

"THE RIGHTEOUS MAN FROM THE EAST:" AN IDENTITY.

Isaiah xli. 1-20.

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"KEEP silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as dust to his sword, and as driven stubble to his bow." We will first consider what islands they were that God by the mouth of the prophet Isaiah commanded to keep silence before Him; and what people He addressed when saying, "Let the people renew their strength."

Considering God's word as every Bible searcher ought to do as one complete whole, we are logically compelled to follow out God's own economy and arrangement in all things belonging to earth and man upon it; knowing as He did the end from the beginning. Consequently, we find God chose one man "Abram," calling him "His friend," blessed him, and his seed after him to be His chosen people, His inheritance, His heritage, His servants; making with them through Moses the covenants as contained in the Bible, and to whom St. Paul says, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen" (Rom. ix. 4, 5). "Now the Lord 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 them that curseth thee; and in thee shall all the families of the earth be blessed" (Gen. xii. 1-3). We therefore see the nation that should come of Abram's seed should be called *great* and what nation do we find that is called *great*, and farther identifying themselves by bringing forth the fruits of Christianity (Matt. xxi. 43) as the servants of God, and ministers of Jesus Christ, and as the seed of Abram, proving themselves a blessing to the other families of the earth? None but GREAT BRITAIN, and that an ISLAND NATION: literally in the very name identifying ourselves with Abram's blessing, and with the islands which God com-

manded in the portion of Scripture now under consideration, at a certain time, to keep silence before Him. To keep silence, to come near, to speak, and to come near together with Him in judgment. When and why? Taking as we do for granted, and to be fully proved in this article (for, indeed, the Bible would be uncannily devised fables without it), that the islands of the sea, this our own favoured land are the islands addressed by God through the mouth of the prophet: we search our history for the fulfilment of this prophecy; and as the "righteous man" was to "rule over kings," at once points to the time of the Heptarchy and the foundation of the kingdom, that a separate king with his people might come together in judgment with God to establish that kingdom which would, in God's appointed time, be called "GREAT." From our chronicles, annals, and histories, we find in those days the people were in constant strife and woe; an universal carnival of bloodshed and slaughter prevailed amongst them for generations fully realising what God said by the prophet Ezekiel,—"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 be over you; and I will bring you out from among people, and will gather you out of the countree wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with wrath poured out. And I will bring you into a wilderness of the people and there will I plead with you face to face" (Ezekiel: 33-35). "Come near together to judgment. After so great a depopulating slaughter followed as it was by a severe pestilence—"God's wrath poured out,"—we see a great need for "silence, peace, quietude, and rest, that they might renew their strength, multiply, as we are kept, they should, until the land of their destruction should be too narrow for them (Isa. xlix. We 20). For a full account of the wars and destructions of those days, see "Sharon Turned History of the Anglo-Saxons. vol. i., than we have no more reliable history of our forefathers: known."

But some may say, the seed of Abram were to possess the land from the river Egypt to the river Euphrates; from the sea to the lesser sea; in fact, Asia Minor, and Arabia. God, we know, promised the land, and gave it to them in perpetual possession. His sure and never failing word; but we for their wickedness, rebellion, and idolatry, unfaithfulness, He cast them out of it seven times punishment; first, three tribes