show" us this "mystery;" or, so far as we can apprehend, the distinction he makes was designed to preserve us from error.

"That which Christianity requires us to believe, is the actual survivance of our personal consciousness embodied, and the perpetuity of our sense of good and evil, and our continued sensibility of pain and pleasure, and the unbroken recollection in another life of the events and affections of the present state. What Christianity decisively affirms, is, that life,—moral, intellectual, and active, or corporeal,—is not commensurate with, or dependant upon, animal organization; but that it may, and that it will, spring up anew, from the ruins of its present habitation. 'Destroy this body,' and the man still lives: but whether he might live immaterially is a mere question of philoso-
phy, which the inspired writers do not care to decide. In almost all instances, it is with facts, and not with abstruse principles, they have to do; and in relation to our present subject, after having peremptorily affirmed that human nature is to survive in another state, and is to rise embodied from the ashes of its present animal organization, St. Paul leaves speculation at large, neither denying nor affirming any hypothesis that may consist with the fact which is alone important to our religious belief.

"The Christian Scriptures, then, and St. Paul specifically, affirm, not any abstruse metaphysical doctrine concerning mind and matter, but the simple physiological fact of two species of corporeity destined for man: the first, that of our present animal and dissoluble organization, which we share, in all its conditions, with the sentient tribes around us; and the second,—a future spiritual structure, imperishable, and endowed with higher powers and many desirable prerogatives." *

Many, we may suppose, thus reason: "The same identical body that has died shall rise again. This is evident," say they, "from the very name Resurrection; for if it were not the same identical body, it would be a creation, and not a Resurrection." "He that raised up Christ from the dead shall quicken your mortal bodies; so that it is this mortal body which is quickened again; 'for this corruptible must put on incorruption, and this mortal must put on immortality,' 1 Cor. xv. 23. Not that another body shall succeed in place of this, but this very body shall be changed," say they, "not in substance, but in qualities."

Now, contrariwise, in 1 Cor. xv. 37, we find that "the

* Physical Theory of Another Life.
body which shall be, *is not that body which is sown.*" The chief, imperishable component of man is his soul,—his rational and moral consciousness and character: this latter shall be "clothed upon," that mortality may be "swallowed up of life," which must signify that every mortal particle will be detached. The body raised, will, therefore, be "spiritual;" altogether differing from any conceptions which we can entertain, which are undeviatingly material. For could it in any respect participate of materiality, it would be divisible, and consequently corruptible,—not "incorruptible" and eternal. In Luke xx. 35, 36, Jesus expressly declares to the Sadducees, that "the children of the Resurrection cannot die any more."

Whether or not the expression, "angel of light," is to be regarded merely in the figurative sense, such as the phrase, "children of light,"—might, perhaps, be questioned; yet it is impossible for us, while in the flesh, to understand the nature of a glorified body, as that of many of the other secret powers of God; such as magnetism, electricity, &c., with which we are only acquainted as it regards their operations and effects.

But that there may be no misapprehension with respect to the *difference of the corporeal existence,* the apostle proceeds to establish this by various analogies; and concludes by saying, "There is a natural body, and there is a spiritual body." Would he thus have expressed himself, had he intended to say it was the same body in substance? After making further important comparisons, as it were, to silence all doubt, he says, that "Flesh and blood cannot inherit the kingdom of God,"—and that "corruption doth not inherit" (that is, can have no future connexion with) "incorruption." Then the "mystery" is signified to be a
"change;" and this corruptible putting on incorruption is this change from a body of mortality to one of immortality. As to opposite qualities being imparted to the same identical body, the supposition is as gratuitous as misplaced, there being no revelation on which to found so contradictory a statement.

"But," it may be asked, "was it not the same body with which the Saviour arose from the dead, or with which Lazarus, &c., were raised?" This we are not disposed to doubt; but the objects to be accomplished were altogether different. It was necessary that the incredulity of the disciples should be removed, as particularly instanced in the case of Thomas, and that communications of a peculiar nature should take place between Christ and his disciples. But while we find Almighty power thus exerted, as also in the supernatural appearance and vanishing of Jesus, we have not the slightest reason to understand this to have been his glorified state,—the body in which he appeared to Isaiah, Daniel, or John, or that with which he entered within the veil, and will come again to execute judgment, justice, and righteousness in the earth."

At Heb. xi. 35, the apostle says, "Women received their dead raised to life again;" alluding to 1 Kings xvii. 22—24; 2 Kings iv. 27—37; and adds, "Others were tortured, not accepting deliverance; that they might obtain a better Resurrection,"—better than the restoration of the same body,—even a Resurrection to immortal life. But we have various other instances in Scripture of the Resurrection of the same body.*

* "Such as the widow of Sarepta's son by Elijah; the Shunammite's son by Elisha; the man in Elisha's sepulchre; Jairus' daughter; the widow's son; Lazarus, and many at the death of Christ."—Frey.
"In the morning of the Resurrection all deformities and imperfections will be left in the grave."

"Then the bodies of the righteous will be invested with unspeakable glory. The greatness of this glorious change is inconceivable and indescribable, ... for 'he shall change our vile body that it may be fashioned like unto his glorious body,' Phil. iii. 21." Of this wonderful change the apostle has given us an epitome in 1 Cor. xv. 51—54.

"During the persecution in the reign of Queen Mary, a lame and a blind man being brought to the stake to be burned to death, the former threw away his crutch, and addressing his fellow-sufferer, said, 'Be of good comfort, my brother, for my lord of London is our good physician; he will heal us both shortly; thee of thy blindness, and me of my lameness.' They shall also be freed from all the necessities of nature. 'They shall hunger and thirst no more.' Rev. vii. 16. Moses, on the mount, was so filled with the glory of God, that he needed not the recruits of nature; how much more will the bodies of the saints be filled with ... glory and felicity." *

"The future spiritual body, as we may safely assume, will be the instrument, and the mere instrument of the mind, and in every respect will be subordinate to it. That more excellent corporeal structure, whether it be dense or ethereal, whether tangible or not, is not destined to lead the way, or to give law in any sense to the intellect: it will not either suggest ideas or infuse emotions: it will not whisper its own interests to the soul; for it will have none apart from those of the mind; nor will it steal an advantage upon reason to insinuate its desires.

* Frey's Joseph and Benjamin.
"With the daily and hourly miracles (so to call them) of the vegetable and animal world before our eyes, with creations, renovations, transitions and transmigrations innumerable, going on, while yet individuality and identity are preserved, nothing ought to be thought incredible, or unlikely, concerning the destiny of man, which comports with these common wonders, and which in itself is only an analogous transformation. No prejudice of the vulgar can be more unphilosophical than is that which would obstruct, for a moment, our acquiescence in the belief of a future transfusion of human nature, with its individuality, into a new and more refined corporeal structure. The profound resources of the divine intelligence are constantly being developed in our view, not in a thousand modes merely, but in a hundred thousand; and it is perfectly manifest that this sovereign Intelligence,—master of whatever is abstractedly possible,—delights in taking the utmost range of diversity, not merely as to fashion, but as to rule and condition, and as to history and circumstance; and if so low a mode of speaking were tolerable, one might say, the probabilities that man, the chief terrestrial animal, and an animal of so complex a constitution, is destined to undergo several transitions, are as a thousand to one of the contrary. Everything belonging to human nature is mysterious; or rather, bespeaks the existence of powers and instincts undeveloped; and which, though they just indicate their presence, do not reach their apparent end. . . .

"The proposition then which we assume is this, that the rational and moral consciousness, with the various faculties therein comprised, is to survive the decomposition of the animal structure, and is to attach itself to a new and more refined structure. Of course, therefore, it is not to the
animal organization that we are to look,—as if to find there the symbols of a metamorphosis, or the germs of another type of life; for the animal is to accomplish its purposes in the present initial era of human existence, and, like other intransitive species, it develops all its parts, and falls into decay without leaving any renascent nucleus. But it is among the moral sentiments and the intellectual faculties, that is to say, within the circle of the proper consciousness of the man, that we ought to find, if at all, the indications of a second birth, and of a new economy of life. Now all that has, and that may be said, and it is not a little, in illustration of the theorem of the immortality of man as foreshown by his moral sense, by his expectation of retribution, by his aspirations after a better existence, by the vast compass of his faculties, and by his instinctive horror of annihilation—all these prognostics of futurity, and if there are any other, are capable of being condensed into a single proposition, setting forth the fact—a fact the mere statement of which contains virtually a demonstrative proof of the principle it involves, namely, That the idea, or the expectation of another life is an element of human nature, or an original article in the physiology of man. Shall any one deny that the human family harbours the thought of living again after death? Or, if any one would labour to show that this common expectation is groundless, his very argument, and the stress and ingenuity of his reasoning, affords the best sort of evidence that the instructive belief of immortality is too general, and is too deeply seated to be easily loosened.”

Job xiv. 13. Man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

* Physical Theory, &c.
Thus the most ancient of the holy writers predicts the Resurrection to take place at the general conflagration.

"I turned to the original," says Mr. Tysoe, (Inquiry after Prophetic Truth, p. 214,) "and hoped to find the word translated 'man,' (םיינש enosh) 'a poor, weak, sickly mortal,' often used with reference to the wicked; and if it had been so, I should have concluded that the whole passage might relate to the wicked exclusive of the just. But to my surprise, I found the word translated, 'man' was יהוה ish, which is more frequently applied to a 'good man,' and sometimes to the Lord himself. My next inquiry was, What is to be understood by the heavens? and in looking into Robertson's Thesaurus, under the word יל bal, I met with a reference to Job xiv. 6, which answers to the 12th in our translation, ש של הגלות שמי דומنو sit coelum; quum Deus coelum novum faciet, et coelum quod nunc est abolbit; 'Until the heavens shall not be; when God shall make new heaven, and the heaven which now is shall be abolished.' . . . At the coming of Christ the pious dead will be raised, and the first heaven and the first earth will pass away, and thus the words of Job will be verified, Job xiv. 12; xix. 25—27."

Ver. 14. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Here he expresses his desire patiently to wait, ("in the body, and out of the body" in the separate state,) until the coming of the Lord; for he adds:

Ver. 15. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

"By Almighty power, it shall be raised
A glorious body; fashion'd like my Lord's
Immortal, holy, heavenly, perfect, pure,
And incorruptible—."
This is similar to the Psalmist's declaration, Psalm L. 4. "He shall call, &c.," and proves the patriarch's eminent confidence in the love and omnipotence of his Redeemer.

1 Cor. vi. 14. God hath both raised up the Lord, and will also raise up us by his own power. 2 Cor. iv. 14.

See Psalm xvii. 15. As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness.

See Psalm xlii. 14, 15; Hos. xiii. 14. Also Psalm xlvi. 5. God shall help her, (the city of God,) Heb., when the morning appeareth.

Daniel xii. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, &c. *

"There are three classes of Scriptures which refer to the Resurrection of the body; the first, we believe, affirms that there will be a first Resurrection; such as 1 Thess. iv; Rev. xx. The second . . . seems to affirm a simultaneous Resurrection of the just and unjust: John v. 28, 29; Acts xxiv. 15. But let it be remembered that neither do these, nor, as far as I can recollect, any other Scripture, affirm that the Resurrection of all the righteous and wicked will be at the same time; while many Scriptures do affirm, if they are to be understood literally, that the just will rise before the unjust. Besides, it is well known that sometimes the same Scripture, refers to events which are many hundred years apart, but contain no intimation that such is the case. In Micah v. 2, the birth of the Saviour and his future reign over Israel are joined together; but we know these events were far apart. . . . So in John v. 28, 29, the fact is declared generally that the righteous and wicked

* "Isai. xxxvi. 19. This passage is applied by our Rabbins to the Resurrection of the dead.—Aben Ezra and Kimchi in loco, Tal. Bab. Sanhed. fol. 90. 2."—Frey.
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shall rise, while other Scriptures point out the order of the Resurrection of each. It strikes me that even in John v. 28, 29, (the strong hold of those who oppose the first Resurrection) this order is hinted at; for we read of 'the Resurrection of life,' and 'the Resurrection of damnation.' There is a third class of Scriptures which seems to intimate that some of each description of character will arise. Isai. xxvi. 19, and Dan. xii. 2, are thought to imply as much. . . . Mr. Begg, considers from this passage that some few of the wicked will rise when the saints rise, and this without breaking in upon the order mentioned 1 Cor. xv. 23, any more than many of the saints rising when Christ arose (who are not mentioned by the apostle) disturbed the order—

'Christ the first fruits;—afterwards they that are Christ's at his coming.' He refers to Isai. xxvi. 19, 'The earth shall cast out her dead,' or, as he translates it, 'giants, or great ones in sin,' Isai. xiv. 9. He also quotes Balaam's words, Numb. xxiv., 'I shall see him, but not now.'

"Mr. Sirr, in his reply to Mr. Gipps, observes: 'It was to introduce the promise to the faithful,' (see ver. 3,)"

*"There are two or three other passages which countenance the idea of some whose guilt has been awfully aggravated being also raised at the commencement of the Millennium, as monuments of God's wrath. In the passage already quoted, Is. xxvi. this idea is distinctly brought before us. 'Thy dead men shall live; my dead body shall they arise; awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs.' This Resurrection of the righteous is here contrasted, in its happy nature, with what immediately follows. For while they are said tranquilly to arise, and are called to 'awake and sing' in holy joy, it is added, 'And (or, but) the earth shall cast out her giants; for so it appears the word here translated 'dead' ought to have been rendered,—our translators in this, as in some other cases, not perceiving the idea of the text, but certain that the Rephaim must be 'dead,' since the earth is called to cast them out, made the substitution which doubtless must have appeared to them most distinct, but which does not convey the precise idea of the original. In almost every other instance it has been translated giants, as in Deut. ii. 20; Josh. xii. 4; 1 Chron. xx. 4, 6, 8; and appears always to signify either men tall in stature or great in crime. When, therefore, to be 'cast out' of the earth at the period of Millennium, in contrast to those who shall 'awake and sing;' it may be viewed as confirmatory of the opinion that the 'some' who shall awake to shame and contempt are the giants in crime—the pre-eminently wicked."—Begg.

† Cox.
that the fact of the Resurrection was referred to at all; but being referred to, the Resurrection of life, and the Resurrection of judgment, are both noticed in one comprehensive glance of the end from the beginning, as in John v. 29.' He also observes, that 'there is no note of time given in ver. 2, by which the two Resurrections are made synchronical; that the Resurrection to contempt is only just noticed, and then the glory of those who rise to life is largely dwelt upon.' On this subject we leave the reader to form his own judgment, while we feel disposed to concur with Mr. Begg.

2 Timothy i. 10. Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.

Matthew xxiv. 31. 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. Mark xiii. 27. See Matt. xxii. 29—32; Mark xn. 18—27; Luke xx. 27—38; xiv. 14.

John ix. 24. "In John's Gospel our Lord three times declares it to be the special privilege of a believer, 'that he will raise him up at the last day,' John vi. 39, 40, 44: but the single circumstance, that he should be raised at the last day, would cease to be a distinction, were the wicked to be raised at the same time." *

Compare Isai. xxv. 6—10, with 1 Cor. xv. 54. "'In this mountain,' therefore, if Christ rose, the saints shall be manifested in immortal and corruptible bodies." †

Acts xxviii. 20. For the hope of Israel (i. e., the Resurrection) I am bound with this chain. See Acts xxiii. 6; xxiv. 15; xiii. 32—37.

Read Rom. viii. 11, 17, 18, 23.

Also 1 Cor. xv., and 1 Thess. iv. 13—18. "It is revealed that there is an order in the Resurrection; viz., 1st.

* Or, "a trumpet and a great voice."
† Abdiel's Essays.
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'Christ the first fruits,' (ver. 3;) with whom may be included that 'handful,' as it were, of saints, who came out of their graves after the Resurrection of Christ, Matt. xxvii. 52, 53,) and who together constituted the sheaf of the first fruits of the harvest, (Lev. xxiii. 10). 2nd.

'They that at the coming of Christ belong to him,' (ver. 23;) in which must be included the dead in Christ, who are to rise first, and the living or quick, who shall be caught up together with them," &c., . . . "which evidently relates to the same period spoken of in 1 Cor. xv.; for here also it is said, 'We shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; and in Thessalonians it is declared to be, when the Lord shall descend, with the voice of the archangel and the trump of God.' But, 3rdly, it is stated, 'Then cometh the end,' . . . in the original, 'then the end,' (ver. 24.)

The three periods, or epochs, in this order of the Resurrection, are thus distinctly marked, 'Christ, the first fruits;'—'afterward they that are Christ's, at his coming;'—'then the end.' And what is this end? It is declared to be the period 'when he shall have delivered up the kingdom to God, even the Father;'—no longer retaining it in his mediatorial capacity as the Son of Man;—'when he shall have put down all rule and all authority and power.' Now there must be some period of time, during which the Lord shall reign, and the saints possess the kingdom with him: we have seen that this period cannot be in this present dispensation; but that it is to be at the Lord's Advent; and we here see that after the Advent, which closes this dispensation, is to follow the end when he shall have reigned. The interval, therefore, must be between the Advent and that end when he resigns the kingdom unto God, who shall
then be all in all. And this corresponds with what is revealed in Dan. vii.; where 'the thrones are cast down,' that is, placed or set down, (ερημωθη, LXX,) 'and judgment is given to the saints;' and they take away his dominion to consume and to destroy it unto the end; at which period of the expiration of the fourth kingdom it is, that the kingdom of the Son of Man is first spoken of as a kingdom. (Compare verses 8, 9, and 21—27.) It also corresponds with Rev. xx. 4. 'And I saw thrones, and they sat upon them, and judgment was given unto them,' &c., and 'they lived and reigned with Christ a thousand years:' after which the rest of the dead live, (ver. 5,) and the books are again opened, and a judgment occurs, not of the saints, nor by the saints, but upon those . . . whose names are not found in the book of life, (ver. 12, 15)."

Phil. iii. 10; Col. iii. 4.

Also Rev. xi. 18. The Lord's wrath against the wicked, and their destruction at his coming, are here foretold, but not their judgment, as it is of the servants of God; for which final judgment of the wicked see Rev. xx. 12—15; also ver. 4—6.

"An objection raised by Mr. Jones, and others, against the First Resurrection of the saints being deduced from this last passage, is, that it makes mention of 'souls,' and not bodies. 'I saw the souls of them that were beheaded . . . sit upon thrones, and have judgment given them.' Mr. Begg thus ably answers it. 'It has been objected that it is not the saints themselves, but their souls, that are here said to live. This objection has more speciousness than force. For it is to be observed, that a change of condition is here evidently implied,—a change from death unto

* Brook's Elements.
life. The souls, however, had not died; and therefore it could not be said of them that they lived again. This is further evident, from the contrast between those who 'lived and reigned with Christ,' and the rest of the dead, who 'lived not again until the thousand years were finished.' As, in the case of the latter, their living not again till the close of this period, implies that they had lived at some former period, but were now dead; and as this cannot be understood of their souls,—so, when it is said of those who are made partakers of the First Resurrection, that 'they lived,' these must have been brought, by the Resurrection of their bodies, from that state of death in which the rest of the dead continue.' Mr. Begg then goes on to show that the word 'soul,' in Scripture, as well as in common language, is frequently used to denote the person; and when thus used by the inspired penmen, we no more experience difficulty in determining its meaning, than we apprehend danger of being misunderstood, when we speak of the number of souls in a city. . . . We are therefore fully warranted in believing the apostle's vision to have been of the literal Resurrection of those who had suffered for the cause of Christ, and who had not submitted to anti-christian authority. In addition to these remarks I would ask, do not the expressions of sitting on thrones, and exercising judgment, always refer to a state subsequent to the Resurrection of the body? I think the following Scriptures will lead us to infer as much, Dan. vii. 9, 10, 26, 27; Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2, 3. This last passage synchronizes with the one in question, and explains it."

"The venerable Joseph Mede says, 'I take the Resurrection, both of them, First and Second, to be proper and
real. 'Tis not safe to deprive the church of those texts whereon her faith of the Resurrection is built. For this interpretation (that which would make the First Resurrection metaphorical or spiritual) will necessarily rob us of that of Dan. xii. 2—4.'

Barnabas, Paphias, Polycarp, Justin Martyr, Irenæus, and Tertullian, in the second century, not to mention other eminent ecclesiastics, from Origen to Jerome, and the whole Christian world, taught and believed in the Millennial doctrines; viz., Second Advent, First Resurrection, &c. Tertullian says, it was a custom of his times for Christians to pray that they might have part in the First Resurrection; nor is there the slightest testimony on record that any 'orthodox' ministers of Christ in the two first centuries departed from this doctrine. Jerome, though unfavourable to it, as one who held singularly different views from his contemporaries, writes moderately on the subject, because, as he says, it was so generally admitted.

There had been no controversy on this question until that raised by Origen, who opposed it with the greatest ardour, because it was not compatible with his own cherished opinions; and Augustin extravagantly supposed that the Millennium would be fulfilled during the Christian dispensation.†

Jerome and Augustin are the last writers of any eminence who, in taking this novel view of the subject, preceded the authoritative and imposing mandates of the see of Rome. "A very considerable number of Christians, decidedly the majority," (about the middle of the third century,) "did, nevertheless, continue, sometime after

* Cox.  † See Supplement, No. XVII.
Origen, to maintain the "primitive doctrines. "So difficult is it to depart consistently, and all at once, from a beaten track, that even Origen himself is now and then betrayed into statements which are only reconcileable on the" aforesaid "system of interpretation. Take, for example, the following passage against Celsus, (lib. iii.,) 'We do not deny the purging fire of the destruction of wickedness, and the renovation of all things,' And again, in his 13th homily on Jeremiah, he says: 'If any man shall preserve the washing of the Holy Spirit, &c., he shall have his part in the First Resurrection; but if any man be saved in the Second Resurrection only, it is the sinner that needeth the baptism by fire. Wherefore, seeing these things are so, let us lay the Scriptures to heart, and make them the rule of our lives; that so, being cleansed from the defilement of sin before we depart, we may be raised up with the saints, and have our lot with Christ Jesus.'

The following are some of those dreadful announcements which exclude the wicked from any participation in the First Resurrection:

Revelation xx. 5. The rest, &c.
Psalm xlix. 14. Like sheep, &c., to "morning."
Psalm l.'5. Therefore, &c.
Isaiah xxvi. 10, 14.
See also Psalm v. 5; xxiv. 3; Luke xxli. 36.
CHAPTER XVI.

PRESERVATION OF THE RIGHTEOUS DURING THE CONFLAGRATION OF THE EARTH AND DESTRUCTION OF THE WICKED.

We are sometimes ready to wonder that God has permitted so long and so general a resistance to his will, together with so awful a defiance of his power, under the present dispensation. What then will be the astonishment of the children of God towards its close, to behold the great mass of mankind still absorbed in earthly concerns,—still living in iniquity,—still dwelling in the tents of unrighteousness,—still despising and rejecting the light of revelation,—unmoved by the evidence of supernatural gifts, and utterly disregarding the prophetic accomplishment of those judgments with which they will have been visited! Such is the potent and unchangeable malignity of sin, which will be aggravated to its utmost extent by the mighty efforts of Satan, whose chief artifices will consist in beguiling mankind through infidelity into a listless contempt of their impending destruction. But the Holy Spirit "will not always strive with man:" "the Lord will come as a thief in the night;" and "when they shall say, Peace and safety, then sudden destruction cometh upon them, as upon a woman in travail, and they shall not escape."

"It has been concluded by judicious divines," says Arch-
deacon Woodhouse, "that these partial prophecies and particular instances of the divine vengeance, whose accomplishment we know to have taken place, are presented to us as types, certain tokens and forerunners, of some greater events which are also disclosed in them. To the dreadful time of universal vengeance, they all appear to look forward, beyond their first and more immediate object. Little, indeed, can we doubt that such is to be considered the use and application of these prophecies, since we see them thus applied by our Lord and his apostles. See Acts ii. 20; Heb. x. 27, 37; Rom. ii. 5; 2 Pet. iii. 2—14; where the prophecies of the Old Testament are applied in a more spiritual and extended sense, than in their first and primary designation."

This, then, is the awful crisis which must for ever determine the condition of the ungodly! The Saviour suddenly appears "in power and great glory, and all the holy angels with him,"—the trumpet sounds,—the departed saints are "raised and changed,"—and "those who remain alive, are caught up together with them in the clouds to meet the Lord in the air." At this decisive juncture, commences the final extirpation of the ungodly, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Now is the season of discriminating justice; "two shall 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." In a word, there shall be gathered out of the kingdom of Christ all things that offend. Yet while the wicked and their works shall be consumed, we conceive there will not be a total dissolution of the earth; but that while "the reapers, or angels, bind the tares," or wicked, "in bundles
to burn them," the children of God will be preserved and blessed with his presence. See Isai. li. 6; Psalm lxxv. 2, 3.

We shall first consider those passages which seem more especially to describe the terrors of the Lord at this fearful period, and then advert to the security and blessedness of the righteous.

The following is an epitome of Divine wrath against sinful, unrelenting rulers and kings, whose souls shall be shut up in hades, "where indignation and wrath, tribulation and anguish, will be experienced by every soul of man that doeth evil;" and "after" the expiration of "many days" (we think, the days of Millennial glory) "they shall be visited," or brought to final judgment.

"From east to west they fly,—from pole to line,
Imploring shelter from the wrath divine;
Beg flames to wrap, or whelming seas to sweep,
Or rocks to yawn, compassionately deep."

Isaiah xxiv. 17—22. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 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, (i.e., as we understand, in its previous state and condition). And it shall come to pass in that day, that the Lord shall punish (Heb. visit upon) the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, (or, dungeon,) and shall be shut up in the prison, and after many days shall they be visited (or, found wanting.)

See Job. xxxi. 30; 2 Peter ii. 9; Jude 13; Psalm xlvii. 6; Nah. 1. 5—6.
Deuteronomy xxxii. 22. Notwithstanding that the verses which immediately follow this passage in Deuteronomy describe the temporal calamities of the Jews, by which they should be justly overtaken for their sins, we think it evident that it relates to the same period which forms the subject of the present Chapter. In the two preceding verses, the Lord declares that he would "hide his face from them," and "see what their end" should "be."

This is partly fulfilled, and partly to be accomplished, as has been fully described in preceding portions of this work. Moreover, the Lord says, that he would "move them to jealousy with those which are not a people, and provoke them to anger with a foolish nation," clearly predicting the Roman empire; i. e., "divided," (as Daniel interpreted the vision of Nebuchadnezzar,) or, as "iron mixed with miry clay,—partly strong and partly broken," (or, brittle,) "not cleaving one to another,"—i. e., the ten kingdoms represented by the toes of the image. Thus, after having seen or guided them by his providence to their final destination,—after having moved and provoked them to sustain the knowledge of himself amid the idolatries and persecutions of the Roman empire, and throughout the world,—after having moved them in the end, more emphatically to proclaim the Lord Jesus Christ, "the true God and eternal life,"—he then foreshows, that "a fire is kindled in" his "anger, which shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains;"—and this, as we think, immediately preceding and operating the renovation of all things.

Psalm civ. 35. Let sinners be consumed out of the earth, and let the wicked be no more.

Psalm xcvin. 3—5. A fire goeth before him, and burneth up his
enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

"The fatal period, the great hour is come,
And Nature shrinks at her approaching doom.
Black rising clouds the thickened ether choke,
And spiry flames dart through the rolling smoke.

From heaven's four regions with immortal force,
Angels drive on the wind's impetuous course
T' enrage the flame; it spreads, it soars on high,
Swells in the storm, and billows through the sky:
Here winding pyramids of fire ascend;
Cities and deserts in one ruin blend."

See also Heb. x. 27; Matt. xiii. 40—42, 49, 50; Rev. vi. 12—17; 1 Sam. ii. 10; Psalm cxlv. 20; xxxvii. 22, 28; Prov. x. 80; Rev. xi. 18.

2 Peter iii. 7, 10—12. The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come, &c., in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"There is not only the most terrible sublimity and solemn grandeur, but also much philosophical propriety in the description 'given us by the apostle Peter' of the awful dissolution of the heavens and the earth; when 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat.' As the heavens mean here the whole atmosphere, in which all the terrestrial vapours are lodged; and as water itself is composed of two gases, oxygen and hydrogen; and as the electric or ethereal fire, is probably that which God will employ in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles
as float in the atmosphere, must be terrible to the extreme. A piece of iron, red hot, placed over a drop of water on an anvil, and struck with a hammer above the drop, will cause a report as loud as a musket: when, then, the whole strength of these opposite agents is brought into a state of conflict, the noise, the thunderings, and innumerable explosions, (till every particle of water on the earth and the atmosphere, is, by the action of the fire, reduced to its component gaseous parts,) will be frequent, loud, confounding, and terrific beyond every comprehension but that of God Himself. When the fire has thus conquered and decomposed the water, the elements, στροκεία, the hydrogen and oxygen airs, or gases, will occupy distinct regions of the atmosphere; the hydrogen by its great levity ascending to the top, while the oxygen by its superior gravity will keep upon, or near, the surface of the earth; and thus, if different substances be once ignited, the fire which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all the aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will necessarily be torn in pieces; and thus 'the earth and its works be burnt up.' It is probable, however, they will merely be all separated and decomposed, but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, they may enter again into the composition of a new system; and therefore the apostle says, 'We look for a new heaven and a new earth:' the other being decomposed, and a new system will be formed from their materials. 'Seeing then that all these things shall be dissolved, what manner of persons ought we
to be in all holy conversation and godliness, looking for and hastening unto the coming (or, hastening the coming) of the day of God." "

This "may strike the imagination," says Mr. Fry, "as if the solid globe were to be reduced to a cinder, or dissipated into gaseous fluids!" It "has indeed startled the minds of some, and led them to state the difficulty, as to how the remnant of Israel, and of the other nations of the earth, are to be saved in such an overwhelming destruction! . . . 'The elements shall melt with fervent heat;' yet God can speedily recreate, and from his all-melting laboratory throw out new combinations, as fast as he dissolves the former. And in the midst of all he can make a way to escape, where he is pleased to spare.

