

show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into *this land, wherein ye now dwell.* And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession and to his seed after him. Again, Heb. xi. 8, 2. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Now turn to Gal. iii. 16, 18, 29. To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ. If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. See also Rom. iv. 13, 14, and 16 verses.

These testimonies must carry conviction to every candid mind, capable of drawing a just conclusion, that the land lying between the Euphrates and the Nile was promised, willed, and covenanted by God 'to Abraham and to his seed, which is Christ,' neither of whom has inherited a foot of it: having been during the time of their sojourn in it, 'strangers and pilgrims,' although the appointed heirs of God. Do you, dear reader, believe with full assurance of faith that they shall inherit it? That 'the good and large land,\* 'the glory of all lands;† the Lord's land,‡ Immanuel's land,§ 'the glorious land,|| will yet be 'a heavenly country,' worthy of Him who 'espied it;†† and 'whose eyes are always upon it?‡‡' 'Abraham believed God, and it was counted unto him for righteousness,\*\*\* and 'having obtained a good report through faith,††† died not having received the promise,‡‡‡ that is the thing promised, viz.: all the land of Canaan under a heavenly constitution—hence 'a heavenly country'—for an 'everlasting possession.' 'Search the Scriptures,' and study well the promises made to Abraham, 'the heir of the world;§§ you will find no other inheritance promised or hinted at: but the hope of 'dwelling forever in the land,||| formed a principal item 'of the faith of Abraham,' and of his faithful children: and is, to this day, an essential item of that 'one faith,' which is 'the substance

of things hoped for,' and without which it is impossible to please God.† Abraham knew that he must die and be buried in a good old age,‡ and sleep with his fathers§ in the dust of the earth; but he also knew that 'many who sleep in the dust of the earth should awake, some to everlasting life;|| and 'the promise made of God' assured him that then he should inherit the land of his pilgrimage with life eternal.

That the land promised to Abraham and to Christ, for an everlasting possession, is the territory of the 'first dominion' of the Empire which God, 'by the mouth of all his holy prophets since the world began,' hath promised to the Son of Man and the Saints, can be clearly shewn by considering and comparing the following passages of Scripture: The 37th of Ezekiel contains a prophecy of the final restoration of the twelve tribes of Israel to the land wherein their fathers had dwelt, and of their again forming 'one nation in the land,' and having one king over them all, being 'no more divided into two kingdoms;' the prophecy declares that 'my servant David,' is to be 'their king and prince forever.' By David in this prophecy is meant David's Lord and Son, even Jesus who was born in Bethlehem, the heir to 'the throne of his father David,' which the angel Gabriel told Mary, his mother, 'the Lord God should give him.' This is generally admitted. In the 24th of Isaiah, we read at the 23rd verse: 'Then the moon shall be confounded and the sun ashamed, when the Lord (Jesus) shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.' Again, Micah 4th chap., it is written, 'the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations at once' (afar off from the place of his throne), 'and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. In that day, saith the Lord, will I assemble her (Israel) that halteth, and I will gather her that is driven out and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord (Jesus) shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.'

\* Ex. iii. 8. † Ezek. xvi. 6. ‡ Lev. xxv. 23. § Isa. xlii. 8. || Dan. ix. 16. ¶ Deut. xi. 12. †† Rom. iv. 3. ‡‡ Heb. xi. 27. §§ Heb. xi. 13. || Gen. ix. 12. ||| Ps. cxxxv. 29.

\* Heb. xi. 1. † 1 Th. v. 8. ‡ Gen. xv. 15. xiv. 8. § Deut. xxxii. 16. || Dan. xii. 2.

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