

priest, ask counsel direct from God to guide them in any and every difficulty. The Israelites disobeyed the command and entreated for a king. It was given them in wrath, as a judgment, under which they were assured of the evils that would ensue to them. If they had obeyed the directions given them by Moses, they would have been saved from all the evils with which they have been so fearfully cursed, and when the time was fulfilled would have had raised up to them the Shiloh in the time appointed, and in the end of time the *Stone* from Joseph.

God manifests his wisdom and power in accomplishing his final designs, irrespective of the transgressions of men, demonstrating to them that the curse upon them was the fruit of their transgression, the same as that of Adam.

JUDAH.

The promise to Judah was, that the sceptre and the lawgiver should not depart from Judah until Shiloh come, and unto him shall the *gathering* of the people be; and to David the promise was repeated that his seed should be established and his throne be built up to all generations. Ps. 89. 4. The first eighteen verses of that Psalm are a prophecy of the Shiloh, Jesus Christ, on his mother's side of the seed of David; the second eighteen verses, of the stone and shepherd of Israel, who, on his mother's side, is also of the family of David.

In that Psalm the Son of Man is described, verse 6, as excelling all in earth and heaven; that the sea (nations in trouble) are all under his jurisdiction, that in their wickedness he can overthrow them, as a wave of the sea, or still them in his hand, and that he it is that shall break (verse 10) Rahab (that is, the republican government of the United States) in pieces, with his mighty arm, his strong hand and high right hand, and he shall establish a *throne* whence justice and judgment shall *go forth* in equity, and in his strength. [vs. 17.] shall the horn that is, Sovereign of Israel, be exalted; for he will speak in vision to his "holy one," and make known that he has laid help upon one that is mighty, one chosen out of the people of the house of David on his mother's side, whose seed shall endure for ever, and his throne to all generations. That Psalm is a summary of the government of the Son of Man, or Shiloh, from Judah, who Jer. [31, 10,] declares he will scatter Israel, and that he will gather them again into the wilderness [Eze. 20, 34 to 40,] inheritance, he will choose for them, and cause all the house of Israel to "pass under the rod," or

sovereignty of the house of Joseph. If profane history is thoughtfully pondered, there will be found evidence that at this day all the principal rulers of Europe and Asia are of the tribe of Judah, and the prophecy that Japheth should dwell in the tents of Shem as well as under the sovereignty of Judah, is most wonderfully confirmed, and repeated again in the new world of America, where the descendants of Japheth are gathering under the tents of Shem, to stand beneath the banners of the tribes of Israel.

The Israelites, as a united nation, have been *dead* about two thousand eight hundred and forty years, and the ten tribes have been scattered over twenty-five hundred years. The Lord of Hosts has most particularly pronounced by Ezekiel, ch. 37, 19 to 28, that the house of Joseph, and the tribes of Israel, his fellows, and the house of Judah, shall be reunited into one nation, in the land upon the mountains of Israel, and they shall no more be two nations, and one king shall be king to them all, and my sanctuary shall be in the midst of them for evermore. That will be their resurrection, as a nation, to eternal life, to a national existence which shall not end so long as sun and moon endureth, Ps. 72, 5. In connection with that resurrection there will be a resurrection of those true laws that were ordained in Adam, and established in the days of Moses, and they shall have everlasting life also, for all nations shall be governed by them for evermore.

The end shall come when the Son of Man, having fully accomplished the work of redemption and restoration of this world and the human race to its original condition, under true laws, as ordained in Adam. Then, St. Paul states, Cor. 15, 24 to 28, he shall deliver up the *kingdom*, the sovereignty of which has so long been exclusively held by the tribe of Judah, through the Son of Man of the family of David. The kingdom thus delivered up as Moses delivered up the authority over the Israelites to God, even the Father, "that God may be all in all," and, as in the creation of Adam, all the persons of the Godhead in conjunction confer the sovereignty upon the Stone, the Shepherd of Israel, of the united families of Joseph and David, and therewith the dominion assured to Joseph by Jacob, even to the utmost bounds of the everlasting hills.

There will also be a resurrection of the life of the world, that became polluted through Adam, to eternal life, for St. John states, ch. 1, 29, that the Lamb of God came to "take away the sin of the world;" and ch. 6, 33, that he came down from "heaven to give life unto the world;"