"St. Peter compares this conflagration to the universal deluge. We know the scheme of Providence, which on that occasion preserved a small remnant, when all flesh perished in the waters, and 'the earth was turned as clay to the seal.' So in this approaching destruction and reproduction by fire, though it be, in a manner, as universal, and to some guilty nations as destructive, as the 'waters of Noah,' yet God can rule and moderate the whole, and, as he speaks, 'put discernment in the meteors of heaven.' If 'the body of the fourth empire' is given to 'the burning flame,' and in other regions the 'earth be burnt up and few men left,' yet in other cases, the fiery element may be more tempered in its developements, and notwithstanding the electrical phenomena of the blazing sky, the fearful sights in the heavens, with the disememboguing of the central fires, which so often shake the earth; in this general wreck of nature, many may have cause 'to glorify God in the fires.' On ex-

* Dr. Blackwall.
tensive continents, for aught we know, such vast general results may be so soon produced, and by such a process, that the lives of multitudes, both of men and beasts, will have been preserved." See Luke xxii. 36.*

"In the most tremendous convulsions of the elements, even over the very centre of the subterranean force which has produced the greatest earthquakes, and has been sufficient to change the face of nature in very extensive districts, all have not, on every occasion, perished. Though the earth has opened her mouth at no great distance, and swallowed down thousands and ten thousands of human beings, other cities have stood unimpaired, or received but a partial overthrow. Thus we read expressly, that in that earthquake which attends the coming of the Redeemer, when his feet shall stand on the Mount of Olives, and that mountain be rent, and flow down at his presence, and as it should seem, those new formations begin to take place, which are to renew the surface of the Holy Land, and make the desolate places like the garden of Eden,—we expressly read, on this occasion, 'Ye shall even flee as ye fled from the earthquake in the days of Uzziah, king of Judah.' Zech. xiv. 5. This may be but a specimen of what takes place in 'divers places.' In some regions of the earth, indeed, we know the destruction will be entire; and no blessed reproduction is promised, but a perpetual scene of desolation remains. . . . 'He shall stretch over her the line of ruin, and the plummet of desolation.' No sound of a rejoicing,—no sound of an inhabitant or busy multitude,

* "The atmospheric heavens shall be dissolved, and their elements shall melt with fervent heat, yet the perishing of the earth in this instance by fire is put in contrast with that destruction by the waters of the flood."—Begg's Scriptural Evidence.
is 'heard any more at all in her.'"* This signifies the seat of the mystic Babylon.

"Some there are, then, 'who shall be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' Luke xxii. 36. Those who suffer not that day to come upon them unawares, through surfeiting and cares of this life, but are watchful and pray always; (ver. 34—36;) those 'who sigh and cry for all the abominations that are done in the midst of their church and nation;' (Ezek. ix. 4;) those 'who fear the Lord, and speak often one to another;' (Mal. ii. 16)—on these the Lord will set a mark, and they need not fear in the days of evil, when the iniquity of their heels compasseth them about; (Psalm xlii. 5;) for 'they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'"†

"We know that the Scriptures make three heavens. 1. The air, or sublunary heaven. 2. The ethereal, or starry heaven. 3. The heaven of glory, or empyreal heaven. Each of these heavens have their host, or army. The host of the heaven of glory, or the third heaven, are the angels and blessed spirits; the host of the ethereal heaven, are the stars and planets; the host of the aerial, or sublunary heaven, are either visible, as the clouds of heaven, and other meteors, as also the rest of the creatures mansioning therein, as the fowls of heaven, or invisible, namely, the wicked spirits and devils, whose prince, Satan, is called the prince of the power of the air, (Eph. ii. 2,) and his host, rulers of the world, that is of the sublunary world, and.

* Fry.  † Brooks.
wicked spirits in heavenly places, namely, in the lowest or sublunary heavens, (Eph. vi. 12.)

"The words of Peter evidently import, that some of these heavens, or all of them, shall suffer a conflagration at the day of Christ. Not all of them; for who ever put the empyreal heaven in that reckoning? And for the ethereal heaven, he that considereth both the supereminent nature and immensity thereof, and of those innumerable bodies therein, in regard to which the whole sublunary world is but a point or centre, and that it can in no way be proved, that ever those bodies received a curse for man's sin, or contagion, by the world's deluge, or that any enemies of God dwell in them to pollute them; he that considereth this, will not easily be induced to believe that the fire of the day of judgment should burn them. It remaineth, therefore, that the sublunary heavens only, with their hosts, are to be the subject of this conflagration."

With respect to the saints caught up to meet the Lord in the air, the same author observes: "The words, if we weigh them well, seem to imply," not, according to "the usual interpretations, their present translation into heaven, but to be for another end, namely, to do honour unto their Lord and King, at his return, and to attend upon him when he comes to judge the world. 'Those,' saith the apostle, 1 Thess. iv. 14—18, 'which sleep in Jesus will God bring with him,'—he saith not, Carry away with him. . . . It is to be noted, that although in the Hebrew notion, the air be comprehended under the same heaven, yet would not the apostle here use the word heaven, but the word air, as it were to avoid the ambiguity, lest we might interpret it, of our translation into heaven. . . . It cannot be concluded that because the text saith, 'The saints . . . should thence-
PRESERVATION OF THE RIGHTEOUS.

forth be ever with the Lord,' ergo, they should from thence-forth be in heaven; for no heaven is here mentioned. If they must needs be with Christ, there where they are to meet him, it would rather follow, they should be ever with him in the air, than in heaven; which, I suppose, none will admit. And, otherwise, the text will afford no more for heaven, than it will for earth; nay, the words, 'He shall bring them with him,' make most for the latter. . . .

What if it be, that they may be preserved during the conflagration of the earth, and the works thereof, that as Noah and his family were preserved from the deluge, by being lift up above the waters in the ark, so should the saints, at the conflagration, be lift up in the clouds, unto their ark, Christ, to be preserved there from the deluge of fire, wherein the wicked shall be consumed!"*

We subjoin an extract from Abdiel's Essays: "The word used in the original is αὐναρταῖος,—not the verb, but a noun; and literally is 'caught up into the air to the meeting of the Lord.' The word αὐναρταῖος occurs in three other places in the New Testament, and invariably signifies a meeting for the purpose of receiving and welcoming the individual, and to escort him back. Thus it is in Matt. xxv., where the ten virgins are first said to go forth and meet the bridegroom, (ver. 1,) and then are surprised in their slumber by the cry: 'Go ye out to meet him,' (ver. 6.) It occurs the third time in Acts xxviii. 15: 'And from thence, when the brethren heard of us, they came to meet us (αι αὐναρταῖοι ἦσαν) as far as Appii Forum and the three taverns: whom when Paul saw, he thanked God and took courage. And when we came to Rome,' &c. It is evident

* Dr. Joseph Mede.
here, that they met Paul, not to stay with him at the three taverns, but to continue with him by going back with him. And the whole context in Thessalonians seems to require, that we explain it of the saints going out to welcome the Lord in the air: not to continue in the air with him; but to accompany him on his visit here, and therefore to return with him. For unless the saints return with Christ, the wicked must also be caught up for that judgment, which the anti-Millennarians always suppose happens at the same time with this event. I may add here, in defence of this view of αναρρησία, that on referring to Schleusner, I find he interprets it; 'Cum quis alteri obviam procedit (vel, rapitur) ad eum excipiendum.'"

How calculated to fill our souls with joy, that our Lord and his apostles should have so clearly revealed the sudden transition of his children from frail mortality to immortal life! The apostle Peter describes their entrance into the "glorious presence" of their Lord as accompanied "with exceeding joy." This prospect is farther enlivened by a conviction that the period is near when it will be realized by all who love him, and wait his coming?"
CHAPTER XVII.

THE NEW HEAVENS AND A NEW EARTH.

Matt. xxiv. 35.  Heaven and earth shall pass away.
1 Corinthians vii. 31. The fashion of this world passeth away.*

Rev. xxi. 5. “Behold I create all things new.” This was the express declaration of Him that sat upon the throne: and no just reason can be advanced for supposing that it does not embrace the inanimate as well as animate creation.

The souls of the righteous, as we have seen, are translated to paradise at death,—to a new and disembodied, but therefore, as yet, imperfect state. At the first resurrection a total renovation of created existence, material and spiritual, consisting of the world and its inhabitants, would appear to be that which is signified by “new heavens and a new earth,” or, “the restitution of all things,” not only to their primeval state, but probably to one of a much superior condition. It may be imagined by some that a new earth signifies simply a new and improved condition of the inhabitants of earth, and new heavens the glorified saints; but after a diligent and extensive comparison of various passages of Scripture we find it much more accordant with

* “Το σχῆμα, ‘the form,’ or ‘appearance.’ Grotius remarks that the apostle’s expression is borrowed from the theatre where το σχῆμα τῆς σκηνῆς παραγει means that the scene changes, and presents an appearance entirely new.”
probability that there will indeed be a full and complete renovation or restitution of all things.

The earth, antecedent to the deluge, was the identical earth which we now inhabit; yet such a mighty change was produced in its surface and atmosphere as greatly to abbreviate the life of man. There will, doubtless be a change also at the Lord's Advent, and we think, still more mighty, in proportion to the change required for the personal enjoyment and longevity, which are so unambiguously predicted; farther, in proportion as the effects produced by elementary fire are more powerful than those effected by water. This word "new," says Campbell, is here used in some such way as when a converted man is called a new creature. I am the same person as I was before conversion, yet am I a new man.

God pronounced his creation,—"yea, every thing that he had made,"—to be "very good," but sin converted the earth into a curse. Why then should we wonder that God should again effect such changes as can best, if not alone, consist with the happiness and length of days of his regenerated people? Why, instead of such a change of the earth's surface should we conceive its utter annihilation to be necessary, and that before it has blessed mankind to such an extent as would alone seem worthy the design for which it was created? There is nothing debasing nor contracted in the supposition,—nothing carnal, as some have imagined. How incomprehensibly happy may God render us in this new creation, without translating us to the heaven of heavens! How happy the moments which it has pleased God to bestow on some spiritually minded individuals, even as things are now constituted, so as nearly to exclude the idea of a more exalted bliss! Yet, alas, we know how rare and short-
lived such periods are, from present temptation, and from the many infirmities of our nature! And when it is considered how few are the portions of our globe which conduce to health, comfort, and pleasurable existence, compared with the benevolent effects of its soil and atmosphere generally, we perceive its utter unfitness to procure the enjoyments and benefits so largely and explicitly foretold. Why, then does it appear strange or improbable that God should restore and constitute it more perfect for a limited period;—one also which must be better introductory than the present to a heaven of endless duration? or, as though a succeeding eternity of bliss were not sufficient to satisfy our expectations? There can be no satisfactory reason suggested for protesting against a future residence on earth. It will not then be deemed a vile and unsuitable habitation. It can no more be deemed vile than will those personal changes which the righteous shall simultaneously experience.* All things were created by and for Christ, both "visible and invisible." At the creation, the sons of God shouted for joy. We are equally assured, that "all things in heaven" (Gr. in the heavens) "and on the earth shall be" finally "gathered together in one in Christ, in whom also the saints have an inheritance." Were the earth, therefore, to be utterly destroyed at the coming of our Lord, these assurances must remain unfulfilled, and the triumph of Satan, whose temptations produced the curse, would be then complete. But he shall be dethroned, his power destroyed, "and there shall be no more curse." Christ has purchased

* "The Jews still express world by saying "heaven and earth." Wherefore when the apostle would express this world, he calleth it heaven and earth, meaning the world that now is; but, saith he, "we look for new heavens and a new earth," that is a world to come. Now the words which in Heb. ii. 5, the apostle useth to denote this world to come, are "wherein dwelleth righteousness."—Dr. T. Goodwin.
that inheritance, (the inheritance of the earth,* which man had lost; and thus, “according to his promise, we look for new heavens and a new earth wherein dwelleth righteousness.” This happy period is identical with that in which “ALL NATIONS shall call Him blessed,” and “when ALL THE EARTH shall be filled with his glory.”

Our compassionate Redeemer thought it no dishonour to come to this earth, and why should it dishonour him to reign over A PARADISE OF HIS OWN CREATION?—“In this empire He will associate with him his beloved people, gathered out of every kindred, tongue, and nation, and they shall reign ON THE EARTH.” See Is. lxv. 8—10, 17—25.

“It has been justly observed, ‘that those who have attained the greatest degree of what may be termed a Christian taste, whose hearts are attuned to the contemplation and the enjoyment of God in his works, are those who have the highest relish for the grandeur and the beauty of natural scenery.’” But if we reflect on the unspeakable degrees of happiness to be derived from the presence of our glorious REDEEMER, and the indescribable gratification of rendering him such worship, praise, and glory as our love and gratitude will excite;—if we contemplate the universal peace, affection, harmony, and joy which shall every where abound,—what more can those desire who were once aliens from God? until that great and final period arrive, when Christ having completed the entire mediatorial scheme of redemption, and having prepared his saints for the unutterable glories of heaven,—“shall have delivered up the kingdom to God, even the Father, that God” (or, Deity,) “may be all in all,”—i. e. the UNIVERSAL SOVEREIGNTY of the

* Psalm xxxvii. 9, 11, 22, 29, with Mal. v. 5. See also Psalm lxxviii. 69; civ. 5, 24 with 31.
Triune Jehovah, in the glorious effulgence of his nature and attributes.

"To represent this doctrine as a matter of mere speculation, the truth of which we need not be solicitous about, is doing great injustice to it, seeing it is highly practical in its tendency and right use, and next to the fundamental articles of the Christian faith, most worthy to be embraced; as it unfolds many dark enigmas in the course of providence, explains and justifies God's dealings with men, and displays his justice, mercy, and goodness, in the kingdoms of this world; thereby supplying increase of matter for our thanksgiving and praise to his adorable majesty: it exalts the character and the dignity of our blessed Saviour, as the Repairer of every breach in the system of this world, the Redeemer from every curse, the Reconciler of all things unto God in himself, and the Restorer of Paradise forfeited and lost: it opens a new world of faith, exhibits a ravishing scene of the divine wonders in nature, renewed and perfected, and represents all things as brought under subjection to Him whom God hath appointed to be king over all the earth: and, lastly, it gives accomplishment to the end for which God created man, making him a little lower than the angels, that he might take his delights with the children of men, and bless them, and that they might worship in righteousness and true holiness; that so all his works, both in the heavens and under the heavens, might praise him. These are not speculative niceties, but subjects of high importance and influence, enlarging the heart in love towards God and man, and serving as so many incentives to piety of life, and the practice of every relative duty and social virtue. They fire the heart with an ardent longing 'to see the goodness of the Lord in the land of the living,' and to
behold our Saviour and loving friend on his glorious throne, distributing his gifts and blessings among his redeemed ones; whilst we, with our brethren, in our several classes, rejoice together in love and the discharge of every endearing office, free from sorrow, and free from sin.”

There are many passages of Scripture relative to this subject, some of which may be arranged as follows, and from which the reader will derive ample satisfaction:

Isaiah lxv. 17. Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind.

Isaiah lxvi. 22. For as the new heavens and new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. See Is. li. 6—8, 16.

Revelation xxi. 1, &c. 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.

We think that the expression, “There was no more sea,” signifies that the present condition of mankind shall no longer exist;—that their turbulence, as that of the sea, shall no longer be experienced throughout its various regions;—no more that sea from amidst which arose the four great and destructive beasts of Daniel, chap. vii. 23, and the beast described by John, Rev. xiii. 1.

Mr. Begg remarks: “In the same Psalm which predicts that ‘when the Lord shall build up Zion, he shall appear in His glory,’ praise is ascribed to God on account of this change of the heavens and the earth. ‘Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be

• The Rev. Thomas Hartley, A.M., in a work entitled Paradise Restored, as quoted from the Apology for Millennialism.
changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee,' Ps. cii. 25—28. The change of the heavens is again predicted by the prophet Isaiah at the period when 'the indignation of the Lord is upon all nations, and his fury upon all their armies' before the Millennium. 'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll,' &c., Is. xxxiv. 2, 4. Referring to the same period, the prophet Jeremiah says, 'I beheld the earth, and, lo, it was without form and void,' &c., Jer. iv. 23—26. The change of the heavens is again predicted by Isaiah as to take place at the restoration of Israel. 'The Lord shall comfort Zion,' &c. 'Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished,' Is. li. 3—6. God's protection to Israel at this appalling time seems promised in the 16th verse. 'And I have put my words in thy mouth, and have covered thee with the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.'

'This new heaven and new earth is synonymous with the world to come;' (mentioned in Heb. ii. 5; Ephes. i. 21; Luke xviii. 30, and Heb. vi. 5;) with the 'inheritance of the saints in light;' (Col. i. 12, and iii. 24;) with 'the purchased possession,' (in Ephes. i. 14;) with 'the inheritance incorruptible and undefiled, and that fadeth not away;' (1 Peter i. 5;) with 'the kingdom which cannot be moved;' (Heb. xii.
27, 28;) also with the inheritance promised to the meek and righteous, (in Matt. v. 5, and Psalm xxxvii. 11, 18, 29, and xxv. 13; Is. lx. 21, and Rev. xxii. 7;) and is the same also with 'the kingdom prepared for you,' (in Matt. xxv. 34, and xx. 21;) that kingdom which we are commanded to pray for,—'thy kingdom come,' (v. 10;) that kingdom of Christ which he says is not of this world' (John xviii. 36,) but of 'the world to come;' also with the kingdom which it is the Father's good pleasure to give to his little flock, (Luke xi. 32,) in the day of Christ's appearing; (and again Matt. viii. 11, vii. 21, and vi. 33,) the kingdom of which the apostles inquired of their divine Master, after his resurrection, asking, if he at that time was going to restore it to Israel, (Acts 1. 6;) even that same kingdom in which Christ says, he will drink new wine with his saints, (Matt. xxvi. 29;) and the kingdom of God, to which Abraham, and Isaac, and Jacob, and all the prophets, shall come, from the east, and from the west, and from the north, and from the south, to sit down in; (Luke xiii. 29;) even the kingdom in which they shall be blessed that eat the bread therein, (xiv. 15) and of which the Pharisees inquired, demanding, when the kingdom of God should come, (xvii. 20;) . . . This new heavens and new earth is also the same as the regeneration or renovation mentioned in Matt. xix. 23, 'And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'*

* Wood.
CHAPTER XVIII.

GENERAL VIEW OF THE MILLENNIUM.

Preliminary Observations.—We trust to have satisfactorily proved that the Second Advent of our Lord Jesus Christ, together with other stupendous and synchronical events, not only precede the Millennium, but are clearly connected with, and indispensable to its introduction. The gradual judgments which have been, and are hereafter to be accomplished on the wicked, their utter destruction at that period, and the promised out-pouring of the Holy Spirit, afford unanswerable proofs that the most important of human efforts,—the publication and preaching of the Gospel,—would otherwise prove utterly insufficient to restore the church to its primitive simplicity and purity, and to perfect the saints for the coming of the Lord.

While we enter on this most cheering and elevating theme—the kingdom of our Lord Jesus Christ on earth—we would premise, that the miraculous influences of the Holy Spirit will probably cease so soon as the Millennial "morning" shall appear; for it is declared that "all the Lord's people shall be righteous." These gifts were bestowed during the apostolic era as absolutely requisite for completing the foundation of Christianity: so they will again be vouchsafed as necessary to restore it to its primitive vigour and comeliness. How reasonable to attend such a
result, after the providence of God shall be fully displayed in the triumph of his wisdom and love over the malignant powers of darkness!

Perhaps man was permitted to fall as an eternal manifestation to the universe of the perfection of the Divine attributes of justice and mercy, which were so amply displayed through our Lord's voluntary humiliation and sufferings, no other attributes of Deity appearing to require such attestation. With respect to the misery of man, and the sufferings which are so awfully pronounced to be endless, the latter may bear no proportion to that "eternal weight of glory" which awaits the righteous; and, which we may justly suppose will continue to be for ever augmented.

But Satan will no longer be permitted to tempt and persecute mankind. Their passions and evil propensities will now be subjected to the regulating influences of Divine grace; and they will become invariable examples to each other "of righteousness and true holiness." How far they may be still prone to overreach the bounds of justice, temperance, charity, &c., through the power of original corruption, is not easy to determine: but the heavenly dispositions and motives, and the desires after spiritual perfection which will be communicated by the Holy Spirit, will supplant the corrupt motions of nature,—create a new heart and mind,—and thus suppress every species of evil conduct and practice. Possibly there may remain some peculiar instances to the contrary; but these will neither affect nor diminish the general happiness: "they shall not hurt nor destroy in all my holy mountain."

The highly improved condition of man is farther obvious, from predictions relative to the universal prevalence of peace;—from the harmonious feelings and intercourse of
nations;—and from the abundant productions of the earth as the natural accompaniments of these blessings. At its termination Satan must be loosed a little season; and from the effects produced it will then appear obvious to all, that temptation, and thence innate corruption, were the true and only causes of placing man in a state of open rebellion against his Creator, and of the enmity and hatred of sinners towards His children. How ardent, therefore, should we unite in prayer and in labours of love, that Satan may be shortly expelled from his wide domain.

Previous to entering on the more detailed particulars which Scripture furnishes respecting the Millennium, we shall select those passages which describe it in a general point of view.

And first, it is necessary to notice an objection which may operate on the minds of some; which is, that "the New Testament Scriptures declare of the kingdom, that it is to be in heaven, whilst the exposition given it, makes it to be on earth."

"In reply, there is no such phrase in Scripture, as 'kingdom in heaven;' it is always 'kingdom of heaven,' which I have shown," says Mr. Brooks, "in my last essay to be peculiar to St. Matthew's Gospel." And I would here further observe, in regard to those instances which I have admitted may refer to the Gospel dispensation, that this very circumstance disproves the necessity of interpreting the phrase 'kingdom of heaven' as of a kingdom in heaven: for, if these refer to the Gospel dispensation, they clearly speak of transactions which are to take place on earth."

* "Nearly thirty times repeated, and always in the plural,—ἡ βασιλεία τῶν οὐρανῶν, the kingdom of the heavens;" i.e. the spiritual world, or kingdom of the righteous, the new Jerusalem.
"The kingdom, however, which is assigned in Daniel to the Son of man and to the saints, is 'the kingdom, dominion, &c., under the whole heaven.' St. Paul speaks of the Lord's heavenly kingdom, and of a heavenly country, i.e., the heavenly Jerusalem; which leads us to the proper meaning of the phrase 'kingdom of heaven;' viz., that it is a kingdom of a heavenly nature. It is heavenly, because it is 'set up by the God of heaven;'—it is heavenly, because the God-man from heaven will rule in it;—it is heavenly, because all things, both in heaven and earth, will be at his command, being put under him;—and, finally, it is heavenly, because its principles, its laws, its spirit are heavenly, being 'the will of God done on earth as it is in heaven.' The saints 'have a building of God, a house not made with hands eternal in the heavens;' and 'this very house which is prepared in heaven, is ultimately to be revealed from heaven.' There are many other things which are said to be 'prepared,' 'laid up,' and 'reserved in heaven;'* which are nevertheless to be enjoyed on earth, and which will be made manifest in the day when the Lord shall appear."

"Isaiah says to the righteous, in one place, 'Thine eyes shall see the king in his beauty; they shall behold the land that is very far off:' and in another, 'that God should cause him to ride upon the high places of the earth, and feed him with the heritage of Jacob his father.' David declares that 'the righteous shall be exalted and inherit the earth for ever;' and says of himself, 'that he had fainted unless he had believed to see the goodness of the Lord in the land of the living.'

"Those who can see nothing but figure in Scripture are compelled to explain, that the great city, the holy Jerusa-

* Τητηρημένη ἐν οὐρανοῖς; see 1 Pet. i. 4, 5.
lem, coming down out of heaven, signifies the ascent of the saints into heaven. . . . The Scripture figures are remarkable for their appropriate significance; whereas in this case they would be remarkable, as meaning the very reverse of what they seemed to describe.”

**SUMMARY VIEW OF THE MILLENNIUM.**

Read Rev. xx. 1—6. 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, &c.

For a solution of the “key” and “the great chain,” see chap. x. 1; xviii. 1; i. 18; ix. 1, 2; Luke viii. 31. Satan is bound, shut up, and sealed. These are figurative expressions, but it is literally explained that his temptations shall cease till after the expiration of the thousand years.

* We repeat our conviction of the utility of Scripture quotations. Few have time, and fewer inclination to continue the labour of an almost incessant reference. It interrupts the course of reading, and therefore cannot (without singular inconvenience,) be attended with the same advantage, or produce the same satisfaction. We think, likewise, that a clearer view of the Millennium will be obtained by commenting on carefully arranged passages, instead of previously advancing our opinions, and then endeavouring to support them by a few detached references. Our knowledge and reasoning should be founded on a previous regard to all the parallel passages belonging to each subject: after which it will be readily admitted that we may read the prophetic writings in their own order; but this will be attended with a discernment proportionally more clear and satisfactory as we find those particular passages in “the niches” assigned them. Other less precise or scrupulous methods frequently present but a confused or unsatisfactory view of the truth. Nevertheless, these prophecies are much too numerous and lengthened for entire quotation. The portions selected are many of them highly descriptive. To avoid prolixity, we have given an abstract of some, and merely referred to others, and the order which appears most accordant with Scripture has been studiously adopted. It was a remark of Charles V., that “when he had acquired a new language, he felt as if he had acquired a new soul;” just so is the perspective of Millennial glory. It is calculated thus to inspire the Christian. He becomes actuated by holy, refined, and elevated sentiments, and by a pure and sublime devotion. The language of Zion, as revealed to the holy prophets, is to him an inestimable treasure; and he discovers fresh beauties in it during every successive contemplation. These soothe him under cares and sorrows, and awaken his ardent hopes and aspirations. And thus he is influenced by rational expectations of the coming and kingdom of our Lord Jesus Christ, while many professors of religion are alive only to the fleeting enjoyments and transient prospects of this vain and sinful world.
We have here an evident assurance of the reign of the saints with Christ, as the prophet in the vision sees them seated on thrones. They were the souls of those who were beheaded, but lived, that is, had been raised to the possession of their spiritual bodies, in which the apostle saw them, as is proved from Rom. viii. 17, &c., &c. They were beheaded, i. e., suffered capital punishments or martyrdom,—"for the witness of Jesus" (τοῦ μartyrion Ἰησοῦ.) It is also plainly declared, that the rest of the dead "lived not again," i. e., were not raised, nor so to be, till after the thousand years,—probably at the final judgment. These, we conceive, to be the wicked; for we afterwards find, that the saints who were raised were not the martyrs alone. The second death is gehenna, described in Rev. xxi. 8. "To be made both kings and priests, shows both the glory and holiness of this authority: chap. i. 6, and v. 10.

Daniel viii. 13, 14. 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 peoples, 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. Ver. 27. 18. The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High . . . who shall possess the kingdom for ever, even for ever and ever.

The whole of this passage, from the 9th to the 14th verse, is beautifully sublime. What a striking parallel with the preceding, Rev. xx. 1—6! "One like the Son of man;" this distinguishes our Lord in his human nature, to which he so frequently alludes. "Brought to the Ancient

* Psalm xlvii. 5; lxviii. 17, 18; Jer. xlix. 19; Ephes. 1, 20, 21; 1 Tim. vi. 16; Heb. ix. 24.

x 2
of days;" in ver. 22, it is, "until the Ancient of days came;" and ver. 9, "till the Ancient of days did sit." In this variety of expression, the Deity of Christ is manifestly intimated. See Mic. v. 4; Hab. i. 12. The kingdom is called "everlasting," because the dominion of Christ and his saints, in their glorified state, cannot be supposed to end with the Millennial dispensation.

2 Timothy ii. 11, 12. It is a faithful saying: b For, if we be dead with him, c we shall also live with him: if d we suffer, we shall also reign with him.

Romans viii. 17—21. If so be that we suffer with him that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 2 Pet. i. 11.

Psalm cx. 13—22. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people who shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth: to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord.

The set time, then, for these glorious things is "when

b Rom. vi. 5, 8; Col. in. 3, 4. c John xiv. 19; 1 Thea. iv. 17. d Matt. xix. 29; Acts xiv. 22; Rom. viii. 17. e Isai. xiii. 7, 21; 2 Cor. v. 17, 18; Eph. ii. 10.
the Lord shall appear in his glory, and all the holy angels with him." His gracious regard for the destitute, &c., is written to confirm the faith, patience, and comfort of such of the poor as shall be "created anew in Christ Jesus." It is from (not in) heaven, that the Lord looks down for the relief of "the prisoner," &c., and to declare his name and his praise in the midst of his people, at the time that they are gathered together, &c.

Psalm lxxv. 2. *When I shall receive the congregation,* I will judge uprightly. The earth and all the inhabitants thereof are dissolved: *I bear up the pillars of it.*

This is the "appointed day" (probably the Millennial day) "in which the world shall be judged in righteousness" by "the man Christ Jesus."

Psalm lxxxvi. 9. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Psalm xxii. 27, 28. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's.

Psalm cxxxviii. 4, 5. "*All the kings of the earth* shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall *sing in the ways of the Lord:* for great is the glory of the Lord.

Isaiah ii. 2—4. It shall come to pass in the last days, that the mountain of the Lord's house shall be established (or, prepared) in the top of the mountains, and shall be exalted above the hills; and *all nations shall flow unto it.* And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And 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.

* Or, "sayeth."
The highly poetical and beautiful images used in this prophecy may be considered as descriptive of the times preceding the Millennium; except what relates to the Millennial church, which is to be governed by Christ, which shall comprise all kingdoms, and in which war will be totally abolished.

Micah iv. 4. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

This describes the blessings of established peace, abundance, and perfect personal security.

Isaiah xi. 6—9. 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 fattling 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 cockatrice’ 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.

The literal interpretation which many writers have given to this prophecy proves that they have bestowed too little consideration on the subject. We perceive it to be analogous to a great variety of Scriptures, wherein men are collectively or individually designated after those of the brute creation, whose nature, habits, and condition, they most nearly resemble. This, then, appears to be nothing more than a natural and lively delineation of the perfect change which will be effected in the hearts and lives of mankind, through the reigning influence of the Holy Spirit, and this throughout all the orders and varieties of our species. It is, in all the Lord’s “holy mountain;” that is, throughout every department of his church or people, that “they shall not hurt nor destroy,” because its fabric and
laws will be, of course, predominantly, as well as divinely established. In what way could the brute creation injure the spiritual interests of mankind? But, supposing the former to have become tame and altered in their nature, to what purpose could they apply their physical powers? It would seem absurd to suppose that their teeth, claws, and other natural armour, would become useless; and thus the habits peculiar to their nature be wholly extinguished. In a word, the very object of their existence would cease. Noxious animals among quadrupeds, birds, fishes, and insects, exist so numerously in various parts of the world, that no extent of population, nor effort of human power, can extirpate them; whose continuance, therefore, would constantly interrupt, as they do more or less at present, the comforts and enjoyments of its inhabitants. The injuries and annoyances inflicted by these animals appear to be the attendants of sin: their nature being adapted to the climate of a globe in which man's life is abridged; they constitute a portion of those punishments and trials to which he has been subjected. But as the "curse" which was pronounced on the earth will be removed, we think that their utter annihilation will be a necessary part of the change which will take place in its re-organization. The last clause teaches us in most expressive language, that the knowledge of the Lord shall be universal; the knowledge of the Triune Jehovah,—the knowledge of the Father's infinite love,—the atoning compassion of the Son,—the witness and guidance of the Holy Spirit, and of the privileges and enjoyments thereto attached. Oh, what a period of substantial and undiminished happiness! when all hearts in all kingdoms shall be united,—all desires purified, and all ranks of society shall live in the bonds of perfect concord, amity, and peace!
ISAIAH xxi. 6. 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.

Then will be universally experienced the exquisite enjoyments of spiritual intercourse, the delights of mutual confidence, the prevalence of devotional feelings, and of the powerful operations of benevolence throughout every department of life; and these will be heightened and refined by constant fellowship with God and by undeviating piety towards Him. Cant. i. 2, 4.

Ver. 7. And he will destroy (Heb., swallow up) in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Nothing can exceed the inconsistency of nations professing Christianity! Nothing can be generally more at variance with its precepts than the policy adopted by their governments; not to mention the ignorance and blindness of the other nations of the world. Equally so it is with respect to the discipline, worship, and practice of the churches in general. How remote from perfection! Nay, many sincere Christians are as much pained to behold the imperfections and obliquities of parts of their own system of faith and worship, (or of that community to which they belong,) as of others which they think more distant from the truth. How calculated is this to repress pride, enmity, and other sinful dispositions!

As individuals, likewise, it is acknowledged that a mist often obscures the perceptions of the most enlightened professors of religion. Our understandings are frequently biased; we are, at some seasons, too confident; at others our hopes are exceeded by our fears; and the recurrence of religious enjoyments, both social and private, is rare, feeble, and lamentably transient! In a word, the
knowledge and practice of true religion are obscured throughout every department of society. What an awful "covering cast over all nations!"—a vail which darkens universally the light of revelation!—an obscurity so largely increased by the evils and enormities of heterodox churches, and other bodies of professing Christians! How earnestly should we pray that this darkness may be dissipated,—these unholy dispositions subdued,—insensibility destroyed,—zeal awakened,—and all injurious fears and errors repressed!

Let the churches of God supplicate that their religious practice and enjoyment may become daily more enlightened, pure, and vivifying; and constantly keep in view that heavenly banquet which is so richly promised to them for whom it is prepared.

Ver. 8, 9. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, we will be glad and rejoice in his salvation.

The hand of the Lord shall now rest from the guidance of his people throughout their long and painful sojourn in "the wilderness," having himself achieved for them the victory.

PARTICULARS RELATIVE TO THE MILLENNIAL KINGDOM.

I. Union of Christ with his Church.

Read Psalm xliv. 6—17. 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, &c. to ver. 17.

Or, "O God."
This Psalm affords us a sublime representation of the reign of Christ, and his union with his glorified saints. His presence, offices, and righteousness appear to be portrayed by the fragrance of his garments, as are also the holiness and happiness of his people: "All thy garments," &c. "The queen," or church,—likewise called "the king's daughter," is said to be "all glorious within," i. e., replete with internal graces: and the ornaments of her practical piety are represented by the splendour of costly apparel. "Kings' daughters" being "among" the king's "honourable women," also "the virgins" the "companions" of the queen, beautifully describe the principal kingdoms or churches which become spiritually united under their supreme head.

Ver. 16. Instead of thy fathers, &c.

This proves the general prevalence of righteousness. Mankind shall possess an unction which shall teach them all things, and they will joyfully submit to the government of Christ and his saints: they shall "praise" Him "for ever and ever."

Revelation xix. 5—9. A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: *for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white (or, bright:) for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

* Chap. xxii. 2, 9; Matt. xxv. 1—10; 2 Cor. xi. 2; Eph. v. 32.
This is an impressive and beautiful description of the spiritual union of Christ with his church, which will then become a universal church; and she is excited to praise God on account of her exceeding joy and glory. Her purity and righteousness are then further described.

II. Reign of Christ.

Isaiah xxxii. 1—8. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as a shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful.

Revelation xi. 15. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. See Psalm xcix. 1—5.

Zechariah xiv. 9. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. See Psalm xciii. 1, 2; 2 Samuel vii. 12, 13; Psalm xxxii. 11—18; Isaiah xvi. 5;—ix. 7; Ezek. xxxiv. 23, 24; Luke i. 32, 33.

Psalm ii. 8. I will give thee the heathen (or nations) for thine inheritance, and the utmost parts of the earth for thy possession.

"This inheritance, the Saviour, the Son of God, obtains in consequence of his humiliation. This crown and kingdom, as the travail of his soul; and reward of his sufferings; and accordingly he adds, 'Even as I received of my Father,' as if he had said, I received it in consequence of my having overcome; and to him that overcometh will I grant to participate with me in my glory."

"To this promise it is farther added, 'I will give him the morning star.' In Rev. xxi. 16, we have this same symbol
connected with another which serves to explain it: 'I am the root and offspring of David, the bright and morning star.' The title, 'root and offspring of David,' as well as that of Son of God, refer to the kingdom of which Christ is heir, as we learn from the words of the angel to Mary. 'He shall be great, and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father David.' ... 'And what throne is this? Not the throne of heaven, nor yet the throne of God's spiritual kingdom, for neither of these, ever was, or could have been occupied by David, or could be inherited by Christ as 'Son of David.' The throne intended, then, must be the throne of 'the kingdom of Israel,' and that it is so, the words of the angel testify; for, having said, 'The Lord God shall give to him the throne of his father David,' he adds, 'and he shall reign over the house of Jacob for ever.' This throne, then, he inherits as 'the offspring of David;' but as the 'root of David,' he occupies a much higher station. As the offspring of David he is David's son; but, as 'the root of David,' he is David's Lord. And, if the one title confers on him the kingdom of Israel, and exhibits him as the antitype of Solomon the other confers on him the sovereignty of the whole world, as the antitype of all executive power."

"The star is the badge of royalty, and not only of royalty but of conquest. Num. xxiv. 17, 'There shall come a star out of Jacob,'" &c.

"When we read the promise 'I will give him the morning star,' we only read an amplification of the promise, 'I will give him power over the nations.' By both promises, a participation in the Second-Advent kingdom of the Saviour is intended, that kingdom which he inherits both as
the 'root and offspring of David.' Oh, then, 'He that hath an ear, let him hear what the Spirit saith unto the churches!' Hear it, ye that 'suffer with Christ' now, for it assures you that 'ye shall reign with him' hereafter; and hear it, ye, who, 'lest ye should suffer persecution for the cross of Christ,' barter your faith to purchase present ease. 'To him that overcometh,' is the promise,—' that ye may be counted worthy of the kingdom of Christ, for which ye also suffer: having 'drunk of the cup the Saviour drank of; being baptized with the baptism he was baptized with!' O Lord, so make and count us worthy. Amen."

Psalm lxxxii. This inimitable portion of the inspired writings is prophetic of the reign of Christ;—but as the existence of the poor is still implied, we must either suppose the prophecy to have a partially retrospective meaning, signifying their relief among God's people previous to the Millennium, or that their condition will be changed to a suitable state of happiness at the immediate commencement of that period. The introduction of the Millennium will produce many other immediate but durable changes; though none appear to be more important than this in the eyes of our adorable Creator. The higher powers, as his willing servants, will "bring peace to the people" by the order of their government, and the minor authorities by the more familiar inculcation and example of "righteousness." With regard to "the oppressor," whom "the Lord shall break in pieces," this must, we think, have a necessarily retrospective signification, as it cannot be imagined that any oppressors could be suffered to enter on a Millennial state. Such will have endured the punishment due to their crimes at our Lord's coming.

* Rev. W. Burgh.
Ver. 6, 7. He shall come down like rain upon the mown grass: as showers that water the earth. See Isai. xliv. 3, 4; Ho. vi. 3; xiv. 5—7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. β

If this expression, “till there be no moon,” be considered to be more than a Hebraism, it may be thought to imply the alteration and removal of that planet, and, accordingly of the earth, when the scheme of redemption shall have been fully accomplished, and the final judgment ensue. If it has relation to the church, it may signify the entire accomplishment of its triumphant or Millennial state on earth.

Ver. 8. He shall have dominion also from sea to sea, and from the river (Euphrates) unto the ends of the earth. See Zech. ix. 10; Psalm ix. 7, 8.

Ver. 9—14. They that dwell in the wilderness, &c.

For the reason specified above, we must suppose parts of this prophecy to have a regard to the prior miserable condition of the poor and oppressed under the Christian dispensation generally, as contrasted with the glorious change which shall now and for ever emancipate them from “deceit and violence.”

Ver. 15. And he shall live, &c.

This beautiful prediction may imply the pecuniary sacrifices of the Christian world for the propagation of the Gospel before Christ’s coming; and the “prayer made for him” may in like manner be supposed to be for his coming and kingdom; both which predictions, together with that relative to his praise, have been, in a considerable degree fulfilled.

Ver. 16. There shall be a handful of corn, &c.

This, we doubt not, predicts the few disciples of Christ with whom his church commenced their labours; which,

β Heb. “till there be no moon.”
through his wisdom and foreknowledge, shall be so elevated as to subdue and overrule all the kingdoms of the earth. The abundant fruit of holy souls shall then preponderate as did the loaded fruit trees of Lebanon. "They of the city shall flourish like grass of the earth," betokens the very extensive and prosperous population of those days. See 1 Kings iv. 20; Jer. xxxiii. 22.

Ver. 17. His name shall endure for ever: γ' his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Ver. 18—20. Blessed be the Lord God, &c.

This, it is supposed, was the last Psalm which David wrote. O, for a portion of those spiritual delights which animated the prophet in that happy hour! The joy which this beautiful portion of prophecy sets before us should awaken our souls to earnest aspirations for its attainment, and should call forth the loudest symphonies of praise!

Psalm lxxxv. 10—13. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.

These declarations have never been accomplished to their proper extent; and we cannot understand them in any other than a future sense. They can only relate to the Millennial reign of Christ: and they should infuse into our minds lively and powerful conceptions of its perfection and blessedness.

Malachi iv. 2, 3. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings;* and ye shall go

γ Heb. "shall be as a son to continue his father's name for ever."

* The late Mr. Robinson of Cambridge, called upon a friend just as he had received a letter from his son, who was a surgeon on board a vessel, then lying
forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

The previous destruction of the wicked by fire at our Lord’s Advent enables us to understand how they shall be trodden down as ashes under the feet of the righteous, who shall pass over them.

Having, as we trust, satisfactorily ascertained the nature of our Lord’s reign, we shall presently consider that of the saints who shall be glorified with him. Satan, as “the god of this world,” and “the principalities and powers of the air,” his agents, exercise dominion over mankind at present, with the exception of Christ’s “little flock.” But Christ, together with his saints, shall thenceforward exercise a just and holy dominion over the whole world. The “powers of darkness” being invisible to mortal eyes, the world is ignorant of their influences: but Christ and his saints, clothed in their celestial array, will perhaps be visible, and converse with mankind on all fit and necessary occasions. Many instances recorded in the sacred oracles are favourable to this presumption. It may preserve the assurance that their happiness is altogether dependant on a spiritual communion with God and with each other, and on entire obedience to his will.

“For unto angels hath he not put in subjection the

off Smyrna; the son mentioned to his father that every morning about sunrise, a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor. “Now,” says Mr. Robinson, “it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, The sun of righteousness shall arise with healing in his wings. The Psalmist mentions the wings of the wind, and it appears to me that this salubrious breeze which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contains such healing influences, rather than the beams of the sun, as the passage has been commonly understood.”—Burder.
world to come whereof we speak." Heb. ii. 5: but the saints, who shall be "as the angels of God," who "neither marry nor are given in marriage," will exercise the glorious and delightful privilege of guiding and governing their beloved brethren of mankind,—inspiring them with all the knowledge, holiness, and love, of which they are susceptible. It was declared to Nathaniel, that he should "see the angels of God ascending and descending on the Son of man." John i. 51. See Luke xix. 17, 19; which proves the glorious communication with heaven which will subsist at this period.

III. The New Jerusalem.

See 1 Cor. xv. 49; Heb. xi. 10, 12—16; xii. 22, 23, 28; xiii. 14.

The people of God, Jews and Gentiles, are frequently styled "Jerusalem," as we have already had occasion to notice. "The holy city," (Isai. lxxi. 1,) the New Jerusalem, which John saw, was coming down out of heaven, prepared as a bride to meet her husband. The saints who shall be raised, together with those who remain alive at the Second Advent, and are caught up to meet the Lord in the air, are called "the Lamb's wife." The souls of the former (to speak figuratively) are now seen by the prophet coming down out of heaven, or from the paradise of Hades; and being "clothed upon" with incorruptible bodies, join their Lord, who has descended from the highest heavens, or right hand of the Father. These, we doubt not, constitute the New Jerusalem.

Revelation xxxi. 3. 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.
A voice out of heaven is heard, saying, "Behold," (as with admiration,) "the tabernacle of God is with men," &c. We must recollect too that where Christ is, he declared that "they" (his friends) "should be also." These tabernacle with men, because, as we think, more than invisible influence, will be requisite for the government, the maintenance, and perfection of his kingdom.

Ver. 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The immediate transition to glory is now powerfully contrasted with their former state: tears, sorrow, and pain, formed the principal features of their earthly existence. But, O happy saints! what inexpressible consolation, what ineffable glory do you now experience! The God of mercy and love himself wipes away all tears from your eyes; all sufferings corporeal and mental, for ever cease!

"Friends then shall part with friends no more;
   Endless as time their joy shall be;
   For pain is swallowed up in joy,
   And death in victory."

Ver. 5. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

This proves that the dispensation on which they now enter is entirely new; thus, notwithstanding the neglect of these exhilarating doctrines, we perceive that their truth and faithfulness are fully confirmed.

Ver. 6. 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.
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All the events which were preparatory to this glorious consummation are now terminated. Then follows a solemn declaration of God's eternity; by whose omnipotence the beginning and the end of every period are alike regulated. This, in conjunction with the 7th verse, is addressed to sinners under the Christian dispensation,—and that in the most gracious and encouraging style of invitation; while those who remain in sin must partake of the second death.

See Ver. 9—23.

The city and temple which Ezekiel describes, are, by some, considered as a literal representation. These verses convey a symbolic description of the New Jerusalem, which, by distinction is termed "that great city." The proportions, though described in different language, are understood nearly, if not wholly, to accord with Ezekiel's description, in regard to size, the height only excepted. We suppose the height to represent the union and communion which will subsist between the risen saints and their brethren in the flesh. Being spiritual, it is said to equal the length and breadth, as in accordance with the nature of their new existence. But its spiritual interpretation is further signified by the constancy of the divine presence, even the presence of Christ in his glorified humanity. Some think that the vision of Ezekiel, (chap. 1.,) of Isaiah, (chap. vi.,) and of John, in the Revelation, (chap. iv. 4,) all refer to the same, and contain, each, an exhibition of that glory, both personal and attendant, in which Christ will appear at his coming and kingdom.

Isaiah xxiv. 23. 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, (or, there shall be glory before his ancients.)

Isaiah lx. 19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light. See also Rev. xxii. 5.

Revelation xxii. 24. And the nations of them who are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

How delightful to contemplate the willing homage and devotion of the kings of the earth to the King of kings! The honour and glory of their kingdoms shall then abundantly redound to the glory of God and the honour of his saints.

Ver. 25. And the gates of it shall not be shut at all by day: for there shall be no night there.

This, we apprehend, signifies the unceasing communication of the glorified saints with mankind, as before observed.

Revelation xxii. 1, 2. 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.

This, according to our view, portrays the extraordinary blessings to be derived from those spiritual graces with which the saints will be endowed, and that they shall flow pure and unmingled from the Spirit of God. Christ, who is the tree of life, and his twelve apostles, have yielded fruit unto holiness when in the flesh. The fruit of their preaching, and the doctrines of their word and Gospel will be rendered complete in the full tide of Millennial glory. As
each month is understood to produce some change of season which secures a regular succession of fruits throughout the year, so will the Millennial fruit of the trees of righteousness be regular and uninterrupted in their production. The leaves of a tree are a proof of its life and vigour from the rising of the sap; so the glory and justice of the saints' reign will restore the world to such a healthful and flourishing condition, that men shall no longer suffer from the curse of a false dependance on their own imperfect obedience, nor think to serve and please God through the merit of their own works: they will be wholly "constrained" by "the love of Christ," and by the deepest gratitude for the compassion of his once agonized soul; and, as we think, from the occasional presence of his glorified humanity. "It was only at times that the kings of Israel sat in the gate in their royal apparel to give judgment: and only at times that the glory of the Lord was visibly seen over the tabernacle, or filling the temple."

IV. Reign of the Saints.

Psalm cxxxii. 12. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon my throne for evermore. See the remaining verses.

Romans v. 17. If by one man's (or, one) offence death reigned by one; much more they who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

1 Corinthians vi. 2, 3. Do ye not know that the saints shall judge the world? ... Know ye not that we shall judge angels?

The former of these passages from 1 Corinthians, "Do ye not know," &c., may apply to the judgment which will be executed on the wicked by the saints and angels at the Second Advent; but it more probably refers to the right-
eous administration of justice during the Millennial reign. The latter appears to refer to the punishment of the apostate angels at the final judgment.

Matthew xxx. 28, 29. Jesus said unto them, Verily, I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life.

From this it appears that the twelve tribes shall be clearly distinguished among the remnant of converted Israel at the commencement of the Millennium, and over whom the glorified saints (both Jews and Gentiles) shall reign. And every saint who shall have suffered, as have the apostles in the propagation of the Gospel, shall receive a hundred fold recompense as the fruit of his labours, with everlasting life.

Luke xxii. 29, 30. And I appoint unto you, a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, &c. See also ver. 16—18; xii. 36, 37; xiv. 15.

Matthew viii. 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, (Gr., of the heavens.)

We interpret the expressions of 'eating bread and drinking wine' as figurative, not conceiving that the spiritual body can be adapted to receive nourishment as we do; besides, we cannot but think that this enjoyment would be too gross and inferior for the spiritualized inhabitants of the kingdom, and is merely emblematical (as in various other Scriptures) of the exalted intellectual satisfaction
which shall then be experienced even as thirty to a hundred fold. The marriage-supper of the Lamb, as a parallel, must, we conceive, further prove it. But yet, as it has been thought otherwise, chiefly because Christ says, he "will not drink of the fruit of the vine, until," &c., we recommend the reader to refer to other parallel portions of Scripture, that he may form his own judgment. It is true, that angels appeared to Abraham, &c., who eat and drank, or seemed so to do, but they appeared as men, and possessed, perhaps, such temporary tabernacles as might admit of this. The Saviour likewise eat and drank after his resurrection, but it was with the same earthly though reanimated body, as would appear from his invitation to Thomas, to "put forth his hand," &c.; besides nothing of a vanishing out of sight, considered as such, involves no difficulty.

Revelation iii. 21. To him that overcometh will I grant to sit with me on my throne, even as I also overcome, and am set down with my Father on his throne.

Here appears to be a marked distinction between the Father's throne, or authority in heaven, and the Redeemer's throne, or authority on earth.

1 Samuel ii. 8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

Daniel xii. 3. And they that are * wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

Here the glorification of the saints is most sublimely as expressly declared. See Rev. v. 8—10.

* Or, "teachers."
V. The City and Temple of Ezekiel.

We shall now give our reasons for supposing that the city, the temple, if not the divisions of the land, possess a spiritual rather than a literal meaning, though we confess our utter inability to discern either satisfactorily; the prophecy perhaps partaking of both in some particulars. As to the sanctuary, let the wide difference in regard to time and circumstances be duly considered, in which the respective prophecies of Ezekiel and John were delivered, and it will be perceived, that the "patterns of things in the heavens, Heb. ix. 23. (See Ezek. xlil. 11.) "The form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," could only be conveyed to the believing Israelite by a representation of objects which he conceived to be indispensably and inseparably connected with the true worship of God. Of their similarity to the New Jerusalem, or city, described by John, just enough is preserved in the latter to show their identity as to size or extent, the number of the gates, &c., while the cardinal ordinances and ceremonies mentioned by Ezekiel are wholly omitted, not being analogous to the Christian faith and practice. But there is, moreover, an addition of such images in the description of the New Jerusalem as is calculated to heighten our views of that spiritual bliss, which would really appear to be otherwise indescribable. In respect to some things differing from Solomon's temple, either omitted or added by Ezekiel, they appear to us, on due consideration, to have a reference to the more spiritual worship of the Christian faith. The Saviour's assurance to the woman of Samaria
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seems fully to repel the idea of a literal interpretation in whole or in part, for he expressly says, (John v.) "Believe me," &c., "neither in this mountain, nor yet in Jerusalem," &c., and this view is supported by many passages in the New Testament. See Col. ii. 16, 17; Heb. viii. 5, 10, 13; ix. 8—12, 28; x. 1—25.

But it has been said that these sacrifices may be necessary to set forth the Lord's atonement retrospectively, as they once did prospectively; and that even now it is actually set forth retrospectively in the Lord's supper. To this we reply, that the Lord's supper is not a sacrifice, as the Romanists unscripturally assert, but is a devout remembrance of that "one oblation once offered," &c., and a prospective memento that he will "appear the second time without sin" (or, a sacrifice for sin) "unto salvation." How is it, then, consistent to suppose, that after the performance of this Divine, but simple institution, under the present dispensation, it should be again necessary to resort to "the beggarly elements,"—the burdensome rites of the law,—under that dispensation wherein light, and truth, and holiness, shall so abundantly prevail, and which, were it otherwise, "can never take away sins?" We cannot avoid thinking, too, that it would be wholly incompatible with the real enjoyment of the presence and glory of Christ, and the "glorious liberty of the children of God." As to the idea that the minute descriptions given by the prophet can only be interpreted literally, we remark, that the representation would probably be incomplete without them; that as they are "patterns of things in the heavens," or in the New Jerusalem, how can we judge to what they may be applied? Moreover, this extensive description of the worship of God has probably operated in a beneficial man-
ner on the minds of many thousands of the true Israelites, and may be yet more necessary to lead others to a sincere and enlightened view of it. But there are further objections to a literal interpretation: "It is admitted that the temple described by Ezekiel, in which these sacrifices were to be offered, was not erected in his days, nor indeed ever yet has been. Yet the prophet was required to show the whole pattern of the house, with its forms and ordinances, to the people of his own day, in order that they might keep the whole form and ordinance thereof, and do them. (Chap. xliii. 10, 11.) And Ezekiel was himself commanded to take the seed of Zadoc, and with them officiate in the offerings and sacrifices, (ver. 18—27;) but we are nowhere informed that he or they did so." With their resurrection state it would seem quite incompatible.*

We think there can be no doubt, that if the prophecies be properly examined, it will be found that the ancient city of Jerusalem is to be rebuilt "on her own heap;" i.e., the city and temple,—promises of which are contained in Jer. xxx. 18—21; xxxi. 38—40; xxxiii. 10, 11; Zech. xii. 6, &c. † "The temple described by Ezekiel is evidently not that built by Solomon; for Solomon's was contained in a square of sixty cubits, whereas Ezekiel's would cover a square of five hundred cubits."

If the city and temple described as above by Jeremiah are to be erected subsequently to the commencement of the Millennium, we can judge but very imperfectly indeed how the external worship of God will be performed. Because there is some probability, from the very nature of true worship, that it will not be generally confined to edifices of a

* Brooks.—See Supplement, No. XVIII.
† See Supplement, No. XIX.
permanent construction, but be conducted either in the open air, and under tents, or booths as was the feast of tabernacles, and to which the remarkable language in Zec. xiv. 16—19, may possibly allude. Such mode of worship would seem better to consist with the unanimous, simultaneous, and unrestricted adoration of all nations.

"In the last chapters of Ezekiel there are two cities described, though often confounded as one; and the most excellent one" (as already observed) "remarkably accords with the description in Rev. xxix. and xxxii. This, in the words of Mr. Begg, is 'nearly ten miles square, separated by the portion of the Levites, twenty miles in breadth, from that in which the sanctuary is placed:' 'And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.' (Ezek. xlviii. 15.) The measurement of this city with its suburbs follows, and it is added, 'And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the City. And they that serve the city shall serve it out of all the tribes of Israel.' Ezek. xlviii. 15—19. These three compartments, into which the holy oblation is divided, consisting of two of ten thousand reeds each in breadth, and one of five thousand, all being of equal length, render it, in the whole, a square of fifty miles: 'All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation foursquare, with the possession of the city.' (Ver. 20.)
"This remarkable allotment offered to the Lord, it is to be observed, is situated nearly in the centre of the different portions of all the tribes of Israel, between the border of Judah and the border of Benjamin, and it is said, 'shall be for The Prince.' After describing the boundaries of the remaining five tribes of Israel, (the relative situation of which is also different from what they were formerly,) and again adverting to the measurements of this remarkable city, with the number and names of its gates, the prophecy closes by declaring of it, that 'The name of The City from that day shall be called, The Lord is there.'" Then, we would inquire, does the Lord dwell in temples made with hands, or is it in the hearts of his people that his presence is to be recognized?

"In Rev. xxi. 16, 17, the length, and the breadth, and the height of it are equal. It was not the length or breadth, or height, which the angel measured. . . . But the twelve thousand furlongs, instead of being the dimensions of each or any of its sides, as is commonly supposed, are 'the measurement of the city—four square.' We consider this, therefore, as neither the length nor the breadth, but as the measurement of the area of the city; and reckoning by the Jewish furlong of two hundred and sixty-six two-fifths cubits, as stated by Maimonides, on extracting the square of the measurement of the circumference of the city given by Ezekiel, we obtain a view by which the statements of the prophet and apostle are found to correspond very nearly,—and which would probably correspond exactly, if the standard of Maimonides were perfectly accurate,—thus confirming the view of their identity:" and thus, as it appears to us, of their spirituality.
The description in the Revelation of the size and value of the precious stones, &c., must obviously be incalculable, according to human estimation; so that these emblems may be considered as the most appropriate which could be chosen to represent the inappreciable happiness of the saints' Millennial kingdom. It will be found that similar images are used in relation to the Millennial state of the Jews, in Isai. liv. 11. See Psalm lxxxvi. 1—3; xlvi. 4, 5; xlviii. 1—8, 8; Isai. lxii. 12; Jer.xxxiii. 20—22.

VI. On "the waters" which "issued from under the threshold of the temple."

Read Ezek. xlvii. 1—5.

These waters appear to symbolize the graces which at this peculiar period issue from the spiritual temple or church of God, and "come down from under the right side of the house at the south side of the altar," as emblematical of the propagation and prevalence of true religion more particularly cherished in that aspect, by "the beams of the Sun of righteousness." These will prevail and continue throughout the Millennium, during which the spiritual temple will be erected. See particularly 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16; Rev. iii. 12. The rise of the waters, beautifully represents the progress of truth and righteousness, and the power of grace beyond the highest elevation which mortals are capable of receiving. This, we may justly suppose, will then be the state of the church of God.

In Rev. xxi. 1, the river proceeds out of the throne of God and of the Lamb, or, the saints experience its influences under the immediate enjoyment of the beatific vision: but here (in Ezekiel) it proceeds from under the sanc-
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TUARTY,—or, through the mediation of Christ; thus figu-
atively applied to the condition of the inhabitants of earth.
During the Millennium, therefore, God's children will
"freely" participate of "the waters of life."

Read Ver. 6—12.

These are, no doubt, the people of God, who "like trees
planted by the rivers of water, bring forth their fruit in
their season; their leaf also" (the influence of their edify-
ing conduct) "shall not wither," (Heb. fade,) or, diminish
in beauty.

Ver. 8. Then he said unto me, &c.

That is, through the desert into the Dead Sea, or Sea of
Sodom, east of Jerusalem,—the symbol of a moral desert,—
whose sea, or people, is healed by the waters of salvation.

Ver. 9. And it shall come to pass, &c.

The Dead Sea, as the site of Sodom and Gomorrah,
seems to represent man's self-abandonment to sin,—such as
would merit utter destruction, had not the promise of a
Redeemer been fulfilled in the merciful dispensation of the
Gospel. "Every thing," perhaps every individual, "that
liveth, which moveth," or whose heart has been moved by
the sound of the Gospel, whithersoever "the rivers shall
come, or whithersoever the Spirit is poured out, shall live,"
i. e., life eternal shall be now secured. And there shall be
a very great multitude of converts, "because every thing
shall live whither the river cometh." And even the inferior
animals, some peculiar and innocuous kinds, which will
probably be spared, shall participate in the enjoyment of a
new and more happy existence; no longer suffering from
the horrid cruelties of brutal man in this new creation:
"for the whole creation groaneth and travaileth in pain to-
gether until now."
Ver. 10. And it shall come to pass, &c.

En-eglaim, as Engedi, cannot be far from the Dead Sea, from whence the fishers spread forth their nets, as from suitable elevations, and by other appointed means, to gather all mankind into the kingdom. Engedi was famous for its palm trees and for its vineyards, and this seems to be a suitable emblem of the vast variety of fish caught in the Great Sea, or Mediterranean, representing the people of all nations, kindreds, and tongues.

Ver. 11. But the miry places, &c.

This, probably, refers to the Mystic Babylon, the site of whose destruction will continue, as that of Sodom and Gomorrah have continued, an example to the end of time.

Ver. 12. And by the river, &c.

These trees, the "trees of the Lord's planting," are his people; they "are for meat," or the means of nourishment to the souls of others. "Their leaf," or foliage,—their righteous and holy example, betrays no declension. According to their several capacities, and the measures of grace assigned them, they produce these fruits in their own proper months or seasons, because all their graces have issued from Christ, who is the source of spiritual life,—the true Sanctuary. In a word, the holiness of their lives shall nourish true devotion universally; and every wound inflicted by sin shall be healed.

VII. Inhabitants of the New Earth.

It must be evident to every reflecting mind, that there will be found many classes and individuals among mankind at our Lord's coming who will be neither among those who are changed and united with the saints of the resurrection,
nor destroyed with the ungodly. Such may be many of God's elect whose conversion has but just commenced, others whose progress in grace has been so slow and inefficient as to unfit them for the society of the "New Jerusalem." There will also be children and others of various ages, whose election and final perseverance can be known only to God. When the apostle says, "Those that are alive," we suppose he means the saints only. Those, then, the former, both Jews and Gentiles, shall be saved from the wrath which must overwhelm the wicked, by peculiar arrangements of God's providence, who will "hide them in his secret pavilion." Their deliverance will obviously produce the deepest gratitude, love, and adoration; and will thus prepare them for the purity and enjoyment of his kingdom.

VIII. Reign of Christ with his Saints.

"The Lord shall be king over all the earth." To the Israelites it is said:—

Jeremiah xxx. 21, 22. Their nobles (which should be translated their noble one, viz. the Lord their Redeemer) shall be of themselves, and their governor shall proceed from the midst of them; *and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God.

Also Isaiah i. 26. I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shall be called, The city of righteousness, the faithful city.

In regard to the Gentiles, their kings are frequently mentioned, and their governments, as possessing different degrees of authority or power. These may possibly exist in various forms, though wholly differing from the present

* Rom. viii. 84; Heb. i. 3; iv. 14—16; vii.; Rev. v. 9, 10.
in their total opposition to sinful maxims and practices. They will be conformed to the laws of Christ. But we cannot suppose them to govern otherwise than under the immediate dictates and suggestions of their glorified brethren, who will be appointed over them; and whose presence will probably never be withheld when necessary. The chief employment and glory of the beatified saints will be to maintain and perfect their brethren's joy in the Lord; i.e., those more especially who shall dwell in the cities, communities, or kingdoms, committed to their charge.

"With eyes of awful reverence I view
The vast campaign. How wond'rous!
There are no cities filled with desolating sins,
Nor plague, nor pestilence, nor war's dread note,
Nor fierce o'erwhelming passions, nor disease,
Nor sudden death, nor lingering. Spirits of bliss,
Of whitest purity, are walking there,
With virtue's robes adorned,—religion's crown."

We do not perceive that one species of government alone will be requisite to promote the happiness of the regenerated world: some orders of rule will probably be more adapted to certain portions of the earth than others, and to the original character of the nations. All may be promotive of happiness, where both authorities and people will be "all righteous;" sin being the only positive prevention to a perfect unanimity between the governing and the governed.

When Christ said that his kingdom was not of this world, we must suppose he intimated its great dissimilarity to the imperfect and sinful constitution of "the kingdoms of this world," as contrasted with the righteous, holy, and perfect administration of his future govern-
ment of them. When "mercy and truth shall have met together, and righteousness and peace have kissed each other," then these blessings will be practically realized. Certainly there can exist no ground for considering the church and government apart, or unconnected, during this period. Both will be the "church, house, or family of the living God." Unity of principle must be complete; consequently, mutual benefits will be exchanged without danger or compromise. There can only exist difference of functions. If the possession of power by the subordinate functionaries of government can confer on them rank or distinction, these, we apprehend, will constitute the only material difference in the order of society. Vain honours, "flattering titles," and distinctions, cannot exist in this region of pure and undiminished happiness. Though all shall not possess similar powers and similar means, there will be no unnatural or preponderating extent of individual wealth, so as to operate injuriously, and thus become wholly incongruous with the impartial privileges, benefits, and enjoyments of society. This happy constitution of things will destroy all unfounded notions of superiority or untoward ideas of equality; while every gradation of life will be fully occupied, and each condition maintained and respected. Fidelity in those who serve, justice and regard in those who govern, will universally prevail. Temptation entirely withdrawn, no ambitious views nor animosities will exist—no malice, guile, jealousies, envies, emulations, strifes, nor hypocrisies. Improvement in knowledge, and advancement in privilege and honour, when attainable by just and righteous means, will be open to all; and whatever means and abilities some may possess for procuring a greater proportion of
worldly blessings than others, the surplus of their reasonable requirements will be employed to advance the welfare and extend the comforts of others: for the condition of many may become inactive from old age, and various other causes. Pauperism cannot exist during this harmonious condition of mankind. And it is more than probable, that many new sources of knowledge will arise, stimulating to constant diligence and activity, and thus perpetually productive of new enjoyments.

Nevertheless, we do not pretend to form any positive judgment, beyond general terms, on the actual condition of the Millennial saints. Imagination may soar aloft, but we will not indulge in any systematic scheme, however allowable, on the ground of mere conjecture; because it seems quite evident that God has reserved the full development of this season to himself. He has afforded us only such an outline as is sufficient to guide and stimulate our hopes without intruding on the secret counsels of his own will. Yet, notwithstanding, we feel conscious that many rational reflections might be attached to this grand yet specific outline of prophecy. Our devotional readers, if impressed with the subject, will imperceptibly elicit these conceptions, and whenever they dwell on the exalted theme will close with such as shall, we trust, harmonize with the sacred volume.

We will now consider what may be placed under the superintendence of the higher powers,—kings and rulers,—many of whom it is probable will be Israelites, or, where otherwise, such will be anxious for their association. In accordance with the dictates of “a new heart,” their first attention will be directed to the immediate relief and elevation of those among God’s people who
commence the Millennial life in a state of poverty or disease. Of this they will be conscious from such passages as the following:—Psalm cvii. 41—43; Luke i. 52, 53; James ii. 5; Luke vi. 20, 21; Psalm cxiii. 7, 8; ciii. 1—6. But this is more fully expressed in parts of Psalms lxxii., and ciii. "In heaven, and probably in the other regions of the universe, the will of God is already done: but here we are surrounded with scenes of rebellion, anarchy," cruelty, "and sorrow." Mr. Ferguson well observes, "Mankind are probably the only portion of God's family, throughout creation, who have swerved from obedience to his will." "Does he then teach us to pray for a translation from this unquiet land to another and distant orb? He puts no such request within our lips; he directs us to pray for the establishment of his kingdom, and this kingdom appears to belong exclusively to this material earth. 'Thy will be done in earth as in heaven.' Is not the inference twofold? First, that the earth is the theatre of his kingdom,—and secondly, that conformity to his will is the absolute enjoyment of heaven, and that no loftier supplication can be associated with our thoughts, than that the hallowed sceptre should be replaced in the hands of the mighty antitype, the 'Second Adam, the Lord from heaven.' I ask, then, the Christian reader, if it be not our duty to call away our minds from human opinions, from the influence of great names,—from popular belief, however ancient,—from theories, however venerable,—from the vague and indistinct ritual of education, and to take our firm, courageous, and patient stand upon the plain grammatical, unwarped text of Scripture, the clear and lucid decisions of eternal wisdom and truth.

"That wondrous volume, the charter of human hope—
the anchor of human faith, affords instruction definite and expectations precise. *Jesus Christ is linked to our world by ties less fragile than those which human theology has framed.* He will come again and exhibit those ties in all their beauty and in all their strength.*

"How bless'd" will "every nation prove,
Thus ruled by equity and love!
All" will "be friends, without a foe,
And form a paradise below."

IX. Knowledge of the Lord.

The Deity, as it respects his infinite attributes, is necessarily incomunicable to his creatures. Yet, through his love and goodness, he has bestowed the means of acquiring that knowledge of himself, which, under the influences of his Spirit, suffices to restore man from his fallen condition, and to secure his eternal happiness. But those, his elect, who, as above-mentioned, shall be saved from the general wreck of the ungodly, will now be peculiarly solicitous to comprehend the unsearchable riches of Christ, and to acquire a more essential knowledge of their Saviour and Redeemer. This he will universally vouchsafe them.

Isaiah liv. 13. *All thy children shall be taught of the Lord.*
Read Jeremiah xxxiii. 17—22.

This language is adapted to the Jewish economy; but under the type of the priests, the Levites offering burnt-offerings, and kindling meat-offerings, is conveyed the idea of the continuance and universality of the true, pure, and holy worship of God, in the promotion of which his people will be especially occupied; and thus the world will be "established in righteousness;" Isai. liv. 14; God "will

* Hon. and Rev. G. T. Noel.
direct their work in truth;" because he has made "an everlasting covenant with his people;" Isai. Lxi. 8; "a covenant of peace which shall not be removed;" Isai. Liv. 10. See John xiv. 27; Heb. xiii. 20, 21. Such as have been blessed with Christian instruction, and live conformably to it, experience a momentary surprise when they regard those whose general knowledge is respectable, but who have the feeblest possible apprehension of divine things. If we attempt to communicate to such persons the fundamental doctrines of Revelation, we often find that our labour is either secretly contemned or openly derided. These are the moments in which the Christian mourns for his kindred and brethren generally, and ardently desires the speedy triumph of that kingdom which must one day prevail with unclouded splendour. His present consolation is the firm assurance that the knowledge of the Lord will extend with a rapidity unknown to past experience, and "shall cover" every region of "the earth, as the waters cover the sea." Then shall the Jews, the ancient and cherished people of God, universally know that "the Lord (Jesus Christ) is their Saviour and Redeemer, the mighty One of Jacob, their Deliverer." Isai. Lx. 16.

Jeremiah xxxii. 39. I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly (Heb., in truth or stability) with my whole heart and with my whole soul."

Such gracious assurances as these must necessarily refer to the final and complete establishment of the Hebrew people; the durability of which, for themselves and their
posterity; language cannot more impressively declare. Isai. lxv. 19.

Zechariah xiv. 6, 7. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

These emblems convey a perfect idea of the diffusion of evangelical light. "It shall not be clear in some places, and dark in other places of the world;" but the universal knowledge, love, and practice of the truth shall everywhere abound.

Isaiah lx. 19, 20. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

This proves that true religion will prevail with such purity, sincerity, and spiritual splendour, as to exclude the possibility of there being any peculiar or independent support derived from the reigning powers, or from any similar devised establishments of the people; both governments and churches, as under the present dispensation, being represented by the sun and moon. All will be regulated according to the divine decrees of Christ, and the holy profession of his children, will be rendered clear and determinate as the sun in its meridian. This prophecy being peculiarly addressed to Israel, they are reassured of the entire cessation of their past days of mourning and affliction.

Mr. Tyso, in his literal exposition of these passages, writes thus: "The day in which he" (the Saviour,) "will come to this world again, will be the most dreary and dis-
mal since the creation,—a kind of gloomy twilight; the light shall not be clear nor dark, but a strange mixture of light and darkness, such a day as men have never known. But it shall be one day which shall be known to the Lord, not day nor night. And when the sun has sunk below the horizon, the body of the Son of man will illuminate the heavens, and by 'the glorious appearing of the great God and our Saviour,'—'it shall come to pass that at evening time it shall be light.'—'Then the moon shall be confounded,' &c. (Inquiry, p. 120.)

"The effulgence of the King of kings will be brighter than the meridian sun, and it will be perpetual. Disconsolate Zion has this cheering assurance: 'The sun shall no more be thy light by day,' &c.; and as he will never leave them, it is added, 'Thy sun shall no more go down,' &c. Isai. lx. 19, 20. This happy period is not the hope of the Jews only, but of Christians also; therefore we are exhort to be constantly looking for that blessed hope, and the glorious appearing, &c. Titus ii. 13."

We leave our readers to make their own comments on the above, as to what extent symbolic or literal interpretation may be adopted.

Isaiah lxv. 20. 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 a hundred years old; but the sinner being a hundred years old shall be accursed.

How grievous and lamentable to behold the many thousands who, at an advanced period of life, remain infants in Divine knowledge! But thenceforward there shall be no longer an infant of days, nor an old man who hath not filled up the measure of his days in the due and proportionate improvement of his talents. And though a child should
die; he shall then possess such heavenly wisdom as in the present state comports only with old age: whereas the sinner, though he live a hundred years, shall be accursed, or remain under the condemnation of the law. See Deut. iv. 10; Eccles. viii. 12.

Thus, "although it will be a period of unprecedented holiness and happiness," it seems probable that "neither sin nor death will be wholly excluded. Indeed, could sin be wholly excluded, we cannot perceive why death should not also, being the punishment expressly consequent on the fall." Yet, in this last clause, it is possible that the prophet may revert to the ordinary state of mankind during the Jewish and Christian dispensations.

Zechariah xiv. 10. All the land shall be turned (or, compassed) as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited (or, shall abide) in her place; from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

We think that a reference to the following Scriptures will convince our readers, that all the inequalities, inconsistencies, and incongruities, which have been so prevalent in the service and worship of God,—and which seem so fitly represented by the varied and irregular surface of "the hill country of Judea," south of Jerusalem, shall be wholly removed; viz., Zech. iv. 6, 7; Isai. xl. 3, 4; and Luke iii. 4, 6. The entire land, wherever such irregularities have hitherto existed, shall be permanently lifted up or exalted; i. e., raised to the enjoyment of knowledge and pure religion. We cannot but think, however, that the passage may have a literal meaning also, though the spiritual analogy is at once consolatory and cheering, especially to the converted Israelite; while the literal interpreta-
tion may promote some particular end which we cannot now comprehend.

The living waters of the 8th verse, bespeak, we conceive, the permanent influences and fruitful effects produced on men's hearts and minds, as the work of the Holy Spirit. The equal communication of these living waters with "the former;" i. e., the eastern, or Dead Sea, and with "the hinder,"—the western, or Mediterranean Sea,—may intimate the universal diffusion of knowledge and righteousness. "Salvation" hath already "gone forth" from "Zion," and the word of the Lord from Jesaulem,—but then their progression will be equal, unerring, and universal.

Psalm lxxxix. 12. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Thus the Lord will "make" Israel, and "the places round about" his hill, a blessing."

X. Holiness of Heart and Life,—Worship of God, and Communion with Him.

Jeremiah xxxiii. 8. I will cleanse them from all their iniquity, whereby they have sinned against me, &c. (i. e., Judah and Israel.)

Isaiah xxxiii. 24. The inhabitants shall not say, I am sick: the people that dwell therein (Zion,) shall be forgiven their iniquity. See Isai. lviii. 8; Deut. vii. 15.

Isaiah lxii. 11. As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. See also Jer. xxxiii. 39, 40; Ezek. xxxvii. 26; Luke xiii. 34.

Isaiah lx. 18. Thou shalt call thy walls Salvation, and thy gates Praise.

Isaiah xxiv. 16. From the uttermost part of the earth have we heard songs, even glory to the righteous. See Exod. xv. 11.
Here he paused, because what immediately followed was
far distant,—even "the day of vengeance of our God."* Then follows, as in just order of time, the glorious change
which will ensue, and which the following verses (4, &c.)
further corroborate: viz., ver. 2, 3, "To comfort all that
mourn; 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." See also ver. 9.

Isaiah lxv. 24. And it shall come to pass, that before they
call, I will answer; and while they are yet speaking, I will hear.

Psalm cxxxii. 13, 14. The Lord hath chosen Zion; he hath
desired it for his habitation. This is my rest for ever: here will
I dwell, for I have desired it.

Jeremiah xxxiii. 12, 13. Thus saith the Lord of hosts, Again
in this place, which is desolate without man and without beast,
and in all the cities thereof, shall be a habitation of shepherds
causing their flocks to lie down. In the cities of the mountains,
in the cities of the vale, and in the cities of the south, and in
the land of Benjamin, and in the places about Jerusalem, and in
the cities of Judah, shall the flocks pass again under the hands of
him that telleth them, saith the Lord.

Though probably literal, this may also intimate the pre-
sence of pastors; who, together with their flocks, will be
under the guidance of their Lord and Master. It is
promised in Psalm cxxxii. 16, that he "will clothe her
priests with salvation: and her saints shall shout aloud
for joy."

Isaiah lxv. 22. As the days of a tree are the days of my peo-
ple, and mine elect shall long enjoy the work of their hands.

* Isaiah xxxiv. 8; xxxv. 4; lxx. 17, 18; lxxvi. 14; 2 Thess.
l. 7—9.

3 Rather, as Bishop Lowth renders, "a beautiful crown instead
of ashes."
Thus we find that the Israelites "are the seed of the blessed of the Lord," (Gen. xii. 2,) "as will be also their offspring with them."

The following more especially relate to the Gentiles during the Saviour's reign.

Malachi i. 11. From the rising of the sun, even to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

Isaiah xix. 23. In that day shall there be a high way 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.

This probably intimates that nations who have been generally hostile and opposed, shall maintain a holy intercourse, and be harmoniously united in the worship and service of God.

XI. The Spiritual Union of Jews and Gentiles.

Isaiah xiv. 1. The strangers shall be joined with them (i. e., Jacob and Israel) and they shall cleave to the house of Jacob.

Ezekiel xlvii. 22, 23. It shall come to pass that ye shall divide it by lot (this land) for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

This seems designed to abrogate all restrictive distinctions between Jew and Gentile, both as to temporal and spiritual privileges.

Isaiah xix. 24. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. See Rom. xv. 9—12, 27.
Ezekiel xxxvii. 28. *The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

Is not Christ this Sanctuary?

Jeremiah xvi. 19. *The Gentiles* shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

The prophet, foreseeing the miserable end of the wicked, is filled with a holy ardour to praise God for that deliverance on which he relies in the day of wrath, notwithstanding the sufferings and persecutions which he then endured;—a day in which the Gentiles shall confess their iniquities, and fully “cleave to the God of Jacob.”

Isaiah lxvi. 23, 24. *And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*

Sabbaths and new moons will be then indistinguishable from the unceasing service and joyful worship of God.

XII. *General Peace and Security.*

Of these we have many positive assurances, as of the abundance of all earthly blessings. But they will be enjoyed under the immediate government of Christ, and be liable to no change from the tyranny of princes, nor the mutations of governments.

Isaiah liv. 13. *Great shall be the peace of thy children.*

Amos ix. 13. *Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of

β “The worm that preyed on the dead bodies in Gehenna died, and the fire which consumed them, was soon extinguished; but, in the figurative Gehenna the means of punishment are everlasting.”—Bagster.
grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt.

This may require a spiritual interpretation; but we think it probable that both literal and spiritual are intended. Let us imagine what a time of pure enjoyment must be then produced! what scenes of thankfulness and praise will prevail! And that there may be no forebodings of want, or of the extortions of evil men, the following assurance is graciously vouchsafed: (Isai. lx. 17.) "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness." Rural and solitary enjoyments seem to be thus represented; (Ezek. xxxiv. 25;) "They shall dwell safely in the wilderness and sleep in the woods;" and (Hosea xi. 18) "I will make them to lie down safely."

Isaiah xxxiii. 20, 21. 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, the people of God, is here termed "a tabernacle," because it is that wherein Christ dwells; as in John xvii. 23, where he says: "I in them and they in me, that they may be made perfect in one," which seems to prove the spirituality and permanency implied by this figure. It is also said in Jer. xxxiii. 6, "I will reveal unto them the abundance of peace and truth."

"Ye slow revolving seasons! We would see
(A sight to which our eyes are strangers yet)
A world that does not dread and hate his laws;

. . . . . . a world in principle as chaste
As this is gross and selfish!—over which
Custom and prejudice shall bear no sway,
That govern all things here, should'ring aside
The meek and modest Truth, and forcing her
To seek a refuge from the tongue of Strife
In nooks obscure, far from the ways of men:
Where Violence shall never lift the sword,
Nor Cunning justify the proud man's wrong,
Leaving the poor no remedy but tears.”  Cowper.

XIII. *With respect to Population it is said.*

Ezekiel xxxvii. 26. I will place them and multiply them. See Psalm cxiii. 9.

Ezekiel xxxvi. 10. I will multiply men upon you, (i. e., upon the mountains of Israel,) all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit. See also ver. 12—14. Ver. 38. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

XIV. *Happiness, Prosperity, and Longevity.*

Ezekiel xxxvi. 9—11. Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. . . . I will settle you after your old estates, and will do better unto you than at your beginnings.

Amos ix. 12. That they may possess the remnant of Edom, and of all the heathen who are called by my name, saith the Lord who doeth this.

This remnant we conceive to be the converted from among the Papal nations, and that "all the heathen" (Heb.) "upon whom my name is called," signify all other imperfect or corrupt churches, professing Christianity,—but that the sincere or repentant from among them will be saved, as elsewhere described, from the general destruction.
Isaiah LXI. 4. 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.

Ezekiel xxxvi. 35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

"Fenced" must signify the spiritual defence of the Almighty, as no walls of defence will be necessary where no wars can exist.

Isaiah LVIII. 12. 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.

The above passages seem to require both a spiritual and a literal signification, and are principally addressed to Israel. Grabe, in reference to the Millennium, observes: "As to the fact it is certain that all the orthodox Christians of the first ages expected new heavens and a new earth, according to the sayings of the apostles and the promises of the prophets, at the second coming of the Messiah, to restore them to that state of felicity in which they had flourished before Adam's fall. And the greater part not only placed this felicity in spiritual blessings, but in temporal also, persuaded that then only the earth would be delivered from the curse inflicted upon it on account of Adam's sin, and would bring forth an abundance of every good thing, without the labour of man. Which was also the opinion of the early Jewish writers, as appears from the sayings of the Rabbies Raymond Martin, Pug. Fid., p. 111., dist. 111., chap. 15: and Galatinus, lib. x., chap. 4. To which I add the words of Rab. Dar. Kimchi on Hosea xiv. 7, 'They shall revive as the corn,'—that 'there shall be a change of nature, in the wheat, when the Redeemer (Messiah) comes.' He understands
the change, as if there shall not be necessity in that time to sow corn, because it shall produce spontaneously, like the vine, &c. And this opinion concerning the fertility of the earth, and the change throughout the whole of nature, beyond all doubt Papias also, and those elders favoured, who transmitted to posterity the words cited by Irenæus as uttered by our Saviour."

The following passages are addressed to Israel:

Isaiah lx. 7. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

Isaiah lx. 15. I will make thee an eternal excellency, a joy of many generations.

Ezekiel xxxiv. 26, 27. I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Isaiah lxv. 9, 10. 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. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. See Hosea ii. 21, 22.

Jeremiah xxxiii. 11. The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord.

Psalm lxxxix. 15, 16, 17. See also Isai. lxv. 22.

The foregoing is but a circumscribed portion of the numerous passages relative to the reign of the Redeemer.

β Joshua vii. 24—26; Hosea ii. 15.
We have selected some in this Chapter whose signification might not appear so obvious to all. There are also very many negative assurances which prove what will be the happiness of mankind under that blessed dispensation, some of which are as follows:—

Israel shall be "no more pulled out of their land; the Lord will cause evil beasts" (probably wicked men) "to cease out of the land; and the beast of the land" (the man of sin?) "shall not devour them; they shall be far from oppression and terror; violence shall no more be heard, neither wasting nor destruction within their borders; the voice of weeping and the voice of crying shall no more be heard in Jerusalem; they shall not labour in vain and bring forth trouble; the inhabitants shall not say, I am sick;" but "their souls shall be joyful in the Lord, and their spirit shall rejoice in God their Saviour."

As a recapitulation, we refer the reader to the following Scriptures:

Ezekiel xxxvii. 22—28; Amos ix. 11—15; Isa. lxi. 2—11, viz. "To comfort all that mourn, &c.
Zechariah xiv. 6—11; Isaiah lx. 15—22; lxv. 17—25; See Psalm lxxxix. 11—18; Isaiah lxvi. 22—24.

These contain subjects of the highest importance, and of the deepest interest to suffering humanity. They are expressed in strains of unparalleled beauty and excellence, and afford an exquisite feast to the expectant disciples of Christ. Such is their variety, and such the wonderful precision of the symbols selected, that we are lost in admiration of the wisdom which inspired them!

CONCLUDING OBSERVATIONS.

In addition to the blessings of peace, and the due cultiva-
tion and production of the earth, we must suppose that a free unrestricted commercial intercourse will be general throughout the world. We may conceive, also, that new institutions of various kinds will be established, differing widely from the present, in point of extensive utility, and perfection: that the many wicked, immoral, and frivolous professions, trades, and occupations now practised, will be wholly abolished, or rather, will be extinct and unknown.

Moreover that no filthy nor unwholesome cities, towns, nor villages, will be tolerated; but that the excellence and cleanliness of the habitations of the happy inhabitants will be so ordered, as to be perfectly conducive to health, and purity, and thus promote domestic comfort and enjoyment.

It is possible, if not probable, that an increased excellence in the productions of the earth may supersede the use of animal food; yet, with the exception of the sacrifices of Ezekiel's temple, (which some interpret literally,) we find no direct intimation on this subject.

General knowledge will be so extended, that progressing even as at present, its increase will be incalculable, and thence how easy to conceive the facility of communication between the various regions of the globe, independent of the great geographical changes which will have probably taken place.

The amusements, exercises, and recreations of children and young persons will be altogether innocent and inoffensive; many planned perhaps by their elders in the best and wisest manner, will be conducted in perfect harmony and peace.

Mankind will possess a sound and healthful state of body, sustained by a renewed and invigorating atmosphere; but health, both bodily and mental, will be farther preserved by
the abundance of suitable provisions, by temperance, and cleanliness, by concord and cheerfulness, and by the absence of all unruly and inordinate passions. Human nature will still possess its wants and its susceptibilities; but men will be alive to whatever constitutes real happiness, the preservation of which will be fully understood. Mutual regards and mutual aids will be every where reciprocated; and the highest degrees of social enjoyment will be experienced.

"As the mind finds refreshment in contemplating truth after being long entangled in the mazes of error, so does it turn with delight from the blackened page of history to the resplendent scroll of prophecy;—from the follies, the pollutions, and the crimes of the world that now is, to the peace, the purity, and the glories of that which is to come; ... and which will be nothing less than the completion, long to us protracted, of the purpose for which it was originally created. ... Till this purpose has been accomplished, no reign of Christ and his saints in another world, no transfer of blessedness to another planet, can remove the painful impression of defeat; and the promises—that 'the people shall be all righteous, and shall inherit the land for ever;' that Christ shall reign on the throne of his father David, &c.,—must for ever go unfilled."* "The belief of these things," as Dodwell has justly observed, "was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the 'The First Resurrection.'"

"We cannot blame the Christian for the ambition which would lead him to expect great things in the inheritance which has been purchased for him by the blood of the Redeemer; ... but we do blame him for the ambition which,

* Apology for Millennialism.
disregarding the word of inspiration, and his own capacities for enjoyment, and overstepping all intermediate stages of glory, would place him at once in the midst of the effulgence of the Father. . . . It is not the heaven of heavens that requires houses to be built, vineyards to be planted, and fruit to be eaten. It is not in the heaven of heavens that children will be born and die. . . . It is not in the heaven of heavens that any shall grow old, or show their mortality by filling their days. No: it is the same earth, but a new earth; whose inhabitants shall regain an antediluvian age and a primeval righteousness.”

“The doctrine of the Millennium gives us the most exalted views of the redemption of sinners by Jesus Christ. From the tenor of sacred Scripture it is easy to perceive that this is the greatest work of God, . . . —that to which all others are subordinate,—and that for which all other works were made . . . When the Millennium arrives, it will display the redemption of sinners in all its splendour. This grand truth will be” then “distinctly understood. Sanctity of character, loyalty to God, benevolence to the whole family of man, . . . and an extraordinary degree of happiness will be” universally “extended. . . . All the difficulties and objections of men, with respect to the government of Jehovah, will vanish as the shades of night before the rising sun. As soon as the seventh angel sounds his trumpet, the mystery of God shall be finished.”

See the following passages: 1 Peter v. 1, 4; 2 Peter i. 11; 2 Cor. iii. 18; 1 Peter iv. 13; Rom. ix. 23; Rev. iii. 12; Rom. xi. 7; 2 Tim. iv. 8; 1 John iii. 2, 3; 1 Cor. xiii. 10, 12; 2 Peter i. 4.

* Apology for Millenarianism.
† Bogue’s Discourses on the Millennium.—See Supplement, No. XII.
CHAPTER XIX.

LIBERATION OF SATAN, AND FINAL APOSTACY.

Revelation xx. 7—9. 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.

We are not informed of the length of time required to organize this formidable revolt "after the thousand years are expired;" but it will probably occupy a considerable space,—"Satan having successfully deluded our first parents by setting before them the prospect of obtaining a higher degree of Divine knowledge,—"Ye shall be as gods, knowing good and evil,"—he now resorts to similar devices. The hearts of our first parents being then uncorrupted by temptation, they were unconscious of the nature of falsehood,—trusted to the delusion of the Tempter,—and under this pleasing hope forgot, or disregarded, their obligation of obedience to their Creator, and the heavy penalty attached to its violation. But now all "the motions of sins," all the corrupt inclinations of man, consequent on the fall, are awakened by the Destroyer. His temptations being no longer restricted, he will excite the ambition of a chief portion of the inhabi-
tants of earth to aim at universal dominion, by endeavouring to obtain the same authority over their fellow creatures as the saints enjoy, and thus to dispossess the latter of their regal power and influence.

This extensive revolt appears clearly to intimate the necessity of a final probation, so as to separate the servants of God who remain unalterable in their fidelity from those who cannot withstand temptation. It is true, as we have proved in preceding pages, that the Millennial dispensation will have been one of undiminished blessedness; and it may appear wonderful that so large a portion of the world should be led to rebel at the instant temptations of Satan. But we know not the length of time which this may occupy. However, it fully proves, that without a Millennial dispensation, man could never have attained such universal perfection as will be necessary to complete the number of the human race destined for eternal glory in the heaven of heavens. What an awful proof of his frailty and instability, even subsequent to the Millennial period! At length the god of this world is disenchained, and once more permitted to exercise his malignant powers.

Satan speedily avails himself of the advantages derived from the length of time elapsed since his former reign. Mankind will have almost forgotten, and will neglect the precautions necessary to resist temptation, so long unknown. And his agents will be every where disseminated to exercise their powers over those who will yield to it, and so become his easy prey. They will forego their happy repose and confidence in the Redeemer from an expectation of enjoying universal dominion.

We think it probable, that at this time the righteous who shall have remained faithful, will be changed in like manner
as the saints at the first resurrection, who have reigned over them; and that they shall enter into the felicity and glories of heaven, where, together with the latter, "they shall reign for ever and ever," in various capacities, over portions of the universal family of God, who may be less advanced in knowledge and perfection.

It has been imagined that there is scriptural ground for believing that the inhabitants of the renovated earth will remain eternally upon it. This we do not perceive. Besides all the previous events connected with the condition of man seems adverse to such a belief. It is peculiarly adverse to the belief of a continued advancement in knowledge and happiness,—or, "from glory to glory,"—which God has so manifestly destined for his ransomed people, and probably for the rest of his rational creation. This, a perpetuity of Millennial glory on earth could never effect. It is urged, also, that God will not destroy the renewed creation, there being no assignable cause for the destruction of the material world more than for that of the immaterial or spiritual, and we are referred to such passages as the following:—Psalm xxiv. 2; lxxviii. 69; and civ. 5.

While we concede that this may not be improbable, we infer no necessity for the eternal continuance of man upon it, neither in his earthly nor glorified capacity. God may convert the earth to whatever purpose he pleases, or render it the abode of a new creation of happy beings, destined one day for the endless glories of heaven, as his people now are.

We have perceived how irrational it would be to imagine that the conflagration of the world can extend to, or disturb the repose of other heavenly orbs. As no reason can be assigned why the latter may not be constituted for an
eternal duration, though susceptible of change, there is no necessity to suppose that it is otherwise with respect to our own planet, when converted into, or continued as an abode adapted to the happiness of those who may possess it. Thence no cause can be assigned for rejecting the notion of its becoming adapted to a successive order of happy beings. As to the present creation, both animate and inanimate, we perceive the Divine wisdom and goodness to be such, that no object remains in its primary condition, a perpetual succession of changes or revolutions being constantly produced; and to this the intellectual creation seems to be strictly analogous. On this subject, however, it is unnecessary to expatiate, joyfully believing, as we do, in a period of Millennial glory, between the present and eternal state; during which it is reasonable to think that the final purposes of God with respect to this world will be more fully developed.

It is observable that the armies of the Gog of Ezekiel which we find will be raised antecedent to the Millennium, will come chiefly from "the north parts;" though the bands that unite with him are not restricted to the north, mention being made of the various countries from whence they will proceed. In the present prophecy we find that they come from "the four quarters of the earth."

They are probably descendants of the inhabitants of those countries called Magog by Ezekiel, and may preserve certain peculiarities which may identify their origin, but there is nothing to furnish us with any positive conclusion on the subject.

The relative number of the faithful will, therefore, be greatly diminished by this extensive defection. Palestine is the country from whence man received the glad tidings
of salvation,—and the theatre of many supernatural interventions,—wherein God has frequently manifested his glory, and will farther manifest it. Accordingly, their forces are directed against "the camp of the saints,—the beloved city,—mount Zion, the joy of the whole earth."—They will probably imagine that by subjugating this, they establish a universal government founded on such laws as the enemy of mankind shall have suggested. But their entire destruction for ever terminates on earth the dreadful consequences of the fall. Satan has completed his final efforts; and is cast "into the lake of fire and brimstone, where the beast and the false prophet,—his fit associates, already are;"—and who, at his instigation, so unremittingly destroyed the fair face of the earth, and so reluctantly persecuted the people of God.
CHAPTER XX.

SECOND RESURRECTION, FINAL JUDGMENT, AND FUTURE CONDITION OF MANKIND.

John v. 28, 29. The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. See also x. 42.

Romans xiv. 10, and 2 Corinthians v. 10. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Revelation xx. 11—15. 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.

From the above passages we may discover a strong reason why both periods of the resurrection should be represented at one view; for as we find that there will be births and deaths among those who dwell in the flesh during the
Millennium, their righteous dead must be raised, as well as the wicked at this period. This affords a satisfactory reason why a resurrection of the wicked is never mentioned apart, or wholly detached from that of the righteous. It would appear incorrect to term this period "The Resurrection of the Wicked;" as conveying an exclusive signification.

The "white throne" appears to be emblematical of the "true and righteous" judgment which the Saviour will pronounce. The earth and the heavens have disappeared, no longer to continue the habitation of the children of God. A separate book is opened, which is termed in other parts of the Revelation, "the Lamb's book of life," and has respect only to the righteous. For we find in Psalm lxxix. 14, 18, 19, 28, that the enemies of Christ, those who hate him,—who are his adversaries, shall "be blotted out of the book of the living, and not be written with the righteous." This is the period in which "God will judge the secrets of men's hearts by Jesus Christ." See Eccles. xi. 9, and xii. 14. The wicked will be conscious that their secret sins are disclosed; and, "condemned already," they will be already separated the one from the other by Christ, "as a shepherd divideth his sheep from the goats,—the sheep on the right hand, and the goats on the left." He will speedily pronounce sentence. Their condition cannot be qualified, their consciousness corresponding with those things which are written in the books.

Here the literal sea appears to be clearly expressed; and the wicked who have perished or been deposited therein, shall now be raised; and death and hell, which, we think, represent the souls of the wicked in Hades, will be delivered up to be judged, every man according to his works. Death
will be cast into the lake of fire and brimstone; i.e., will be converted into eternal death, or Gehenna, so, consequently, will Hades. This, which is the "second death," shows that the wicked do not receive their full measure of retribution when their souls depart out of this life, neither at the coming of the Lord. And as "there is nothing hid but what shall be revealed," so it will be necessary that they be condemned before an assembled universe. It is observable, likewise, that the books first mentioned are opened exclusively for the wicked, as all who are not written in the book of life will be cast into the lake of fire. We may imagine that intimation is given of the different sentences to be pronounced on the various classes of sinful men, from the plural (βιβλία, books) being used; i.e., on those who have committed the most atrocious and cruel,—the most murderous and oppressive crimes,—down to "whatsoever deceiveth or "maketh a lie." On the contrary, one book suffices for the followers of the Lamb.

"The certainty of future judgment appears from the justice of God, which requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state.

"Things seem to be carried on in this world with an unequal balance. The candle of God shines upon the wicked. They that tempt God are delivered, Mal. iii. 15. The wicked and disobedient persons are often as happy as if they were rewarded for their iniquity, whilst the innocent and religious are often as miserable as if they were punished for their innocency.

"God being invisible in his own nature, has most wisely ordained the . . . judgment of the world to be transacted by a visible person; . . . this is Jesus Christ the Son
of God united to the human nature; for the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father.' John v. 22, 23.

"The Father 'has given him authority to execute judgment also, because he is the Son of man.' John v. 27. We must distinguish between the essential and economical power and authority of Christ. The Son of God, considered in his divine nature, has an original power and authority of judgment equal with the Father; but considered as Mediator, he has a power and authority committed by delegation.

"Conscience, awakened by sharp afflictions, by sudden dangers, and the approaches of death, makes a sad detection of past sins, and forecasts cruel things; it cites the offender before the enlightened tribunal of heaven, scourges with remorse, and makes him feel, even here, the strokes of hell. Though the sin be secret, and the guilty person powerful, and not within the reach or cognizance of human justice, yet conscience has a rack within, and causes pain and anxiety, by fearful expectations of judgment to come. Hence the mere handwriting on the wall made king Belshazzar tremble, as much as Felix did at the preaching of St. Paul.

"Fallen angels also will be judged. They are said to be reserved unto the judgment of the great day." Jude vi. They shall receive their final sentence. Matt. viii. 29; xxv. 46; 1 Cor. vi. 3; 2 Pet. ii. 4; Rev. xx. 10.

"The heathen will be judged by the light of nature: 'For as many as have sinned without law, shall also perish without law.' Rom. ii. 12. Our people the Jews will be judged by the law of Moses: 'Do not think that I will accuse you to the Father: there is one that accuseth you,
even Moses, in whom ye trust.' John v. 45. 'As many as have sinned in the law, shall be judged by the law.' Rom. ii. 12. 'Those who are favoured with the means of grace will be judged by the Gospel.' 'He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.' John xii. 48.

"The fire of hell," we conceive, is symbolic of a self-accusing conscience, of bitter grief, disappointment, and remorse,—of agony, anguish, and despair,—of "weeping, wailing, and gnashing of teeth;" and we cannot doubt but that innumerable grades of punishment will be suitably adapted to each individual condition.

With whatever body the wicked shall be raised, it can scarcely be imagined to be of the same spiritual nature as the celestial body of the saints; for their punishment will respond in every particular to "the righteous judgments of God." See 1 Cor. xv. 24—28.

"It is indeed easy to admit the illusion that, if we were but translated to a purer sphere, and were but exempted from certain evil influences, we should at once become virtuous; but a supposition such as this will not bear to be examined; for although external causes may have had a powerful influence, at first, in producing our present moral dispositions, and so in determining our character, these dispositions, when once formed, possess a fixed continuity of their own, which is by no means destroyed merely by removing the exterior influences whence they arose: and moreover, such dispositions, or settled passions, when actually generated and consolidated, include a reproductive

* Frey.
energy; they are living powers; they vegetate, and cover the entire surface of the soul.

We have seen what are the blessings which God has destined for his faithful people in the Millennial world. As to the heavenly state in which the righteous shall ultimately shine, when all connection with the earth shall have ceased, this appears to be described in the following passages:

Acts ii. 68. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Psalm xvi. 11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

The above passages evidently portray the heavenly state, because they relate to the Saviour's entrance into it after his resurrection. See Matt. vi. 10; Phil. ii. 10; 1 Kings xxiii. 19; Luke 1. 19.

• See Supplement, No. XX.
ON THE SYMBOLS USED IN SCRIPTURE.—BY SIR ISAAC NEWTON.

As there is no reason to doubt that the same Scripture language often conveys both a literal and symbolic meaning,—to mark which, we have placed certain portions of this quotation in Italics:—"For understanding the prophecies, we are, in the first place, to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the world natural and an empire, or kingdom, considered as a world politic. Accordingly, the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy, and the things in that world signify the analogous things in this. For the heavens, and the things therein, signify thrones, and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called Hades or Hell, the lowest or most miserable of them. Whence, ascending towards heaven, and descending to the earth, are put for rising or falling in power and honour: rising out of the earth or waters, and falling into them, for the rising up to any dignity or dominion, out of the inferior state of the people, or falling down from the same into that inferior state; descending into the lower parts of the earth, for descending to a very low or unhappy estate; speaking with a faint voice out of the dust, for being in a weak or low condition; moving from one place to another, for translation from one office, dignity, or dominion, to another; great earthquakes, and the shaking of heaven and earth, for the shaking of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and ruin of the body politic signified thereby.

"In the heavens, the sun and moon are, by interpreters of dreams, put for the persons of kings and queens; but in sacred prophecy, which regards not single persons, the sun is put for the whole species and race of kings in the kingdom or kingdoms of the world politic, shining with regal power and glory; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men; . . . light, for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others: darkness, for obscurity of condition, and for error, blindness, and ignorance; darkening, smiting, or setting of the sun, moon, and stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkening the sun, turning the moon into blood, and falling of the stars, for the same;
new moons, for the return of a dispersed people into a body politic or ecclesiastic. Fire and meteors refer to both heaven and earth, and signify as follows:—burning anything with fire is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war; the being in a furnace, for the being in slavery under another nation; the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery; the scourching heat of the sun, for vexatious wars, persecutions, and troubles, inflicted by the king; riding on the clouds, for reigning over much people; covering the sun with a cloud, or with smoke, for oppression of the king by the armies of an enemy; tempestuous winds, or the motion of clouds, for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic on the heads of their enemies; rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit; and the defect of rain for spiritual barrenness.

"In the earth, the dry land and congregated waters—as a sea, a river, a flood, are put for the people of several regions, nations, and dominions; embittering of waters, for great affliction of the people by war and persecution; turning things into blood, for the mystical death of bodies politic, that is, for their dissolution; the overflowing of a sea or river, for the invasion of the earth politic by the people of the waters; drying up of waters, for the conquest of their regions by the earth; fountains of waters, for cities—the permanent heads of rivers politic; mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those cities; dens and rocks of mountains, for the temples of cities; . . . houses and ships, for families, assemblies, and towns in the earth and sea politic; and a navy of ships of war, for an army of that kingdom that is signified by the sea.

"Animals also and vegetables are put for the people of several regions and conditions; and particularly trees, herbs, and land animals, for the people of the earth politic; flags, reeds, and fishes, for those of the waters politic; birds and insects, for those of the politic heaven and earth; a forest for a kingdom.

"If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural: as the noblest, by the celestial frame, and then the moon and clouds are put for the common people; the less noble, by the earth, sea, and rivers, and by the animals, or vegetables, or buildings therein; and then the greater and more powerful animals, and taller trees are put for kings, princes, and nobles. And because the whole kingdom is the body politic of the king, therefore the sun, or a tree, or a beast, or bird, or a man, whereby the king is represented, is put in a large signification for the whole kingdom; and several animals, as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politic; and sacrificing of beasts, for slaugthering and conquering of kingdoms; and friendship between beasts, for peace between kingdoms. Yet sometimes vegetables and animals are, by certain epithets, or circumstances, extended to other significations; as a tree, when called the tree
of life or of knowledge; and a beast, when called the old serpent, or worshipped.

"When a beast or man is put for a kingdom, his parts or qualities are put for the analogous parts and qualities of the kingdom; as the head of a beast, for the great men who preside and govern; the tail, for the inferior people who follow and are governed; the heads, if more than one, for the number of capital parts or dynasties, or dominions in the kingdom, whether collateral or successive, with respect to the civil government; the horns on any head, for the number of kingdoms in that head, with respect to military power; seeing, for understanding and the eyes of men of understanding and policy; . . . speaking, for making laws; the mouth, for a lawgiver, whether civil or sacred; the loudness of the voice, for might and power; the faintness thereof for weakness; eating and drinking, for acquiring what is signified by the things eaten and drank; the hairs of a beast or man, and the feathers of a bird, for people; the wings, for the number of kingdoms represented by the beast; the arm of a man, for his power, or for any people wherein his strength and power consist; his feet, for the lowest of the people, or for the latter end of the kingdom; the feet, nails, and teeth of beasts of prey, for armies, and squadrons of armies; the bones, for strength, and for fortified places; the flesh, for riches and possessions; and the days of their acting, for years; and when a tree is put for a kingdom, its branches, leaves, and fruit signify as do the wings, feathers, and food of a bird or beast.

"When a man is taken in a mystical sense, his qualities are often signified by his action, and by the circumstances of things about him. So a ruler is signified by his riding on a beast; a warrior and conqueror, by his having a sword and a bow; a potent man, by his gigantic stature; a judge, by weights and measures; a sentence of absolution or condemnation, by a white or a black stone; a new dignity, by a new name; moral or civil qualifications, by garments; honour and glory, by splendid apparel; royal dignity, by purple or scarlet, or by a crown; righteousness, by white and clean robes; wickedness, by spotted and filthy garments; affliction, mourning, and humiliation, by clothing in sackcloth; dishonour, shame, and want of good works, by nakedness; error and misery, by drinking a cup of his or her wine that causeth it; propagating any religion for gain, by exercising traffic and merchandise with that people whose religion it is; worshipping or serving the false gods of any nation, by committing adultery with their princes, or by worshipping them; a council of a kingdom, by its image; idolatry, by blasphemy; overthrow in war, by a wound of man or beast; a durable plague of war, by a sore or pain; the affliction or persecution which a people suffers in labouring to bring forth a new kingdom, by the pain of a woman in labour to bring forth a man child; the dissolution of a body politic or ecclesiastic, by the death of a man or beast; and the revival of a dissolved dominion, by the resurrection of the dead."
No. II.—Page 22.

ON THE SIGNS OF THE TIMES.—BY DR. KEITH.

"Never, perhaps, in the history of man, were the times more ominous, or pregnant with greater events than the present. The signs of them are in many respects set before the eyes of men, and need not to be told; and they strike the senses so forcibly, and come so closely to the apprehension of all, that they may be said to be felt, as well as to be seen. The face of the sky never indicated more clearly an approaching tempest, than the signs of the times betoken an approaching convulsion—not partial, but universal. It is not a single cloud, surcharged with electricity, on the rending of which a momentary flash might appear, and the thunderbolt shiver a pine, or scatter a few lovely shrubs, that is now rising into view; but the whole atmosphere is lowering; a gathering storm is accumulating fearfully in every region, the lightning is already seen gleaming in the heavens, and passing in quick succession from one distant cloud to another, as if every tree in the forest would be exkindled, and the devastating tempest, before purifying the atmosphere, spread ruin on every side. Such is now the aspect of the political horizon. The whole world is in agitation. All kings on earth, whose words are wont to be laws, are troubled. The calm repose of ages, in which thrones and altars were held sacred, has been broken for a moment. Ancient monarchies, which seemed long to defy dissolution and to mock at time, pass away like a dream. And the question is not now of the death of a king, or even of the ceasing of one dynasty and the commencement of another; but the whole fabric of government is insecure, the whole frame of society is shaken. Every kingdom, instead of being knit together and dreaded by surrounding states, is divided against itself, as if dissolution were the sure destiny of them all. A citizen king, the choice of the people, and not a military usurper, sits on the throne of the Capets. And, as if the signal had gone throughout the world, quick as lightning, nations, instead of advancing slowly to regeneration, start at once into life. And from the banks of the Don to the Tagus, from the shores of the Bosphorus to Lapland; and, wide Europe being too narrow a field for the spirit of change that now ranges simultaneously throughout the world, from the new states of South America to the hitherto unchangeable China, skirting Africa, and traversing Asia, to the extremity of the globe on the frozen North, there are signs of change in every country under heaven; and none can tell of what kingdom it may not be told in the news of to-morrow, that a revolution has been begun and perfected in a week. Every kingdom seems but to wait for its day of revolt or revival. And the only wonder now would be, that any nation should continue much longer what for ages it has been; or that the signs of the times should not everywhere alike be a striking contrast to those of the past."
No. III.—Page 28.

THE VINTAGE, &c., JEREMIAH XXV. 16—38.—BY THE REV. J. W. BROOKS.

"Mr. Begg has an interesting exposition of it in his Connected View of the Redeemer's Advent, &c. According to him the prophet declares the relative order of a series of desolating judgments, from before the time of the publication of the prophecy, till the final destruction of Antichrist, under the figure of a wine-cup, which the prophet is directed to present to the nations in succession. He maintains that the order of succession is designed not only from the rotation in which the nations are mentioned, but from the circumstance of the same nations being in some instances made to drink twice, as in the case of Edom, under its own name in ver. 21, and under the name of Dedan in ver. 28. The names Bus, (or, despised,) and Zimri, (or, my vine, or, my field,) he conceives to be mystic appellations of Israel. The king of Sheshach, who is to drink last, he infers from Jer. li. 45, to be mystic Babylon, showing that though Jeremiah, in ch. li., speaks of the literal Babylon in some places, yet that the general terms of the prophecy, both there and in ch. xxv, can only accord with the mystic Babylon."

"I conceive, however, that Sheshach cannot mean here that Babylon which is represented in the Apocalypse as the harlot, and which is destroyed by the Beast that wages war with her; but rather that beast who is the destroyer, and who is the last antichristian power destroyed. This appears the more probable from the fact, that after enumeration of the various parties who are to drink of it in succession, the next parties, and the last before Sheshach, are all the nations of the world: which agrees with the intimation given in the prophecies I have just cited from Ezekiel and Joel, of the vengeance that is to be poured out upon all the heathen, or Gentile nations.—And all the kings of the north, far and near, one with another; and all the kingdoms of the world which are upon the face of the earth, and the king of Sheshach shall drink after them.'—ver. 26.

""The passage in Jeremiah li. 41, quoted by Mr. Begg as explanatory of the King of Sheshach, is as follows: 'How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!' Mr. Begg seems to consider the last sentence as exegetical of the former, in which opinion I entirely agree with him, and should be satisfied there to leave the matter. It may be useful, however, to the reader, as this name has given occasion to much discussion, to notice the opinions of learned men on the subject, which opinions may be classified under three heads: Jerome gives a cabalistic account of it after the Jewish manner, by substituting other letters of equal numerical value, till out of them he makes Babel; and he is quoted as authority for this significations of the word Sheshach by many subsequent writers, who enter not into his mode of deriving it. The second class includes those who say, as Mr. Scott does, 'that it evidently means Babylon, though it is not certain on what account it is so called.' This view is not more satisfactory, as to the origin of the term, than that of Jerome. The learned Selden appears to me to have given the true solution, and is followed by Calmet and some others. He says that Bessac was the name of one of the Babylonian deities, in honour of whom there was a feast which lasted five days, called Sace, like the Saturnalia among the Romans, after Saturn. The authority he gives for it is a fragment preserved by Athenæus, from Herodotus the Chaldean. (See his work, 'De Dilis Syris,' ch. xiii.) Thus the prophet calls it, in the first instance, by the name of one of its tutelar deities, just as in ch. i, 11, he calls it by the names of other of its gods. 'Babylon is confounded, Merodach is broken in pieces.' A writer in the Morning Watch, vol. iii. p. 78, to whom I am indebted for the above reference to Selden, thinks that the name Meshach, given to Michael, was after this same deity; which is probable, if we compare Dan 1. 7, with Dan iv. 8, by which it plainly appears that Daniel received his new surname after the manner of their god, Bel."

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"After alluding, in ver. 28, to the refusal of some to take the cup, (which can be none other than their determination to shut their eyes to the coming judgments, and to cry peace when a sword is coming,) the prophecy continues,—

'For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?'

"The similitude used in ver. 32, of a 'great whirlwind,' leads me to observe that the reader will frequently find the suddenness, fierceness, and rapidity of these judgments couched under this figure of a whirlwind, in the prophets.—'He shall take them away as a whirlwind,' &c.

"Multitudes of professors of religion are at this time under a delusion in regard to the nature of these events which are impending over the church of Christ. The generality are agreed that a great crisis is at hand, and likewise that we are on the eve of the Millennium; but the party just alluded to are disposed to think, that the period of prosperity to the church is to arrive without any previous season of tribulation;—that we are to glide into it, as it were, by the instrumentality of our various institutions for evangelizing the heathen; by means of which there will be a gradually increasing diffusion of Scriptural light, until 'the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea.' (Is. xi. 9.)."

No. IV.—Page 47.

ON DISOBEDIENCE TO PARENTS, &c.—BY THE REV. J. W. BROOKS.

"In regard to disobedience to parents, it is a circumstance so commonly noticed by persons at all observant of the moral character of the age, as especially belonging to the present times, that it requires no further comment: Even our justice-rooms do not unfrequently witness instances of parents coming to complain of, and to ask protection against, their own children; whilst those who have anything to do with the education of the poor must well know how defective it is, from the want of a spirit of obedience and subordination to the wishes of their parents. A great declension has been noticed in this respect in the course of the last half century, as compared with the times immediately preceding; but if we compare the present with patriarchal times, and consider the deference shown in those days to parents, the contrast will be more remarkable. Indeed, I fear it would now provoke the laughter of many, were they to be seriously reminded, that the sons and daughters of those days rose up before their parents, and did them homage. Gen. xxxi. 31; 1 Kings xi. 19;—and see also Lev. xix. 32, as regards the deference shown to elders generally. And though the Romans are described in Rom. i. 30, as being disobedient to parents, yet we have instances mentioned in heathen authors of filial piety and reverence, and of deference to age, which might put to the blush multitudes of the present generation of professing Christians. . . . It is daily becoming more a maxim among professors of religion to leave their children to run after pleasures or amusements which they themselves condemn, and to suffer them also to go into any company; excusing themselves under
the notion, that it is wrong to thwart them in such matters, and that restraint may disgust them with religion. But surely this is being wiser than God. He approved Abraham because 'he commanded his children and his household after him' (Gen. xviii. 17—19); and when authority is not exercised, it is to be feared either that the welfare of the children's souls is not constantly kept in view, or that the mind is not really persuaded (though it affects to be so) of the evil of the company or pleasures deprecated. Parental authority is a talent for which all are responsible, both as regards its use and abuse; and surely a father or a mother never more legitimately exercises it than in keeping their children from that which they esteem an evil.

"The next consideration I would affectionately submit to those who are mothers in Israel. They will admit that the head of every family is undoubtedly the man: in which view even the wife, though endowed with authority from him, is required to be subject to him. And women are not only reminded, under the Gospel, of the example of Sarah, 'who obeyed Abraham calling him, lord' (1 Pet. iii. 1—6); but they are required 'to submit themselves unto their own husbands, as unto the Lord.' (Ep. v. 22.) It has come to pass, however, that the propriety of such submission is, among carnal and worldly women, greatly questioned; and I have been pained to hear even female professors of religion make a jest of that portion of the marriage service in which obedience is vowed, and treating the notion of the thing itself with anything but seriousness and reverence. Yes, I have known mothers openly inculcate on their daughters, that it would be the mark of a mean spirit in them, should they ever be married, not to contend for the mastery; and an excellent Christian woman once assured me, that she had been counselled by different females to resist marital authority; but never, in any instance, was counselled to submit to it. Now the genius of Christianity is such, that it has necessarily endowed women with a degree of liberty they did not enjoy before; but the two passages which I have quoted evince that it never intended to go to an opposite extreme: nor is it possible that any deviation from the precepts and spirit of the Gospel can take place without a series of evil consequences following. In this instance, I fear much of that spirit of disobedience which exists may be traced to it; for when children and servants perceive that individual in a house, whose duty it is first to show subjection, treat the notion of it, in their own case, with lightness, (to go no further,) must it not insensibly encourage a spirit of insubordination through all the downward gradations in which submission is required? This is the more important in the wife, seeing that it is her province to train up the children of the family to show proper reverence and respect to the father, and to impress upon them, that he is the individual to whom all must be subject."

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"To extinguish human life by the hand of violence, must be quite a different thing in the eyes of the sceptic from what it is in those of a Christian. With the sceptic it is nothing more than diverting the course of a little red fluid, called blood; it is merely lessening by one the number of many miserable or contemptible beings: The Christian sees in the same event an unaccountable being cut off from a state of probation, and hurried perhaps unprepared into the presence of his Judge, to hear that final sentence which is to fix him for ever in an unalterable condition of felicity or woe. . . . This reasoning serves more immediately to show how the disbelief of a future state endangers the security of life; but though this be its direct consequence, it extends by analogy much further, since he who has learned to sport with the lives of his fellow creatures will feel but little solicitude for their condition in any other instance. . . . Let the state be convulsed, and the still small voice of law be drowned in the tempest of popular fury, it will then be seen that atheism is a school of ferocity; and that having taught its disciples to consider mankind little better than a nest of insects, they will be prepared, in the conflict of party, to trample upon them without pity, and destroy them without remorse. . . . Atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint and to every virtuous affection, that leaving nothing above us to excite awe, nor round us to awaken tenderness, it wages war with heaven and with earth; its first object is to dethrone God, the next, to destroy man. . . . The efforts of infidels to diffuse the principles of infidelity among the common people is another alarming symptom peculiar to the present time;—Hume, Bolingbroke, and Gibbon addressed themselves solely to the polished classes of society, and would have thought their refined speculations debased by an attempt to enlist disciples from among the populace. Infidelity has lately grown condescending, bred in the speculations of a daring philosophy, immured at first in the cloisters of the learned, and afterwards nursed in the lap of voluptuousness and of courts; having at length reached its full maturity, it boldly ventures to challenge the suffrages of the people, solicits the acquaintance of peasants and mechanics, and seeks to draw the whole nation to its standard. . . . There is much, it must be confessed, in the apostacy of multitudes, and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith, nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their profaneness, presumption, lewdness, impatience of subordination, restless appetite for change, vain pretensions to freedom, and to emancipate the world, while they themselves are the slaves of lust. The weapons with which they attack Christianity, and the snares they spread for the unwary are depicted in the clearest colours by the pencil of prophecy."
No. VI.—Page 65.

ON THE PAPACY.—BY THE REV. J. W. BROOKS.

"Another feature in the history of the Papacy is that in Rev. xvii., the ten-horned beast is represented as of a scarlet colour, and the woman who is seated upon it is arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls (ver. 3, 4.) The pontifical cope worn on the eve of St. Peter, is made of fine red or scarlet stuff. The cardinals are clothed in scarlet. Eight men in long scarlet robes bear the 'Sedia Gestatoria,' and the palfrey, whereon the Pope rides, is covered with scarlet cloth. There is a profusion of gold and jewellery and costly stones likewise displayed. The cope already alluded to is fastened with a hook or buckle of gold, called pectoral, enriched with precious stones, which alone is estimated at more than 50,000 crowns.

"A farther illustration of the gold and precious stones exhibited on him will lead us to another singular coincidence. It is said in Rev. xiii., that the dragon gave to this beast his power, and his seat, and great authority; and the pope has actually adopted the dragon as part of his armorial bearings. For Pope Gregory removed the cross from the top of the papal tiara, or triple crown, made by Pope Julius II., and replaced it by a brilliant emerald, supported by two golden dragons; and caused his own arms to be quartered therewith, and then his name and title in diamonds, so that the dragon became at once his crest and his supporters: thus significantly, though unconsciously on his part, seeming to point out on whose authority he leaned and glorified.

"Those who see in the two-horned beast of Rev. xiii., an emblem of the secular and spiritual, or ecclesiastical power of the Pope, point to the farther circumstance of the Pope causing to be carried before him, upon state occasions, two swords as the mark of his two-fold sovereignty and dominion. (Habershon, p. 315.) And it is farther remarkable, that as the two horns of the beast are 'like a lamb,' whilst yet he 'spake as a dragon;' so, whilst the Popes have mounted the dragon as their crest, they have also assumed as the device upon their banner, a lamb passant.

"I am aware that some of these things are merely symbols or emblems in the word of prophecy, and are therefore significant of other things; but so are they significant emblems also in the instance of the popes, and apparently shadow forth the very same circumstances and characteristics which are designed in Scripture; and that mystically and literally there is a resemblance.

"Had the Romish church but kept the word of God continually before her, a recollection that these things are described therein would have led her upon every principle of good taste and of discretion to have avoided them, that there might be at least no external resemblance betwixt herself and the antichrist; but having shut up the Scriptures, and especially the Apocalypse, she has been led in her pride and infatuation to decorate herself with his very badges, and livery, blindly mistaking them for the garments of Messiah.

"Pope Innocent III., in whose reign the inquisition was founded, writes—
'Christ hath set one man over the world; him whom he hath appointed his vicar on earth: and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obediencce and service be paid to his vicar by all, that there may be one fold and one shepherd.' 'The Roman pontiff,' says Gregory VII., in his Epistle, 'is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in all the churches: it is the only name in the world. It is his right to depose kings. His sentence is not to be repealed by any one: it is to be repealed by himself alone. He is to be judged by none.'

'Various instances are adduced by writers on the subject of the blasphemous flattery and adulation which has been addressed to the popes, and which flatteries have been approved, encouraged, and rewarded in the writers of the church of Rome, and the style of which is even adopted in the language of public decreets and acts of council. The Rev. R. Rabett has a pithy collection of them in his work upon the number of the beast, as—'The countenance of thy divine Majesty'—'All power is delivered by the Lord to thee alone, both in heaven and upon earth'—'another God upon earth! 'O pope, thou art not God, nor man—but betwixt them both thou art.' Mr. Keith has a similar collection, from which the following may be added: 'Our Lord God the Pope, (which is the common style of his 'holiness' in Italy);—the power of the pope is greater than all created power, and extends to things celestial, terrestrial, and infernal;—the pope doth whatsoever he listeth, even things unlawful, and is more than God!' Mr. Rabett refers for authorities for the titles he cites. And in regard to the sitting as God in the temple of God, Mr. Wright, confirms, as an eye-witness, what has been often before declared by other writers, that at the inauguration of a new pope, at which he was present, the pope sate on the grand altar, and received the adoration of the cardinals, who kissed his foot, hand, and cheek.

'One of the most disgusting instances of the pride of the popes is mentioned by Mr. Edward Wright, in the narrative of his travels in Italy, and of which he was an eye-witness, viz., 'that at the ceremony of the coronation of the pope, he sucks the sacramental wine through a tube, not desiring to touch with his lips the chalice out of which the other priests and bishops have to drink.—Vol I., p. 191: London, 1730.'

'Mr. Rabett mentions also having himself seen a beautifully enamelled tablet, apparently executed when popery was in its zenith, which represented a trinity of persons—consisting of the Holy Ghost, in the likeness of a dove;—our Lord Jesus Christ, in the likeness of a man;—and the Pope, with his triple crown and the keys of St. Peter; and then the following words in Latin underneath:—'Holy Trinity, One God, whether we invoke thee, whether we adore thee, we praise thee, O Blessed Trinity, under the name of the One God.'
Excerpts from the work of the Rev. Reginald Babett on the number 666.

"Irenæus says, respecting the number 666, 'Oportet... tales dicere, et ad verum recurrere nominis numerum ut non in Pseudo-Prophetarum loco deputentur. Sed scientes firmum numerum qui a scriptura (from scriptura) annunciatus est, id est, sexcentorum sexaginta sex,' &c.; and in the same chapter he sets forth the name Λατείος, as containing the number 666, 'Sed et Latinos nomen habebat sexcentorum sexaginta sex numerum: et valde verisimile est, quomiam novissimum regnum hoc habet vocabulum. Latinis enim sunt qui nunc Regnant,' &c. And having summed up, in chapter xxix., the iniquity and apostacy of the numbered Beast (deduced from the opinions of the ancients concerning the number χξ or 666), in whom would concentra all unrighteousness, Irenæus exclaims,—'Et propter hoc in bestia veniente recapitulatio sit universa iniquitatis et omnis doli, ut in Es (scil. bestia) confluentes et conclusa omnis virtus Apostolica, in caninum mittatur ignis. Congreuter autem et nomen ejus habebit numerum, sexcentorum sexaginta sex, recapitulans in semetipsa omnem qua fuit antediluvianum, malitiam commissionem; quae facta est ex Angelica Apostasia.'

"Dr. Tulke, in his Annotations on Rev. xiii. 18, says, the pope 'hath caused all private men to pray in Latin.' That he 'alloweth no translation of the Scripture, as authentic, but his Latin, no not the original of Hebrew and Greek, which he blasphemeth to be corrupted and therefore must give place to his Latin.' Insomuch that the better forth of the Complutensian Edition, in his Preface to him, saith, 'He placed the Latin next between the Hebrew and the Greek, as Christ between two thieves.'

The Dragon Tiara.

"The following is the Court account of it, as set forth by the Sieur Motraye, page 30:—

'La plus prétieuse des Tiare fait par l'ordre de Jules II., Genoises de Nation, l'an 7me de son Pontificat, est représentée à la Plancher IV., dont le fond est tout convert de belles perles. Les cercles sont d'or battu: sur celui du bas sont le Nom, la Dignité, et la Patrie de ce Pape en Lettres des Diamants, en ces termes:—

'Iulius ligvr II. Pontifex. Maximus anno septimo pontificatus."

'Les autres sont admirablement bien émaillées et garnies de quantité de diamans, et rubis, d'éméraude, d'hypacrites, de saphirs et de topazes; et toutes en un ordre qui plait beaucoup. Dans le space qui regne au dessus du cercle d'en bas, sont trois escarreulces admirable pour leur grandeur et leur éclat, avec un gros saphir très parfait, et un autre de même grandeur. Sur la partie opposée, il y a aussi ça et là diverses perles d'une grosseur extraordinaire, et de très belle eau, qui sont disposées avec une admirable simetrie, entre de gros dia-
"Such a temporal and spiritual kingdom as the pope dom, such an Imperium in Imperio, is in open hostility to the public peace and happiness of Europe; even as King Louis XII. (surnamed Le Père du Peuple), had formerlyevinced to Pope Julius II., who when he was thundered at by this pope, overthrew him and his adherents in a battle at Ravenna; and at Pisa assembled a Council against the pope, causing certain crowns of gold to be stamped with this superscription— Perdam nomen Babylonis—I will destroy the name of Babylon:—by thus testifying to the whole world his firm belief that Roma Papalis is the mystic Babylon of the Revelation. Here then is King Louis XII., One of the ‘ten horns’ or Kings of the Papal Roman Earth, purposing to destroy the name of Babylon; first, by a defeat of the pope and his adherents, in battle; then, by calling a council of the nation to witness his royal intentions against the pope and popery; and, finishing the whole matter, by causing the impress of his intentions to be put on the gold coin of the realm; and Buonaparte was evidently possessed of the same belief when he compelled Pope Pius VI. to sign the renunciation of his temporal power, which he did, beginning with these words:—"

"In sequito degli ordinii superiori si denuncia a tutte le persone dello stato Ecclesiastic di qualunque grado, e condizione, &c.

'G. Della Porta, Tresoriere Generale.'*

'Yielding to the orders of our superiors, we denounce all persons of the Ecclesiastical State, of whatever rank or condition, &c.

'G. Della Porta, Treasurer General.'

"And when this deed of renunciation and denunciation was signed, it was said the pope undersigned these words,—'Noi cediamo l'autorita nostra agli'ordini superiori.—Pio Sesto.—We cede our authority to force.—Pius the Sixth.' Buonaparte then expelled Pius Sextus from Rome, and sent him to Tuscany, Sienna, and Florence, and ransacked the Vatican, with every other palace and church in Rome, &c.; and on another occasion, the Emperor brought Pope Pius VII. a state prisoner to Fontainebleau, and asked him how he reconciled his temporal kingdom with the words of Christ, 'Mon regne n'est pas de ce monde.' But there is only one answer to this inquiry, which may be summed up in the words of Christ to his servant St. Peter, whose Successors the popes pretend to be, in reference to the ecclesiastical office and dignity.

"All they that take the sword shall perish with the sword.

"But the Popes of Rome 'take the sword;'

"Therefore the Popes of Rome 'shall perish with the sword.'"

No. VIII.—Page 79.

EXTRACT FROM "THE PROTESTANT MEMORIAL."—BY DR. MORNE.

"Where was the Romish religion before the Council of Trent? which legitimated all the innovations of popery, and was concluded only about the year 1563, long after Luther began to preach against the profligate sale of indulgences.

"The Romish religion comes into the world fifteen hundred and sixty-four years too late to be the religion of the true church of Christ, because all the dogmas peculiar to the Romish church were never collected together in one formulary until Pius IV. reduced them into the form of a creed, by annexing twelve additional articles to the Nicene or Constantinople Creed, and publishing the whole in a bull, as a creed (which is now commonly called by his name) in the year 1564. Most of the articles superadded to the Christian faith of the universal church, contained in the Nicene Creed, are of known and modern date. The pretended supremacy of the popes or bishops of Rome commenced only with Boniface III., about 600 years after the birth of Christ. The invocation of saints and of the virgin Mary was first introduced by Petrus Gnapheus, a presbyter of Antioch, about A. D. 470, and it was not received into the public litanies until about 150 years later. Temples were erected to the honour of supposed saints only in the 6th century, and it was not till the latter part of the 9th century that the Roman pontiffs impiously arrogated to themselves the power of raising dead sinful mortals to the dignity of immortal saints, and constituting them objects of worship, whose prayers and merits procure blessings, and by whose hands they are imagined to be conveyed. The two Sacraments, instituted by Jesus Christ, were not multiplied into seven until the twelfth century. Peter Lombard being the first writer who enumerates seven, and seven being the number decreed by the assembly of Romanists at Trent, in the 16th century, to be received on pain of an anathema. Transubstantiation, or the conversion of the whole substance of the bread and wine into the body and blood of Christ, was not imposed as a doctrine (though the term had been invented some time before) until the fourth Lateran Council, held in 1215, when an auricular confession was first enjoined. The cup in the communion was not totally taken away from the laity until the Council of Constance, in 1416. Purgatory was not positively affirmed until about the year 1140; nor was it made an article of faith until it was decreed so to be in the 25th session of the Assembly at Trent, in December 1563. The practice of praying for the dead was established in the third century. Now what pretence can Romanists make to antiquity, when we not only see the novelty of their innovations, but can also ascertain the precise time when most of their doctrines were invented or introduced?—a plain answer to the question, 'Where was your religion before Luther?' and also to the false assertion that 'the Protestant religion is a new religion which had no being in the world 1500 years after Christ.' "
SUPPLEMENT.

Assurances of the Romish church contradicted by the holy Scriptures:—
Psalm xiii. 7; Deut. iv. 2; Prov. xxx. 5, 6; Rev. xxii. 8, 9; Isai. viii. 16, 20; Luke xvi. 28; Matt. xvii. 5; 2 Tim. iii. 16—17; Matt. xiii. 1—9.
Against transubstantiation:—Acts iii. 21; 1 Cor. xi. 26; Matt. xxvi. 29; 1 Cor. xi. 24, 25; Exod. xii. 11; John vi. 28, 53, 54, 55, 60—63; Heb. x. 10—14.

No. IX.—Page 79.
ON THE INCREASE OF POPERY IN THE PROTESTANT CHURCHES.

BY DR. GILL.

In the year 1750, Dr. Gill writes as follows. There is a "very great increase of popery in our own land, and in other countries; for though the Pope of Rome, as a secular prince, and with respect to the exercise of his power and authority as such, is not what he was, and is much declining, and has not that regard paid him by the kings of the earth as formerly; yet popery itself is far from being on the decline, or losing ground: as also the great departure of the reformed churches, so called from the doctrines and principles of the reformation; and even of Protestant Dissenters, who are gone, and are going more and more into doctrines and practices which naturally verge and lead to popery: to which may be added, the various sects which within a few years have sprung up among us: the doctrines and practices of some of them being similar to those of the church of Rome: I will not say that in general they have it in view, and design to encourage and increase the Romish religion; yet I am very jealous that this is the view of some; but be this as it will, I am very much of opinion, that these things will at last issue in popery; and that some of those persons will be suffered, as instruments, to spread it, both here, and in all our colonies and plantations abroad."

No. X.—Page 88.

ON THE PROPHETIC DATES.—CHIEFLY BY MR. HABERSHON.

"Daniel viii. 13. 'How long shall be the vision concerning the daily sacrifice, and the transgression of desolation,' (or, making desolate,) 'to give both the sanctuary and the host to be trodden under foot?' May be thus rendered, observes Mr. Habershon: 'How long shall the vision concerning the Christian worship, and the desolation of Judea, to give both the sanctuary of the one, and the churches of the other, to be trodden under foot?' The answer to which question was the chronological period of this prophecy: 'Unto two thousand three hundred days, then shall the sanctuary be cleansed.'

"The great difficulty which has ever been experienced in regard to the chronology of two thousand three hundred years is, when to fix its commencement; and many have been the conjectures on the subject.'

"There were four decrees or edicts of the kings of Persia. . . . As they settled them and left them so they continued, without any material alteration, as a state and people, until the time of Christ, and the destruction of the king-
dom by the Romans;" yet some have reckoned the commencement of the 2300 years from the time Alexander invaded Asia, B.C. 334, and which will terminate in the year 1846. "The time in which the four Edicts were issued stands thus:

B.C.

Edict of Cyrus .......................... 536
Edict of Darius Hystaspes .......................... 518
Edict of the seventh year of Artaxerxes .......................... 457
Edict of the twentieth of ditto .......................... 444

"Two thousand three hundred years, calculated from each of these dates will respectively bring us to A.D. 1764, 1782, 1843, and 1856. From these calculations it will be perceived that the two former have already passed; and the accomplishment of the prophecy not having yet taken place, our inquiry will therefore be limited to the last two; viz., the two edicts given by Artaxerxes, the one to Ezra, and the other to Nehemiah.

"The former of these two edicts of Artaxerxes has a very great importance attached to it; it is the point of time that marks the commencement of the seventy weeks, the prophecy relating to the first coming and death of Christ; and consequently to the first cleansing of the sanctuary, which He effected in his own person, when he drove the buyers and sellers out of the temple, and publicly ministered within its walls. It was in virtue of this edict that the Jewish church and polity were fixed upon a settled basis, and fully restored from the disorders and confusion of the Babylonish captivity; that the temple-service and all that related to the worship of the sanctuary, was regulated; and that Ezra, like Abraham, Moses, and David, stood at the head of one of the four great divisions of the Jewish history. As the intrinsic importance of the work which Nehemiah performed in consequence of this favour from Artaxerxes, appears rather for the greater perfecting of Ezra's commission, which was to 'restore and build the walls of Jerusalem,' than for any original or new privileges which it conferred,—as well as from consideration of the date of the latter having already been employed in a similar way in a chronological period relating to the same sanctuary; and also from being connected with the memorable preservation of the Jews under Esther and Mordecai,—I have no hesitation in giving it the preference on this occasion; and, therefore, consider the edict given to Ezra, as that from which the commencement of these 2300 years ought to be dated;" viz. B.C. 457, and terminating 1843.

The emperor Justinian "in a marked and special manner contributed towards the full establishment of the awful apostacy" of the churches of Christ. "There are in this case, as in the former period of 2300 years, four edicts from which the commencement of the period of 1260 years might be supposed to be reckoned. The first was issued by the emperors Gratian and Valentinian, in the year 379, and was chiefly for the purpose of regulating appeals to the Roman Pontiff; and giving him jurisdiction over the whole western empire, which was all comprehended within the prefectures of Italy and Gaul."
"The second was issued by the emperor Valentinian III. in 445, and 'confers upon the Pope the most extensive authority,' and declares 'that whatsoever the authority of the apostolic see shall enact, shall be for a law to all.'

"The third edict is that of the emperor Justinian, issued in 533. And the fourth and last was from the tyrant Phocas, the murderer of the emperor Maurice and his family, and was given A.D. 606; adjudging the palm of ecclesiastical supremacy to the Pope, rather than to the primate of Constantinople; merely, however, confirming, as far as it went, the preceding edict issued by Justinian . . . The time for the accomplishment of the two former passed without any particular events transpiring (reckoning 1260 years) in 1638 and 1705. And in choosing between these two I feel no hesitation, with the great majority of modern commentators, in giving the preference to the one of the Emperor Justinian, rather than that of Phocas; and assigning the date of his edict which was March, 533, as the true and proper commencement of this period, and the time when the saints were delivered or 'given' into the hands of the Pope.

"Mr. Cunningham observes, in giving the quotations which constitute what is called the edict of Phocas, 'there is no appearance in them of any new title having been conferred by this emperor, but merely a confirmation of the one previously given by Justinian'. . . . On the contrary, by the mandates and edicts of Justinian, the supremacy of the Pope, as head of all the churches, received the fullest sanction that could be given to it by the hand of man.

"Although by this edict the saints were delivered into the hands of the Pope, yet it was not until fifty years subsequently that the ten papal kingdoms were finally established, nor that popery assumed its most awful and distinguishing characteristic,—the Divine attribute of infallibility . . . . As all the other kingdoms, with regard to their territorial limits, which is what is contemplated in the prophecy, were confessedly founded before this time . . . . we appear to be sufficiently warranted in considering that this year is the proper date from which to calculate the assigned duration of the Western Roman Empire in its divided state. It appears, likewise, from Bowyer's History of the Popes, that it was about the year 583 that the then Pope, Pelagius, first assumed the Divine attribute of infallibility. And perhaps no consideration has tended to keep its members so fast bound to its communion, and so completely to depress the true church, as the universal recognition, throughout the papal world, of this daring pretension. It has been the charm which has retained all ranks of persons for so many centuries within its magic circle; the magnet which has attracted the desultory and unstable within its sphere, 'the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.'"

We now present our readers with a chronological view of the great unfulfilled events. Either the epoch 583 or that of 606 may be conjectured to be the commencement of the 1260 years:
The first epoch above-mentioned, is fifty years subsequent to the edict of Justinian in the year 533, viz., A.D. 583. To which add the "Time, days, and a half" of Daniel, or, the 42 months, or, 1260 days of the Revelation 1260

Terminates in the year 1843

We further find in Dan. xii. 11, that the time in which the daily sacrifice should be taken away and the abomination that maketh desolate set up, (or, to set up the abomination that desolateth) there should be 1290 days or years, thus:

\[
\begin{align*}
\text{Add the above} & \quad \text{583} \\
\text{Or} & \quad \text{606} \\
\text{Terminates in} & \quad \text{A.D. 1873}
\end{align*}
\]

During this additional period of 30 years, what is termed the battle of Armageddon will probably take place, if these chronological calculations be correct, and the utter extinction of the Roman power, civil and ecclesiastical, must ensue.

It is added in ver. 12, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," i.e., 45 years later 1873 45 1896

This brings us to the year 1918 Or, 1941

The termination of this period of 45 years probably marks the final restoration of the Jews to their own land and the blessed effects of their missionary labours.

It is then said to Daniel, 'But go thou thy way till the end be.' This last period of 45 years not being positively specified as the end, it will reasonably be inferred that there will be a further or subsequent period of increasing importance. From Dan. viii. 14, we learn that 'the sanctuary' is not to 'be cleansed' (Heb., justified) till '2300 days, or years: 'this according to the year adopted by Mr. Habershon, for its commencement, as above, viz., B.C. 457, brings us down to the year 1843,

\[
\begin{align*}
\text{Thus:} & \quad 2300 \\
\text{The year 334 B.C. has been} & \quad 2300 \\
\text{B.C. 457} & \quad \text{also adopted, thus :} \quad 334 \\
\text{1843 Terminating at} & \quad 1966
\end{align*}
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This year 1843 leaves a period of 157, (or, 153) years to complete the year of Christ 2000, or A.M. 6000; the year in which many have supposed the Second Advent will ensue. During this interval, or whatever fewer number of years it may occupy,—the Restoration of the Jews,—the Erection of a Temple at Jerusalem,—the Battle of Armageddon,—the Invasion of Gog,—the Destruction and Burial of his armies,—the Ministry of Elijah,—and the solemn events which are so closely connected with the coming of our Lord will it is supposed, take place.

"If we take the second period, A.D. 1866, as the termination of the 1260 years, there would remain 130 or 134 years to complete these great events before the arrival of the year 2000. But as we are assured by Christ that none
can know the day nor hour of his coming, it is necessary that we should consider as wholly uncertain at what periods the great events will be fulfilled, which are to take place subsequent to the expiration of the 1335 years, or, (in accordance with the above period of 1848,) A. D. 1918. Because, beyond this period, no data are furnished which can afford ground for conjecture, the idea of the Second Advent taking place, A. D. 2000, being founded on nothing more than Jewish tradition.

No. XI.—Page 108.

ON THE RESTORATION OF JUDAH AND THE TEN TRIBES.
BY THE REV. MR. FABER AND MR. SEGG.

According to the account given by Esdras, the Israelites in their progress to the unknown land, must have repassed the Euphrates at the upper region or small stream towards Georgia, and thence have bent their course between the Black and Caspian seas, which would bring them to the north-east of the country which he mentions. The voluntary determination of separating themselves from the neighbouring idolatrous nations, who had so often ensnared them, may have been approved by their ever-watchful GUARDIAN, who, it is said, ‘held still’ or froze the waters, which they crossed to the uninhabited land, or wilderness to which they were providentially directed; and in which, at the eve of the Restoration, they are to be discovered and identified.

Now, suppose an extensive continent, a new world, should have been recently discovered, north-east of Media, and at the distance of a year and half’s journey from thence, inhabited by a people no inconsiderable portion of whom are in religion pure Theists; (the heathen nations being invariably idolaters); —suppose them divided into tribes, and heads of tribes; with symbols; destitute indeed of letters, and in a benighted state, yet possessing all the marks of a people who had not only been civilized, but favoured by a revelation from God, (the former evident from their tumuli, the mathematical accuracy of their fortresses, and the clay, silver, copper, and other vessels, and relics found in the neighbourhood of Mexico, Peru, and the great rivers where their ancient and populous towns had been situated; the latter from the ceremonial observances of their worship and civil government;) superadded to these circumstances, suppose amongst the tribes a variety of traditional fragments of the sacred history of the creation, and of the people of Israel:—suppose the name by which they designate the ‘Great Spirit,’ whom they believe the head of their tribes, is Yehowa, whom they acknowledge as the Omnipotent, Omnipresent, and Omniscient CREATOR, and Sustainer, on whom they are dependent from day to day for life and all things; who shall reward the just and punish the unjust, after death:—suppose you find in some of the more intelligent, and in all their prophets, a national feeling of prerogative, as if they were conscious of being a peculiarly beloved people, who shall at a future time be repossessed of many privileges of which they are now destitute:—suppose that strongest these their return to their own land, where the sun rises, and from which their remote ancestors came, is cherished with a fond faith, together with
the repossesson of the great good Book which once belonged to their people:—suppose you find them observing certain appointed festivals and religious dances, in which the words Hallelujah and Yeshua are constantly repeated; counting their time by moons, and observing the first sight of the new moon with rejoicing; celebrating anniversary feasts of a religious nature, one in gratitude for the green corn, and another for the ingathering:—suppose you find among them an evening feast, corresponding to the Passover, in which the bone of the animal may not be broken, and, if the provision is too much for one family, deeming it necessary to call in neighbours to eat it, burying before morning dawn the remainder, and eating bitter herbs to cleanse them from sin:—suppose they have places of refuge, into which the man-slayer may flee, and whither the avenger of blood dare not intrude:—suppose they have a sacred place, where the priest must officiate in a certain dress, making an atonement, but from which other persons are excluded; the High Priest, when addressing the people, using what he terms 'the ancient divine Speech,' calling his hearers the 'beloved peculiar people':—suppose they have a tradition that they had prophets, who could perform miracles, and foretell future events:—suppose they have an ark of the covenant imitated, which is not permitted to touch the ground, and which no one except the officiating priest may presume to touch, or look into, upon pain of death:—suppose that they have convocations at which all their males must appear annually; and that they are traditionally acquainted with the history of the deluge, the building of Babel, the predicted baptism of the earth by fire, and of the longevity of the ancients, who 'lived till their feet were worn out with walking, and their throats with swallowing':—suppose you find some of the tribes making an altar of twelve stones, on which no iron tool may pass, wherein they offer sacrifice; with the custom of washing, anointing, and making loud lamentation for the dead; when in deep affliction, 'putting their hand on their mouth and their mouth in the dust.'—suppose you find in South and North America all these gleanings of revelation, and many more, amongst a newly discovered people of Asiatic genius and manners, and Hebrew physiognomy, would you feel justified in refusing to acknowledge in this interesting people, the outcasts of Israel, who, when the times of the Gentiles are ending, must be brought to light, identified, and instructed by 'the daughter of the dispersed,' preparatory to their repossession of their own land? With this idea before us, without preconceived opinion, let us listen to their traditions, broken and desultory, it is true, nevertheless derived from a revelation which they are conscious of having lost, but yet hope to regain; and you find in this people their own witness, perishing for lack of knowledge, under the predicted grievous 'famine of the word.'

"The various prophecies which speak of the restoration of the ten tribes, certainly cannot relate to the restoration of those detached individuals out of them who returned with Judah from the Babylonian captivity. This is manifest, both because their restoration is represented as perfectly distinct from the restoration of Judah, and because it is placed at once subsequent to that event,

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"Many of these traditions and other forms of evidence are given by the Authorress in her 'Hope of Israel,' from which the above extract is taken."
and to the overthrow of Antichrist. In fact, the converted fugitives from the armies of Antichrist are described as being greatly instrumental in bringing about the restoration of the ten tribes. Hence their restoration is plainly future; and hence we cannot with any degree of consistency apply the predictions which foretell it, to the return of a few individuals from Babylon with Judah. Of the Jews who were carried away captive to Babylon, only a very small part, according to Houbigant, not more than a hundredth part, returned to their own country. Those who are left behind, will, doubtless, at the time of the second advent, be brought back along with their brethren of the ten tribes; just as those individuals of the ten tribes, who returned with Judah from Babylon, and (adhering to him notwithstanding the Samaritan schism) were afterwards scattered with him by the Romans, will be brought back with their brethren the Jews. So far, but no farther, the otherwise distinct restoration of Judah and of Joseph will in some measure be mingled together. This circumstance is very accurately noted by Ezekiel, even when predicting the two-fold restoration of Judah and Joseph, and their subsequent union under one king. He speaks neither of Judah nor Joseph simply; but styles the one division Judah, and the children of Israel his companions; and the other division Joseph, and all the house of Israel his companions; thus plainly intimating that some of the children of Israel shall return with Judah; but that numbers of all the tribes, not of the kingdom of ten tribes only, but of all the tribes, shall return with Joseph."

"It is the opinion of many who advocate the literal restoration of 'the whole house of Israel,' that the remnant of the ten tribes have become incorporated with dispersed Judah;" but Mr. Begg justly remarks:—"The situations of the two kingdoms, previous to their restoration, are represented differently,—Judah, when particularized, being generally spoken of as 'dispersed' and 'scattered;' Israel, never. Judah is frequently said to be 'gathered,' while Israel in contrast, is said to be 'saved,' and 'assembled' and 'brought again.' Israel are 'outcasts,' and only 'a remnant;' Judah, though 'cast far off,' is still 'a strong nation.' Their restoration appears to take place while these are the peculiarities of their situations, and their union to be effected only at that time. In the very act of returning to their own land they appear to meet, and although they come 'together' from the north country, their being together seems something new. . . The time of their being gathered together, appears to be when they shall appoint over them one head.—'THEN,' and not before."

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No. XII.—Page 247.

ON THE MILLENNIAL DOCTRINES.—BY THE REV. J. COX AND THE REV. J. W. BROOKS.

"The doctrine of Christ coming to reign on earth is taught in King Edward's Catechism; the majority of those divines who formed the Westminster Assembly held it; and it is plainly and honestly avowed in the Confession of Faith, published by the Baptists, in 1660, which is signed by forty-one
names, and said to be approved by more than 20,000. Amidst a host of others, the following men of God have embraced it—Joseph Mede, Dr. Twisse, Dr. Holmes, Sir Isaac Newton, Bishop Newton, Bishop Horshay, Joseph Hussey, Dr. Goodwin, Joseph Caryl, Fletcher of Madeley, Mr. Thorp, and Robert Hall, with many others, both dead and living, who, for sobriety of mind, research into Scripture, holiness of character, and zeal for God, yield to none.

"Considerable light has been recently thrown upon the sentiments of the majority of the famous assembly of divines, held at Westminster, in 1645, by the publication in Scotland of the Journal and Letters, written at that time by Principal Baillie, himself a determined ante-millennial, and therefore not likely to be disposed to exaggerate the numbers or respectability of the parties who maintained" these views. "In his letter, No. 117, he says: 'Send me the rest of Forbes; I like the book very well, and the man much better for the book's sake. I marvel I can find nothing in it against the Millenarians. I cannot think the author a Millenarian. I cannot dream why he should have omitted an error so famous in antiquity, and so troublesome among us; for the most of the chief divines here,' (meaning the assembly,) 'not only Independents, but others, such as Twisse, Marshall, Palmer, and many more, are express Chiliasts.' In this extract two things are evident: First, that the Independents of that day were generally Millenarians or Chiliasts; which may plainly be inferred from the expression, 'not only Independents,'—as if the person to whom he wrote would take for granted that they were so. And, secondly, it is evident, that the majority of eminent divines there, besides the Independents, were also Millenarian; as is clear from his saying, 'most of the chief divines here, such as Twisse,' (the prolocutor,) 'Marshall, Palmer, and many more, are express Chiliasts.' Besides the three above mentioned, the following members of that assembly are known likewise, by their published writings or sentiments, to have been Millenarian: viz., Simeon, Ash, of St. Bride's; W. Bridge, A. M.; Jeremiah Burroughs, A. M.; J. Caryl, A. M.; T. Goodwin, D. D.; W. Gouge, D. D.; J. Langley, Prebendary of Gloucester; and Peter Sterry, of London; which is a considerable number, when it is remembered, how few divines commit themselves in print, compared with the number of those who never publish their sentiments; and of how many the works are no longer extant.

"As regards the Baptists, (not the Anabaptists, from whom the Baptists have been properly distinguished,) we have, in addition to the sentiments of the eminent John Bunyan, and some other individual Baptists of piety and talent, the explicit testimony of the Baptist Confession of Faith, which is preserved in Crosby's history of that sect. 'We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom or reign of our Lord Jesus Christ, as we do believe

* "Bishop Burnet, speaking of the Anabaptists, says: 'Some of them set up a fantastical unintelligible way of talking of religion, which they twined all into allegories; these being joined in the common name of Anabaptists with the other, (the Baptists,) brought them also under an ill character.'" Vol. 11., book 1.
that he is now in heaven at his Father's right hand: so we do believe, that, at
the time appointed of the Father, he shall come again in power and great
glory; and that at, or after, his coming the second time, he will not only raise
the dead, and judge and restore the world, but will also take to himself his
kingdom, and will, according to the Scriptures, reign on the throne of his
father David, on Mount Zion, in Jerusalem, for ever."  *

"It must not be concluded by the reader, that all Episcopalians were ante-
millennialists: on the contrary, they numbered in their ranks some able the-
alogists and interpreters, who took, what I will venture to call, the orthodox
view of prophecy. Nevertheless, to hold Millennialist views exposed a man
to reproach; which was at one period carried to so great an extent, that
Bishop Newton states, 'it was esteemed a mark that a man was a Puritan, and
a certain obstacle to his preferment, to preach that the pope was antichrist.'

"Others, who are known by their sentiments, published within this period,
(the 17th century,) to have been Millennialist, are: Doctors W. Alabaster,
W. Allen, T. Burnet, D. Cressener, W. Hakewell, G. Hicks, N. Home, J.
Mather, W. Potter; and the following divines and laymen, abroad and of this
Burton, M. Cary, J. Cocceius, W. Deubury, J. Durant, W. Erbery, G. Foster,
T. Gale, G. Hammon, S. Hartlib, E. Hueb, J. Hussey, P. De Launay, R.
Meaton, J. Mede, W. Medley, R. Mercer, C. S. Nuncius, A. Peganus, S.
Petto, J. Banew, W. Sherwin, and J. Tillinghast. This list is necessarily very
defective; nor is it to be understood at all, who are therein enumerated, are
equally Millennialist in degree; for some of them contend only for a premil-
ennial resurrection; whilst a few, still conceiving the Millennium to be past,
look for the appearing and kingdom of the Lord Jesus Christ, to be established
upon a renewed earth.

"In the English Encyclopedia, under the article 'Cocceius,' we are told 'that
he was the founder of a sect called Cocceians; who held, among other singu-
lar opinions, that of a visible reign of Christ, in this world, after a general con-
version of the Jews, and all other people, to the true Christian faith, as laid
down in the voluminous works of Cocceius.' This was no other than the emi-
inent John Cocceius, professor of theology at Bremen,—a man continually
quoted and applauded by Vitringa for his piety, learning, and ability, as an
expositor of prophecy. The Rev. H. Horne, speaking in his 'Introduction,'
&c., of his commentaries, says, 'that they abound with valuable illustrations,
and will amply repay the trouble of perusal;' and Robinson says of him, that
it passed into a proverb, that 'Grotius finds Christ nowhere in the Old Testa-
ment, Cocceius everywhere.'

"The Pietists of Germany were also, in general, Millennialists. The Meth-
edists of this present century were also, in general, Millennialists. John Wesley
himself, and Fletcher of Madeley, held Millennialist views, and doubtless,
therefore, they were responded to in this matter by their followers in general.

* Farther extracts of an interesting character to the student of prophecy, will be found
in the Dialogues on Prophecy, vol. ii., p. 297, and in a small work by Mr. Cox, a Baptist
minister at Woolwich, entitled, A Millennialist's Answer of the Hope that is in Him.
"That I may not seem to judge the condition of the Dissenting congregations through a prejudiced medium, I would refer to the fact, that an annual sermon was, about the middle of the 18th century, appointed to be preached at Great Eastcheap, exclusively on prophecy, for the purpose of preventing the subject from sinking altogether into oblivion. Various sermons preached on this occasion by the eminent Dr. John Gill, a decided Millenarian, are in existence; in which he deplors not only the neglect of prophecy, but the decay of genuine piety. In his discourse, for example, on Isa. xxii. 11, 12, he observes:—'A sleepy frame of spirit has seized us; both ministers and churches are asleep; and being so, the enemy is busy in sowing the tares of errors and heresies, and which will grow up and spread yet more and more.'

"The following additional writers to those mentioned, are among the number of those whose sentiments were Millenarian to a greater or less extent, both in the Establishment and out of it, both at home and abroad; and whose works, therefore, tend farther to evince what the voice of the church was in this century. Bishops Clayton, Horseley, Newton, and Newcome; Doctors P. Allix, P. Frank, S. Glass, J. E. Grabe, S. Hopkins, (of Rhode Island, N. A.) J. Knight, F. Lee, S. Ridd, and E. Wells; among the divines of lesser degree—T. Adams, (of Winteringham,) R. Beere, J. A. Bengelius, C. Danbur, R. Heming, J. Hallet, R. Hort, R. Ingram, P. Jurien, J. B. Koppins, C. G. Koch, P. Lancaster, A. Pirie, R. Roach, J. D. Schoffer, A. Toplady, R. Winchester; and among the laity—Sir I. Newton, and H. Dodwell, and E. King, Esqrs.

"With the exception of Mr. Faber, there is scarcely to be found a writer on prophecy of any eminence in the present century, who is not looking for the premillennial advent of Christ; and all the periodicals which have arisen, that have been exclusively or chiefly devoted to prophetic subjects, (as the Jewish Expositor, the Morning Watch, the Christian Herald, the Investigator, the Christian Witness, the Christian Record, the Watchman, the Expositor of Prophecy,) advocate primitive Millenarianism. And it is farther remarkable, that in almost all the instances of works issuing from the press in this century, directly pointed against Millenarian doctrine, the writers themselves have honestly avowed that they have not made prophecy their study, and are so far incompetent to treat the subject in a satisfactory manner.

"The Dissenters who were formerly the conservatives of the doctrine, are now almost universally either opposed, or entirely indifferent about it. Some few eminent exceptions may be mentioned; for example, Robert Hall, formerly of Leicester, who, towards the latter end of his life, was brought decidedly to subscribe to the Millenarian interpretation of prophecy; Mr. Cox and Mr. Tyso, both Baptist ministers; Mr. Hughes, minister of an Independent church at Hackney; William Thorpe, author of an acute and very seasonable work entitled, 'The Destinies of the British Empire, and the Duties of British Christians at the Present Crisis;' and Mr. Anderson of Glasgow, already mentioned. Mr. Cunningham, an able and distinguished writer, who has advocated these views now for a lengthened period, and Mr. Begg, are likewise to be numbered among the Dissenters who have powerfully pleaded this cause.
“It must not be omitted to be stated that numerous writers have appeared to support and still continue its advocates, some of whose writings are distinguished for Christian meekness, sound judgment, and great talent.” “Among the clergy” of the Establishment, “we have only to mention the names of Bickersteth, Burgh, Fry, Girdlestone, Hales, Hoare, Hooper, Hawtrey, Marsh, the Maitlands of Brighton and Gloucester, Madden, McNeil, Noel, Pym, Sirr, Sabin and Stewart; and among the laity, Frere, Haberahon, Viscount Mandeville, T. P. Platt, Granville Penn, and Lieut. Wood,” in order to satisfy the unprejudiced reader.”

No. XIII.—Page 255.

PREACHING CHRIST CRUCIFIED.

We cannot perceive that the exhibition of fundamental doctrines should supersede the preaching of what is reared upon their bases. Indeed, the idea of a fundamental doctrine seems to preclude the notion of its exclusive regard, as being but a part of the whole. That the atonement of Christ is the principal fundamental doctrine of the New Testament,—that he is our only “hope,” —is undoubtedly the joy of his people,—because it resolves the motives of love and obedience into a simple act of faith; the most glorious and delightful consideration of the believer. He is no longer distracted with various and incongruous motives to obedience; but builds his hope on one sure and exclusive foundation; “other foundation can no man lay than that is laid, &c.” But how are the converted to be brought to the practical knowledge of the will of God, if the numerous practical duties which result from faith in the atonement, be not clearly and circumstantially exhibited, as they are in the Gospel? How is the Christian conduct to be regulated, if the moral precepts of Christ and his Apostles be not openly and applied to the understanding? Do we not find them adapted to all diversities of individual obligation? We do. And why should the ministers of Christ take a different course from that which the Apostles practised? What caused Felix to tremble before Paul? Was it not that the latter “reasoned of righteousness, temperance, and judgment to come,” and this was when Felix “heard him concerning the faith in Christ.” Here, then, it is evident that Paul did not confine his preaching to the fundamental doctrine of faith in Christ, but described the nature and characteristics of righteousness and temperance; and represented the consequences of their rejection. To preach a crucified Saviour, effectually to the converted, is to exhibit also the peculiar excellency of his injunctions, to display them in all their lustre, and to insist on the necessity of obedience to them. But this can never be faithfully performed by merely general expressions; but by explaining the details of conduct. As faith in the Redeemer is the only effectual spur to practice, an exposition of the various obligations to righteousness, and the abandonment of whatever is commanded by this faith, are necessarily comprised in the doctrine. Paul’s desire was, not to restrict his preaching to any one doctrine or principle in particular, but “leaving the prin-
principles of the doctrine of Christ," to "go on to perfection,"—i.e., "in all holy conversation and godliness." This he unquestionably derived from his faith in Christ crucified, as the ground of all those acts and labours of love which are acceptable to God by Him.

The superstructure of "perfecting holiness in the fear of God," should be sedulously reared by the preacher as it respects all the minutiae of life. For, were it sufficient to leave the members of Christ's church to their own construction of moral conduct in its numerous, varied, and intricate relations, after simply preaching the doctrine of the cross, He would not have supplied us with his sermons on the mount and on the plain, and with the precepts so largely interspersed throughout His Gospel. The omission of an unremitting inculcation of the whole circle of personal and relative duties, as the production of an enlightened and operative faith in the sacrifice of the Redeemer, must therefore be a grossly defective mode of preaching His word. We repeat that the various situations and circumstances of life, and whatever can be conceived and experienced in relation to them, should be familiarly unfolded and practically explained, so far as the pastor's knowledge and experience permit, showing in what consists a perfect conformity to the laws of Christ. It is precisely in these things,—(i.e., throughout the whole range of personal and relative duties,) that we find professing Christians so lamentably defective. Inconsistency, glaring inconsistency and expediency, are, to a considerable extent, the order of the present times!—It may be replied: "This is simply because many are but professors." This may be true in most cases, yet sincere Christians are often in error. And it is not the Scripture mode of decision; for we know not what they would be, did we present them with "the whole counsel of God."

Moreover, as "we are saved by hope," it is necessary that the great additional stimulus to love and obedience set forth in the Millennial doctrines should be at all times fully and faithfully declared; otherwise a vast proportion of the counsel and promises of God becomes omitted; and a corresponding defect in the efficiency of preaching inevitably ensues. In a word, Christ crucified and Christ glorified are indissoluble doctrines, because both constitute the prime motives of the believer. See John xvii.

How many are the followers of Christ, who both in youth and manhood, have deviated from strictly prudent paths; and thus by a slight error in judgment have rendered the remainder of their lives miserable! They have afterwards discovered, that had they had but a little more light, or knowledge of Scripture injunctions, they would not have fallen into these errors; had they but possessed a little more insight into the duty or course of conduct in question, they would have wholly escaped the delusion, because their consciences, actuated by grace, would have compelled them to avoid it.

Besides the great number and variety of the preceptive portions of the New Testament, (and they should be distinctly examined and applied in all their bearings,) a very extensive store is vouchsafed us in the various books of the Old Testament. Many of the most impressive are found among the prophetic writings, and strictly applicable to the Christian conduct. No book of Scripture, we think, should be wholly omitted in the preacher's catalogue: yet, those
which seem designed to be more inspiring and stimulating to holiness than others, are decidedly the prophets. The fulfilled, fulfilling, and unfulfilled portions of the Revelation of John urge to a conscientious and holy discharge of duty from "the hope that is set before us;" Christ being both the Finisher and Author of our faith. And though he, "the King," seems, at present, "afar off,"—the eyes of our understanding being enlightened,—we dwell by faith on the "beauty" and eternal results of his glorious appearing; earnestly striving to secure an interest in "the promised redemption," having a foretaste of the "purchased possession" which constitutes the end of the revelation of God. "Guilt," says Mr. Begg, "may perhaps be as really contracted by having our attention so completely engrossed by the sufferings and death of Christ, that we disregard or discredit the testimony of God by his prophets concerning the Redeemer's glorious reign, as in being so dazzled by its splendour as not to perceive the necessity of his death for the redemption of a lost and guilty world, and the glorious display which was thus made of the divine perfections."

"The public addresses delivered by the pastors of the early churches were usually called sermons or orations; but they differed considerably, both in form and structure, from the greater portion of modern pulpit discourses. Nearly all public Christian instruction consisted simply in the reading, and the expounding the Scriptures. Before the pastor stood up to teach, a section of the divine word, embracing as much as two, three, or four of our modern capillary divisions, was read to the assembly. This was termed 'the lesson;' it was emphatically the instruction of the hour, and was regarded by pastor and people as the 'portion of meat,' to receive which the latter had assembled.

"Origen, who wrote early in the third century, calls the sermons of ministers, 'Explanations of the Lessons;' and Justin Martyr, who wrote about the year 155, says, 'The reader of the Scriptures having ceased, the president (or pastor) made a sermon by way of giving instruction as to the excellent things which had been read, and of holding them up to imitation.'

"If Origen's may be regarded as a specimen, the primitive sermons resembled very much, as to structure and method, the modern expository lecture. The preacher commenced with a short exordium; he then, verse by verse, or sentence by sentence, explained 'the lesson' or text; first, as to the import of its language,—and next, as to its mystical meaning and its moral lessons; and he concluded by a formal application of the truths which he had discussed to the consciences of his hearers. When his text was too long, or too replete with matter to be all advantageously expounded, he noticed only such portions throughout it, as were of chief importance, or made selection of one small consecutive part.

"Origen says, 'If he should treat every part of the subject, he must occupy not only the one hour of their assembly, but several. From which we might probably, without rashness, infer this curious and not uninteresting fact, that the primitive discourses usually extended in delivering to about an hour.

"Great care seems to have been used by the primitive preachers to render their discourses practical, and to adapt them to the capacities, attainments, and spiritual condition of their audience.
"Expository preaching possesses the high recommendation of fixing the special attention of a hearer upon the word of God. If an audience could be made to listen each with an open Bible in his hand; if they could, as the preacher proceeds, be incited to trace, from sentence to sentence, and from doctrine to doctrine, God’s own unerring testimony; and if they could, at the close of each service, . . . ‘search the Scriptures,’ to compare ‘spiritual things with spiritual,’ to meditate upon the ‘law of the Lord,’ and to experience ‘a longing of soul after God’s statutes;’ they would then, doubtless, be in the way to attain, in the highest degree, and the noblest excellence, the results of Christian instruction.

"A modern methodical discourse, when the doctrines of it are sound, and the spirit of it is devotional, and the practical appeals of it are faithful, will not fail, indeed, to ‘feed the flock of God;’ and it will not be the less successful, that a textual discourse is virtually but an expanded exposition of Scripture, and that even a pulpit essay, when stamped with the impress of truly evangelical preaching, abounds with Scripture quotations and allusions: still the expository lecture—the oration which explains verse by verse, or, clause by clause, a section of the divine word, is what the primitive Christians appear to have thought most edifying,” and it merits general adoption.

Professor Vaughan observes: “It may be proper to remark that at the commencement of the thirteenth century, two methods of performing this service (preaching) had prevailed. These were technically called ‘declaring’ and ‘postillating.’ According to the former, the preacher commenced by announcing the subject on which he meant to discourse; and proceeded to deliver what, in modern language, is called an oration, or an essay, rather than a sermon. To postillate was to commence by reading a portion of Scripture, and then taking its parts in the order of the writer, to offer such remarks upon them as were fitted to explain their meaning and secure their application. To the latter method, with that now called lecturing, or exposition, another was added about this period, and one by which the ancient practice of “declaring” was, ere long, nearly abolished, and the far better custom of “postillating” was rendered much less frequent. The sacred text had been recently divided into its present order of chapters; and the logic to which the schoolmen, (or learned men, belonging principally to the universities,) were so devoted, suggested the selection of some brief portion of Scripture as the basis of a sermon, and also that the matter to be discussed, should be divided in the manner still so frequently adopted by preachers. The sacred writings were too highly valued by Wycliffe to be dispensed with as the obvious foundation of the instructions delivered by him from the pulpit: the motive, also, which led him to avoid the practice of “declaring” appears to have rendered him doubtful concerning the utility of the new scholastic method of teaching, and to have determined his general preference to the expository method.”
ON PREACHING THE GOSPEL AS A WITNESS TO ALL NATIONS.
BY THE REV. H. MELVILL.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. When we regard as 'the end,' Christ's coming to judge, we are to expect, as the precursor of this end, the universal publication, but not the universal reception, of Christianity. The Gospel is to be preached everywhere for a witness; but this differs widely from being everywhere believed to the saving of the soul. And it is the fulfilment of this prophecy, thus literally interpreted, which we consider now in the act of being effected, through the labours of institutions which give a glory to the age. . . . And yet, at one time or other, Christianity will be universally received; for it is on this noble consummation that prophecy pours its most animating strains. . . . We are at a loss to discover how Scriptural statements, which represent Christ's coming as preceded by only a partial reception of the Gospel, can be reconciled with the opinion of numbers, that this coming is to follow a Millennium; a season during which the Gospel shall be universally received, and when, according to the language of our text, the universal publication, but not the universal reception, of Christianity, is regarded as a sign that shall usher in the end. Then it is, we say, that notwithstanding the small measure of actual success, institutions for disseminating truth fill nobly a place in the accomplishment of prophecy. Support may have been given to these institutions on a supposition which, we think, will not bear the test of rigid inquiry,—a supposition that God would use them as his instruments in exterminating falsehood from the whole of this creation.

"Those who have considered that Christianity is to advance to unbounded dominion, without fresh interference on the part of its Founder, and that the moral condition of our globe is to be gradually ameliorated until, independent of any new manifestation of Christ, the lion shall lie down with the lamb,—such persons, we say, may naturally have regarded Bible and Missionary Societies, as the engines through which shall be accomplished the result, that all shall know God from the least even to the greatest: but if it be a consequence of the coming of Christ, that idolatry is to be abolished, and every falsehood exterminated, the Redeemer himself appearing, according to the description in the Apocalypse, to 'destroy them who destroy the earth,' it must follow, that to entertain the opinion just mentioned, is to substitute the powers of our societies for that visible making bare of the arm of the Lord, which prophecy associates with the Redeemer's Second Advent. Yet in holding that the Bible and Missionary Societies are not to regenerate the world, we also hold that they share a part, the most splendid and important to perform. They seem to be as instruments for the accomplishment of that which, ere Jerusalem fell, was accomplished by apostles and apostolic men,—the preaching the Gospel for a witness to all nations.

"It is not, then, that our societies are engines for accomplishing the predi-
tions which assert the universal diffusion of Christianity, but they certainly are engines for accomplishing those predictions which define what must happen ere this universal diffusion takes place: they are instruments for effecting what must be preliminary to the Millennium, though they will not in any sense produce that Millennium.”

“We feel (and is this no cause of exultation?) that with greater and greater distinctness is that sign being exhibited which must be displayed in its fulness, ere the Millennium can dawn, the sign announced in our text, that ‘this gospel of the kingdom must be preached in all the world for a witness,’ and that then, it is said, ‘the end shall come.’”

No. XV.—Page 264.

ON THE SEPARATE STATE.—BY W. CUNNINGHAME, ESQ., &C.

“That the whole orthodox church in the first ages, held a doctrine on this point opposed to that of the moderns, may be seen by a reference to the fourth chapter of the learned work of Dr. T. Burnet, De Statu Mortuorum et Resurgentium, wherein he has collected a powerful body of evidence on this subject.”

“Justin Martyr, in his dialogue with Trypho, affirms that ‘the souls of the pious remain in a better place,’ εν χρειτον τοι χωρο μενειν, the unjust and wicked in a worse place expecting the judgment.

“Irenæus says, ‘As the Lord went into the midst of the shadow of death (a term for Hades,) where the souls of the dead were, and afterwards rose in the body, and after his resurrection was received up; it is manifest also, that the souls of his disciples, on account of whom the Lord hath wrought these things, shall go into the invisible place, fixed for them by God, and shall dwell there till the resurrection, awaiting the resurrection: afterwards receiving bodies and rising perfect, that is, corporeally, in the same manner the Lord arose, they shall so come to the presence of God.’

“Tertullian thus writes: ‘But if Christ, God and Man, having died according to the Scriptures, and having been buried, satisfied this law also, underwent the likeness of human death among those under the earth, and did not ascend into the highest heaven till he had descended into the lower parts of the earth, that he might there make the patriarchs and prophets partakers of himself: you have both grounds for believing in the region of the dead below the earth, and for refuting those who proudly enough do not consider the souls of the faithful as deserving of Hades, placing the servants above the master, disdaining the comfort of waiting for the resurrection in the bosom of Abraham.’

“If we inquire into the sentiments of the earlier, or as they are usually called, the apostolic fathers, we find them in like manner, altogether silent upon the supposed glorification of the saints when they leave the body. Clement of Rome having recounted the labours, and sufferings and martyred death
of Paul, merely affirms that 'He departed out of the world, and went to a holy place.'

The author of the Physical Theory observes: "We are taught to think of the state of souls, as a state, not of unconsciousness indeed, but of comparative inaction, or suspended energy;—it is, so far as we may gather its conditions from the scattered intimations of Scripture, a transition state, during the continuance of which the passive faculties of our nature, rather than the active, are awake; and throughout which, probably, those emotions of the moral nature that have been overborne, or held in abeyance, by the urgent impulses of animal life, shall take their free course, and reach their height, as fixed habits of the mind.'

No. XVI.—Page 265.

ON THE SEPARATE STATE.—BY THE REV. J. W. BROOKS.

"It is very plain from the testimony of Justyn, that in the primitive church they held those not to be Christians, who maintained that souls are received up into heaven immediately after death. Irenæus ranks them, in his work against heresies, (lib. 5,) as among the heretical; and the testimony of the church is uniform on this point, (if we except some questionable passages in Cyprian,) down into Popish times: and indeed it was the general opinion of the Greek and Latin churches, down to the council of Florence, held under Pope Eugenius IV., in 1439. A passage from Bishop Taylor's Liberty of Prophesying (sect. viii.) will set this matter in a clear light. When showing how doctrines of antiquity were sometimes contradicted in subsequent ages by councils, or by some ecclesiastic of power or popularity, he says, 'That is a plain recession from antiquity, which was determined by the council of Florence,—Piorum animas purgatas, mox in coelestis recipi, et intuiri clare ipsum Deum trinum et unum sicuti est: (that the souls of the pious being purified, are immediately at death received into heaven, and behold clearly the triune God just as is:) for those who please to try may see it dogmatically resolved to the contrary by Justyn Martyr, Irenæus, Origen, Chrysostome, Theodoret, Arethas, Caesariensis, Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine council, where the Latins acted their master-piece of wit and stratagem,—the greatest that has been, till the famous and super-politic council of Trent. And for the Latin church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion, that the souls of the saints are in abditis receptaculis et exterioribus atris, where they expect the resurrection of their bodies and the glorification of their souls; and though they all believe them to be happy, yet that they enjoy not the beatific vision before the resurrection.'

"The stratagem employed by the Romanists to which bishop Taylor al-
ludes, is, I suppose, the fact recorded in the history of this council by Creighton, who wrote in 1660, and in Geddes' Introductory Discourse to Varga's Letters; who state, that the Pope first inveigled the patriarch of Constantinople, and some of his clergy, to meet him at a council at Ferrara, which he then adroitly adjourned to Florence; and when the Greek ecclesiastics pleaded inability to bear the charges, he actually defrayed all their expenses himself. The patriarch died at Florence, and the Greek church (according to Gaspar Pencerus) not only disowned the acts of the clergy present, but excommunicated them, and denied them Christian burial."

"The early Reformers maintained the primitive faith on this point, plainly perceiving that the object of the Papists was to help forward the doctrine of purgatory and invocation of saints. Thus Tyndal, disputing with the Papists, says, 'If the souls be in heaven, tell me why they be not in as good case as the angels be? and then what cause is there of the resurrection?' (p. 324, Works by Fox.) And afterwards in reply to More, who objects against Luther, that his doctrine on this point encouraged the sinner to continue in sin, seeing it so long postponed the ultimate judgment, Tyndal says: 'Christ and his Apostles taught no other, but warned to look for Christ’s coming again every hour; which coming again, because ye believe it will never be, therefore have ye devised that other merchandise.'

"Calvin also, in his Psychopannychia, replies thus, to another objection against this doctrine: 'I answer that Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be inverted and preposterous. But we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty.' (p. 55.)

"It is greatly to be lamented that the Protestant church of a later period should have fallen into the errors of the Papists on this subject, (abating the distinct acknowledgment of purgatory;) and that the Scottish church more particularly, should, in its Catechism, avow distinctly a belief, that the souls of believers pass immediately into glory;—a belief which cannot be supported by holy writ,—which is contrary to the general voice of the primitive church,—which echoes, to a great extent, the popish heresy on this subject, and which has done more than any other thing, perhaps, towards withdrawing from the church the lively expectation of Christ’s advent.'

"I am indebted for what concerns the council of Florence in the above statement, (excepting the extract from Bishop Taylor,) to an anonymous work, entitled—'An historical view of the Controversy concerning an Intermediate State, &c., between Death and the Resurrection,' a work written with no great honesty in behalf of the extreme opinion that the soul is in a state of unconsciousness and perishes at death: for the view which the fathers maintained on this particular point is carefully kept back. The reader who desires to see more of the testimony of the fathers may consult the learned work of Dr. Burnett, De statu Mortuorum et Resurgentium.'
No. XVII.—Page 280.

ON THE MILLENNIUM, &c.—BY THE REV. J. W. BROOKS AND DR. BOGUE.

"Dr. Mosheim observes: 'After the encomiums we have given to Origen, &c., it is not without deep concern we are obliged to add, that he also, by an unhappy method, opened a secure retreat for all sorts of errors, which a wild and irregular imagination could bring forth.' And after noticing that he abandoned the literal sense, and divided the hidden sense into moral and mystical, or spiritual, he adds: 'A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations; nor could the few who explained the sacred writings with judgment and a true spirit of criticism, oppose, with any success, the torrent of allegory that was overflowing the church.'" (Ch. Hist., cent. III., part 2., sect. 5, 6.) "Milner, in his Church History, says somewhat similar;—'No man not altogether unsound and hypocritical, ever injured the church of Christ more than Origen did. From the fanciful mode of allegory, introduced by him, and uncontrolled by scriptural rule and order, there arose a vitiated method of commenting on the sacred pages; which has been succeeded by the contrary extreme, viz., a contempt of types and figures altogether. And in a similar way his fanciful ideas of letter and spirit tended to remove from men's minds all just conceptions of genuine spirituality. A thick mist for ages pervaded the Christian world, supported and strengthened by his allegorical manner of interpretation. The learned alone were considered as guides implicitly to he followed; and the vulgar, when the literal sense was hissed off the stage, had nothing to do but to follow their authority, wherever it might lead them.' (Vol. i., p. 469.)"

"Of those fathers from Origen to Jerome who decidedly took the Millennium view, the most eminent was Lactantius, who flourished in the time of Constantine the Great, about A.D. 310. He was considered the most learned of the Latin fathers, and his works abound with testimonies to the matter in hand."

"Methodius, bishop of Olympus, who suffered martyrdom under Decius about A.D. 312, says, in his book on the Resurrection, written against Origen. 'It is to be expected that at the consecration, the creation shall suffer a vehement commotion, as if it were about to die, whereby it shall be renovated and not perish; to the end that we, then also renovated, may dwell in the renewed world, free from sorrow. Thus it is said in Ps. civ: Thou wilt send forth thy Spirit, and they shall be created, and thou wilt renew the face of the earth, &c. For seeing that after this world there shall be an earth, of necessity there must be inhabitants.'"

"The most important testimony in regard to the prevalence of the Millennial doctrine during the fourth century is, the countenance given to it by the council of Nice, called by Constantine the Great, A.D. 325. This council, besides their definition of faith and canons ecclesiastical, set forth certain διατυπώσεις, or forms of ecclesiastical doctrines. Some of these are recorded
by Gelasius Cyzicenus, (Hist. Act. Con. Nic.) among which is the following, on the last clause of the Nicene creed, 'I look for the resurrection of the dead and the life of the world to come.'—'The world was made inferior (μικρότερος) through fore-knowledge: for God saw that man would sin; therefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearing of the great God, even our Saviour Jesus Christ.'

"Later in the period now under consideration, there is evidence that Millenarian opinions were held by Gregory, of Nyssa, and by Paulinus, Bishop of Antioch. And Jerome informs us, that they were likewise held by Victorinus Bishop of Pettau, by Apollinaris, Bishop of Laodicea, and by Sulpius Severus, Bishop of Biturica. There is not the shadow of an evidence that any orthodox ecclesiastics in the first two centuries' thought otherwise.

"So convinced, indeed, were the bishops of Rome, even after the times of Constantine, that the Anti-Chrest was yet to come, and that he was to appear in the Roman empire, that, in order to evade the awkward inference, that he would probably prove to be some apostate Emperor or bishop of Rome, they gradually fell into the conceit that the Millennium commenced with Constantine; and then maintained, to reconcile this fragment with the non-appearance of the Anti-Christ, that he was not to be revealed until the thousand years were expired;—an opinion which was not only contrary to Scripture, and to all previous antiquity, but which has been one great means of darkening the counsel of God, so far as it is revealed in the page of prophecy. The Greek church, at the same time that they hold the coming of Anti-Christ to be future have not departed from the opinion that the thousand years follow his manifestation. The Romish church have universally adopted the error just noticed and do, to this day, consider the coming of Anti-Christ to be future; though it was not until the Council of Florence, in 1439, that they avowedly and formally contradicted the expectation of his coming previous to the Millennium.'

Dr. Bogue observes: "Some have imagined that the duration of the Millennium may be extended to 365,000 years. Days are used to signify years; weeks, weeks of years; and months, months of years: but no passage in the whole of the sacred writings can be adduced, were a year certainly signifies 365 years, or each day for a year.

"A thousand years are repeated, verse after verse, (Rev. xx.) in the seven verses into which the subject is compressed." It has been suggested that "the design of the Holy Spirit can be nothing less than to mark out to the church in every age, the precise period of time during which the Millennium will continue to bless mankind.

"In the Scriptures it is not uncommon to use a definite term for an indefinite number . . . . On the same principles, we' might, perhaps, "interpret the thousand years of Millennial glory. We' may "not be required to limit it to that precise period of time:" its duration for some years more or less would not falsify the prediction, under this supposition, "nor expose to the charge of mistake or error the intention of the writer, or the mind of the Spirit."
No. XVIII.—Page 330.

EXTRACTS FROM BAGSTER'S COMPREHENSIVE BIBLE RELATIVE TO THE TEMPLE OF EZEKIEL.

Ezek. xlv. 22. "Under the law the high priest only was thus restricted, but this includes all the priests, perhaps to show the superior holiness of the times to which the vision relates."

Chap. xlv. 7, 8. "Tithes are not mentioned in any part of the vision, which shows that the ritual Mosaic law will not then be in force."

Ver. 17. Here the Prince must provide the oblations; "These variations may intimate a change in the external constitution of the church; and it is probable that they are to be understood emblematically."

Ver. 18. "This seems to enjoin not a mere dedication, but an annual purification of the sanctuary; of which there is nothing said in the Mosaic law."

Chap. xlvi. 13. "It is observable, that there is nothing said about the evening sacrifice, or the additional lamb, morning and evening, on the Sabbath, which makes an important difference between this and the old law."

Chap. xlix. 16, &c. "This court not only far exceeds the size of that belonging to Solomon's temple, or that after the captivity, which was only five hundred cubits, or a furlong on each side, (Talm. Middoth, per. 2; Josephus Ant., l. xv., c. 14,) and exactly half a mile in circuit; but is nearly equal to the whole extent of Jerusalem itself, which, when greatest, was but thirty-three furlongs in circumference, somewhat less than four miles and three quarters. (Josephus, Bel., l. vi., c. 6.)"

Chap. xlv. 1. "Canaan would not admit of so large a portion for the sanctuary, &c.; this was no doubt intended to intimate the large extent of the church in the glorious times predicted."

Chap. xlviii. 30, 35. "It is certainly most obvious to interpret these measures, not of cubits, but of the measuring reed, which the prophet's conductor had in his hand; according to which, the city would be about thirty-six miles in circumference, and nine miles on each side of the square; which was nearly nine times larger than the greatest extent to which Jerusalem ever attained. The large dimensions of the city and land were, perhaps, intended to intimate the extensive and glorious propagation of the Gospel in the times predicted; and the land was not called Canaan, nor the city Jerusalem, probably because they were figurative of spiritual blessings to the church and to Israel, but 'the name of the city from that day shall be,' (Heb., Jehovah shammah,) 'The Lord is there.'"

Ver. 4, &c. "In this division of the Holy Land, a portion is laid out for each of the twelve tribes, directly across the country, from east to west, and deducting the square of 25,000 reeds or nearly fifty miles, on each side, between Judah and Benjamin, for the priests, Levites, city, and temple, with the inheritance of the prince from east to west, from 280 miles, the length of

* The author takes this opportunity of acknowledging that throughout the progress of the work he has been much indebted to Mr. Bagster for many useful elucidations of Scripture.
the country from north to south, there will remain, for each tribe, a portion of less than twenty miles in width, and 150 miles in length. This division of the land entirely differs from that which was made in the days of Joshua, in which the tribes were not only differently placed, but confused and intermixed; while here distinct lots are assigned to each of the twelve tribes in a regular mathematical form. It seems to denote the equality of privileges which subsists among all the tribes of believers, of whatever nation, and whatever their previous character may have been."

Ver. 15. "The whole plan of the division of the country, lying out of the city, temple, and all its appendages, is perfectly regular and uniform; and would, therefore, convey to the minds of the Jews the most complete idea they were capable of conceiving of the most perfect church, commonwealth, city, temple, and conveniences, on the largest and grandest scale for the Divine worship; and it, doubtless, ultimately points out the land of Immanuel, the" Millennial "chuch, the house of the living God. 1 Tim. iii. 15."

Mr. Bickersteth observes, "God has wonderfully provided for a deep and continued interest being preserved in every part of prophecy, by giving to it that largeness of aspect which comprehends the whole of his dispensations, and will not be fully developed till they be ended. This, which occasions one part of its obscurity, and the discussions upon it, does also serve to keep alive men's attention to it, to the very end, and manifests therein the wisdom of the Father of lights."

No. XIX.—Page 330.

'EXTRACT FROM FREY'S "JOSEPH AND BENJAMIN," ON THE BUILDING OF A TEMPLE BY THE JEWS, AT THEIR RESTORATION.

"Respecting the building of a temple" by the Jews on the restoration, "and having an altar and sacrifice, &c., my answer to the whole is in the affirmative. For how could I doubt it for a moment, even if the word of God were perfectly silent on the subject? Suppose a company of five thousand pious conscientious Christians had gone to Africa to colonize, and had drawn up various articles how to proceed when arrived there; viz., to build a city of such and such dimensions, to erect so many houses, to plant vineyards, to establish certain factories, &c.; but not a word is said in this compact about keeping the Sabbath, and building a place of worship, forming a church and administering the ordinances; and suppose also, that intelligence has been received, giving an account of their safe arrival and establishment according to the original agreement, but again not a word is mentioned about their religious department; would any one who had known these five thousand pious Christians suppose for a moment that they kept no Sabbath, that they had no place of worship, that they had constituted no church, and consequently administered no ordinances, merely because they had not expressly covenanted to do so, and because the intelligence that has reached us of their perfect establishment made no mention of these things? Would such a supposition not be a stigma on their character? Would it not loudly proclaim their former religious profes-
visions to have been a hypocrisy of the most heinous kind? Or, must it not rather be taken for granted, by all who believe them to be sincere Christians, that after their arrival, in imitation of the pious patriarchs, who, whenever they pitched their tents, erected immediately an altar unto the Lord; the very first thing they attended to after their safe arrival, was to build a house of worship, and to walk in all God's appointed ways. And now, why should it be thought strange to believe that our dear people, who have, for nearly eighteen hundred years, most conscientiously observed all the religious rites which God gave to our fathers, in all countries, amongst all people, and under all circumstances, as far as the law of God allows them to observe them in a strange land, although these observances exposed them to reproach, hatred, persecution, and death itself, would, when they are brought back by the wonderful goodness of God, to the land which God gave to our fathers, build again a temple for the worship of God, erect an altar unto the Lord, and offer up their sacrifices, and observe all other ceremonies which they observed before their dispersion by the Romans? Did they not do so after their return from the Babylonish captivity? How strange and unaccountable would it appear if our people, who, whilst the chastening hand of God was upon them for ages, were, notwithstanding, steadfast and immovable in worshipping that God, should cast off all their religious profession, love and attachment to him, when he has performed his promises in delivering them out of their captivity, and brought them back to the goodly land? Would not such a supposition charge them with 'having denied the faith, and become worse than infidels? God forbid that they should act so basely.'

"A writer in the Christian Spectator of 1826, over the signature of Aleph, proposes the following question: ‘Will the Jews, after their conversion to Christianity, be restored to any of their former peculiar distinctions? He then goes on to state his imaginary difficulties in a literal fulfilment of the prophecies. Now you will easily perceive that this writer has run into a slough of despond, from which he thought he could extricate himself only by making a desperate leap—of spiritualizing all that the prophets have said concerning the future condition of our people and nation.’ Had he put the question thus, ‘Will the Jews be restored to any of their former peculiar distinctions, and afterwards be converted to Christianity?’ all would have been plain and easy. This has been the fatal mistake of almost all the writers in opposition to the literal restoration of our people that I have seen, viz., putting the conversion of Israel before their restoration, instead of after it.

"Aleph objects that the New Testament speaks only of their spiritual conversion, but is silent respecting the return to Canaan, &c. Answer, the reason is plain: the Jews were, at that time, still in their own land; the only question agitated was, whether all Israel was cut off, or only a part. Nor was the literal restoration denied till ages after their dispersion by the Romans.

"Next he says, 'that at the time of the conversion of the Jews, there will be but one fold under one shepherd.' True, this is my belief, but that does not prevent their literal return before their conversion, and their re-establishing Judaism, and remaining, probably for forty years, till the Lord shall pour out the spirit of grace and supplication agreeably to Zech. xii. 10—14.
“Again he objects, that ‘the end for which God kept them distinct is answered.’ How does Aleph know that God had but one end to answer in keeping our people distinct from all other nations of the earth?

“If the end has been obtained, why has God kept them distinct in so wonderful a manner hitherto? Does God act without design? May not the Lord have some wise design in bringing them back to their own land, and permitting them to re-establish Judaism in all its former splendour, and afterwards opening their eyes to see infinitely more glory in Jesus and his cross than in these things, and thus laying aside Judaism, for the establishment of which they had waited so long, and trusting only in Jesus Christ, as their Saviour and their God? Would not such a mode be a much greater display of the power of the Gospel, than if the Jews were converted gradually in their dispersed state?

“If the Jews return to their own land, will they rebuild the city of Jerusalem? will they have a temple, altar, sacrifice, and priest?”

“First, as it respects Jerusalem, there can be no reasonable doubt in the mind of those who will be guided by the plain word of God. Almost in every passage where the restoration of our people is mentioned, the building of the city of Jerusalem, in its own place, is also mentioned. Read only the following predictions: Jer. xxx. 8—11, 18; xxxi. 38—40; Zech. xii. 1—8. Nor ought we to lose sight of the prediction of the blessed Jesus himself, who said, ‘And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled,’ Lu. xxxi. 24, which evidently implies that when the times of the Gentiles are fulfilled, Jerusalem shall no longer be trodden down, but be rebuilt and inhabited again by her own people.” Dr. Guise, Dr. Doddridge, and Dr. Gill, all speak to the same effect.

“Let it be considered as a most remarkable circumstance and strong argument in favour of our people’s returning again to the land of our fathers, that they are so situated that at the shortest notice they are ready and able to depart as easily as when they came out of Egypt.”

“The Rev. J. Lunn says, ‘The many disappointments which that people have met with, in attempting to obtain a settlement, or the privileges of citizens in different countries, may indeed be looked upon as a punishment, and part of the curse that lies upon them for their sin in crucifying the Saviour and continuing so long to reject his Gospel; and no doubt, so it is; but when we consider the kindness of Providence to them in other respects, his preserving, supporting, and even multiplying them, notwithstanding the numberless massacres and persecutions they have sustained; I say, when we consider these things, we cannot help thinking that Providence, in disappointing them of a settlement, has some other end in view besides punishing them for their infidelity. If we deny the restoration of the Jews, we will find it hard to account for their prosperity. But if we admit of their future restoration then the reason not only of their worldly prosperity, but of all the other dispensations of Providence towards them, is most apparent. He denies them a settlement in the countries where they are, to prevent their having any attachment to them, and that they may be under no temptation to stay still, or look back, whenssoever they are called in the course of Providence to remove, and for this
SUPPLEMENT.

reason, also, he suffers them to be hated and persecuted, namely, that they may be the more willing to quit the places where they are so used; and, lastly, he endows them with riches, that they may have wherewith to support themselves on their journey to their native country, and to establish themselves therein: for, as many of them live at a great distance from Palestine, to travel so far, and to erect a settlement for themselves in a country almost desolate, is a thing to be done not without considerable wealth; and their being endowed with such wealth, as it renders their return possible, so it adds to the probability of it."

"That the Messiah is meant by David, as in Ezek. xxxiv. 23, 24, &c., is acknowledged by all our Rabbins. Zohar, Exod., p. 93., c. 3. Jerusalem, Talmud, Berachoth, v. 1; Bab. Tal. Megilah, xviii. 1; Abarbanel Mash. Yeshua, lv. 4. Ab. Ezra, in loco. Chizuk. Emuna, 44; Michlal. Yophi Ps. cxxliv. 14; Abendana, Note in Mich. Yopli, 1 Kings, xl. 39; Hagg. ii. 23. The Targum says, 'Seek the worship of the Lord their God, and obey Messiah the Son of David their King.'"

No. XX.—Page 264.

EXTRACT FROM THE PHYSICAL THEORY OF ANOTHER LIFE, RELATIVE TO THE FINAL CONDITION OF THE WICKED.

"An instantaneous change, either from good to evil, or from evil to good, effected in a sovereign manner by a foreign power, and effected irrespectively of an economy of motives, would rather be the annihilation of one being, and the creation of another, than the changing of the character of the same being; for it is of the very nature of a change of character that there be an internal process, a concurrence of the will, and an attendant yielding of the rational faculties to rational inducements, and also the giving way of one species of desires, and of one class of habits to another.

"That the Sovereign Benevolence may, indeed, if it pleases, so touch the springs of our motives as to bring about effectually a change of character, is by no means to be denied; and indeed such an act of grace lies at the foundation of that economy of mercy under which we are now placed; but then this exertion of spiritual influence always flows in the channel of moral means and inducements; nor are we entitled to look for it under any other conditions than those explicitly laid down, and solemnly insisted upon by the inspired writers, who strictly confine our expectations of efficacious grace to the present economy, and who, in the tones of awful warning, announce this to be the day of salvation, and this the accepted season of mercy.

"A little consideration may convince us, that to indulge an expectation of a sudden and physical restoration of moral soundness, by a sovereign act, in the same way that we look for a renovation of our corporeal faculties, must directly tend to bring the mind into a state in which nothing less than the most prodigious of all miracles could avail to its restoration. The first principles of a moral economy are immediately nullified when we persuade ourselves that our moral nature does not differ from our animal organization, in relation to
the divine power, and that the one, like the other, might be reinstated by a word."

No. XXI.

ON THE USE AND IMPORTANCE OF PROPHECY.—BY THE REV. J. W. BROOKS.

"There are circumstances which appear not only to render the question of the practical utility and comparative importance of prophecy in a measure capable of demonstration; but which even seem to bespeak its superior importance. First, may be instanced, the comparative bulk of the prophetic Scriptures: for if we regard the number of books directly prophetical, together with the copious prophetic passages in other books, especially the Psalms, the declared typical character of much Scripture history, (1 Cor. x. 11, of the ceremonial law, of the tabernacle service, Epistle to Hebrews, passim,) all which, as they were adumbrations of things to come, partook of a prophetical complexion; the natural and unprejudiced conclusion would be that the subject is of very great importance."

"It is by some conceded that fulfilled prophecy may be useful: it is only unfulfilled prophecy they consider dangerous, and its study. to be consequently avoided. The intelligent reader will at once perceive that this dogma would not only divert us from the cordial reception and serious consideration of a portion of God's word, but that it betrays a great want of acquaintance with the intent and use of prophecy. . . . And he is more concerned to keep his eye continually fixed on the latter, on the right understanding of which does the correctness of his views in regard to the expectations and destinies, of the church entirely depend."

"Let us suppose that an ingenuous inquirer were induced implicitly to adopt the notion, that it were unsafe to give heed to other than fulfilled prophecy; in what perplexity would he find himself immediately involved! For how is he, in the first place, to ascertain what is fulfilled, and what is unfulfilled, without studying both? Prophecies containing warnings must, according to this system, not be studiously considered until the danger be overpast in regard to which the warning is given; whereby the purport and use of such prophecies would be manifestly frustrated. The want of familiarity with their prophets prevented the Jews, during our Lord's ministry on earth, from perceiving and understanding the peculiar signs of their own times, and exposed them to the severe rebuke and awful charge of HYPOCRISY!"

"The book of the Revelation concludes by declaring, that he is accursed who keeps this prophecy, or any part of it, back: for such is the scope of the words. (Rev. xxii. 19.) How different is this from the admonitions of the danger of looking at prophecy, put forth so frequently in an authoritative tone by those who ought rather diligently to exhort their hearers to 'hearken to it, and to keep the words.' Where do we meet with one single warning of the kind in Scripture?—Had it been needful to have clogged the subject with such restrictions, doubtless the Holy Spirit would have done it, and not have left it to fallible human beings, who are commonly the victims, more or less, of preju-
dice, to prescribe to us what portions of God's word are profitable, and what are not. On the contrary, we have seen declared the blessedness of those who take heed, &c."

"If the reader of these remarks happen to be a minister of the word of God, he is affectionately entreated to consider his responsibility; how he is bound, as a faithful minister, to deliver the whole counsel of God; and especially in regard to the Apocalypse, not to take away from nor add to it. And is it not to 'take away the words of this prophecy,' yea, to take away all the words of it, when ministers systematically abstain from bringing forward its contents?"

"It is a leaven of popery, to suppose that any class of beings are, by the mere circumstance of birth, rank, wealth, office, or education, privileged to monopolize any portion of the word of God.

"It must be admitted, therefore, that that system which deprives prophecy of the degree of importance (whatsoever it may be) which the Scriptures assign to it, must be so far wrong: and whatsoever is wrong in doctrine, must be, to that extent, mischievous in practice, however plausible. . . . Faith is, in a measure, deprived of its food; though faith, it is true, regards the past and present as well as the future, (Heb. xi. 1, 3;) but Hope never can be called into action but by the consideration of things future; and it, therefore, ceases to be an active principle in the heart, so soon as futurity is withdrawn from its contemplation. . . . The great water-floods are evidently arising and increasing fast upon us; and the church is rapidly passing into the dark and cloudy day of tribulation. In the opinion of all thinking and intelligent men, some awful and portentous crisis is at hand; and how is the true church to be comforted in the midst of it, or guided through it, but by taking heed to the more sure word prophecy; which is specially a light intended for a dark time, until the day dawn and the day star arise in our hearts. 'The lion hath roared; who will not fear? The Lord God hath spoken; who can but prophecy?' Amos iii. 8."

"When Jesus quoted the prophecy of Daniel, he said, 'Whoso readeth let him understand.' This part of revealed truth can do us no good, but in proportion as we understand it. 'Now I have told you before it came to pass, that when it is come to pass ye might believe.' John xiv. 29. If I knew not the meaning of the voice of the prophet, 'he that speaketh is a barbarian unto me.'"

The author of the Physical Theory of Another Life well observes: "It is very true that Christianity has suffered damage by vain and presumptuous intrusions into its mysteries; but it may also be injured, and perhaps in a more fatal, although more silent manner, by a cold withdrawal of all attention and all curiosity from the high themes of meditation which it involves. In fact this is the very danger to which our religion is now exposed; nor is a too eager regard to things unseen by any means the fault of our times.
No. XXII.

EXTRACT FROM AN ESSAY ON PEACE — BY W. S. CHAUNCEY.

We presume that there is no section of the Christian church which doubts the absolute perfection of the New Testament dispensation, as a code which, when accompanied by the influences of the Holy Spirit, can supply not only the spiritual wants, but promote both the individual and national happiness of the human race. But while we possess the cheering evidence of supreme wisdom and love, it would be irrational, independent of the declarations of prophecy, to limit the term in which, or the varied means whereby, God will accomplish the ends of this dispensation. Hence we clearly infer, that notwithstanding its superior excellence, as "the power of God which effectually works in them that believe," —yet has he, for the wisest sovereign purposes, permitted its simplicity to be corrupted, its profession sullied, and its authority perverted, to promote ends completely opposed to its divine spirit and tendency. In no respect has this perversion appeared more awfully or destructively, than in the adoption of the principle of war; —a principle whose basis is, unquestionably, the partial aggrandisement, not the general happiness of man; whose consequences are his inevitable "destruction and misery;"—yet whose "life" the Redeemer "came to seek and to save." In this respect, the Christian world, with little exception, has not imitated his gracious example,—neither appreciated nor reciprocated the common blessings to be derived from "his inestimable love and mercy:" so that it is a useless opposition to the spirit of Christianity, to appeal to the practice of the Christian world.

The fall of man was followed by a series of dispensations, designed to effect his restoration to the favour of God; but these, ordained to be effected through man's own instrumentality, have been necessarily tardy in their operation. It is not more surprising, therefore, that the justice and necessity of war should have been equally maintained, as other principles and practices, in manifest opposition to the Gospel.

A people were chosen who were to preserve the worship and oracles of the true God; and thus war became indispensable between them and the idolatrous nations by whom they were surrounded, both for the preservation of the former, and the chastisement of their disobedience to the divine will. The prevalence of idolatry among them was the dominant cause of their repeated wars; their hardness of heart wholly indisposed them for the blessings of permanent peace; and which, could they have obtained, it may be doubted whether the knowledge of the true God would not have become gradually lost. The time arrived when their ritual observances were to be exchanged for the more spiritual dispensation of the Gospel; a system of "peace and good will towards men," —of universal charity. This declares, that "the powers that be are ordained of God," in common with other sovereign acts of his providence; but no reason can be thence deduced, that kingdoms may be forcibly...
and violently retained by bloody contests, under the unjust assumption of 
divine approval. "God putteth down one and setteth up another," according 
to the measure of national iniquity, and for other special ends. If the Jewish 
dispensation, notwithstanding its locality, was not maintained, but through the 
frequent miraculous interpositions of the Almighty, it should excite no sur-
prise that the Christian dispensation has not maintained universal purity of 
profession. The former was political; the latter is spiritual; the former was 
ceremonial; the latter is simple, and consequently less harmonious with the 
corrupt nature of man. The former was typical and temporary; the latter is 
substantial and perpetual; so that its ultimate universal adoption is not af-
fected by the tardiness of its advancement, or the comparative fewness of its 
true members, which cannot obstruct the fulfiment of God’s designs.

At the promulgation of the Gospel, the existing powers were not opposed or 
condemned by any direct or specific injunction in relation to war; at least, so 
far as was calculated to excite general attention. But while the duty of lawful 
obedience to governments was enjoined, a spirit adverse to every passion which 
could generate war, was as clearly to be deduced from it. Thus while Chris-
tianity recommended itself to the consciences of its followers, political interfer-
ence on their part was restrained within necessary bounds. The Romans, who, 
after a lapse of ages, so hardly endured the extinction of their idolatrous rites 
would not, at the same time, have received an open declaration of the unlaw-
fulness of war, as being no less than a threatened extinction of their political 
existence.

Though “all men” were “called on to repent, believe, and obey the Gospel, 
yet its universal adoption, especially in relation to peace, was declared to be 
far distant. Not only the persecutions which overtook its followers during 
the primitive ages, but the papal usurpation of its authority which succeeded 
these, as well as the subsequent desolations of the Saracens and Turks, were 
all foretold, as, doubtless, necessary to preserve it in its original purity among 
the few who have remained faithful in the wilderness, during the lengthened 
predicted period. See Rev. xii. 6. In reference to these things our Lord 
says, “It must needs be that offences will come, but woe unto him by whom 
they come;” also, “Think ye that I am come to send peace on earth, I 
tell you nay, but a sword.” yet he adds, on another occasion, “All they that 
take the sword shall perish by the sword.” And the numerous prophecies 
relative to the last days clearly evince, that the unrestricted favour of God shall 
not become universal till the glorious period arrive when “the work of righte-
ousness shall be peace,” and “the nations learn war no more.”

THE END.
This Work contains Extracts from eighty-five Authors, and References to about twenty-five.


The shorter extracts are chiefly from Vitringa,—Calmet,—Jortin,—Piozzi,—Savary,—Tull,—LaBruyer,—Rauwolf,—Sale,—Horsley,—Watts,—Young,—Hurd,—Cowper,—&c., &c., &c.

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