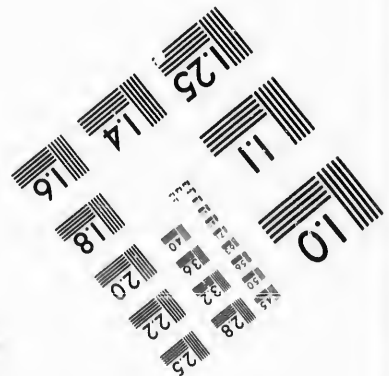
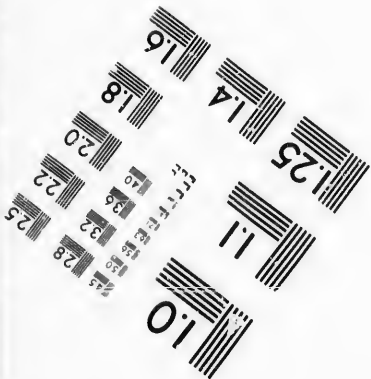
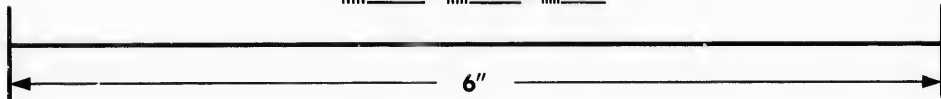
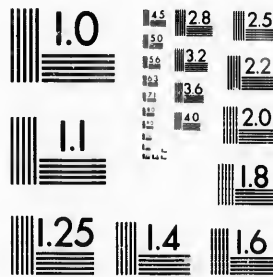


**IMAGE EVALUATION
TEST TARGET (MT-3)**



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

15
16
18
20
22
25

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10
11

© 1987

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|---|---|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input checked="" type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Includes supplementary material/
Comprend du matériel supplémentaire |
| <input type="checkbox"/> Tight binding may cause shadows or distortion along interior margin/
L'ore liure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure | <input type="checkbox"/> Only edition available/
Seule édition disponible |
| <input type="checkbox"/> Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible. |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

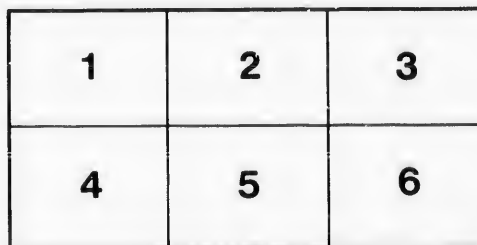
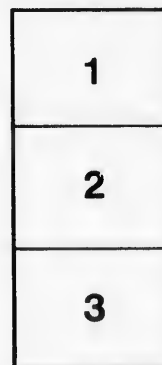
Harold Campbell Vaughan Memorial Library
Acadia University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Harold Campbell Vaughan Memorial Library
Acadia University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

TRA

A S

S

" An
preach
and po
judgm
founta

R

A
236.3
m14

THE
SUBJECTS OF THE
MILLENNIUM,

TRACED IN THEIR DOWNWARD PROGRESS FROM THEIR ANCESTRY
THROUGH THE THREE PRE-MILLENNIAL DISPENSATIONS;

Together with

A SCRIPTURAL VIEW OF THE NEW JERUSALEM;
COMING OF MESSIAH;
SACRED NUMBERS, AND SIGNS OF THE TIMES;
THE END OF THE WORLD, AND THE
LAST JUDGMENT;

AND

Scriptural Views of the Millennial Church.

BY THE

REV. DONALD M'DONALD,
MINISTER OF THE CHURCH OF SCOTLAND.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.

CHARLOTTETOWN:
PRINTED BY J. D. HASZARD, PRINTER TO THE
QUEEN'S MOST EXCELLENT MAJESTY.

1849.

Have
great
what
pres
even
full a

THE
more
appli
diti
field,
is m
given
by an
Chur
disting
cont

On
ling t
who
to be
ous e
not,"
Card
to me
on th
the la
the F
reco
repor
of th

PROLEGOMENA.

HAVING watched the progress of events in the world, with great anxiety, I have at last been induced to commit to paper what I could learn from the Holy Bible with regard to the present times, as well as with regard to very important future events, which are certainly near at hand, to be realized in their full accomplishment.

The views which I have given in the following Treatise, are more of a general character, than of a specific, restrained application, on account of the present intermixed, blended condition of society in the world, as tares and wheat in the same field, the world; and where any marked application is made, it is made under the Scriptural names and characters which are given to us, by inspiration of God, in the Holy Bible; and not by any names and characters by which the present Nations and Churches, and denominational fractions of Churches, are now distinguished from one another in the records and chronicles of contention, animosity, and sectarian strife.

One reason, among many, I shall give for that mode of handling the Word of God, on so important a subject—that many who intermeddle with the affairs and conduct of others, are apt to be blindfolded by prejudice, and to be led thereby into grievous errors, and to “speak evil of the things they understand not,”—such as the conduct of the Reverend — M. Millan, of Cardross, Scotland, of the Free Church of Scotland, with regard to me, and the doctrine which I have been preaching extensively on this Island, and in other Colonies thereto contiguous, for the last twenty years, with undeniable success.—And unless the Free Church of Scotland are determined to hold up their records, wherein that abominably false, if not blasphemous report of M. Millan, of Cardross, is, according to the testimony of the *Halifax Guardian*, Newspaper, engrossed, they would

do well to have it expunged, that it may not stand in judgment against them. Such conduct becomes not the Spirit of the Gospel, and therefore, lest I also should fall into so gross an error, I have avoided that disgraceful track, and have confined myself to the names, and titles, and characters, which are recorded in the Holy Bible, so as to "give offence neither to the Jews, nor to the Gentiles, nor to the Church of God."

The tracing of events through succeeding dispensations, enabled me to keep the chain of events entire; and the result shows the practicability of tracing the two contrasted families of Cain and Seth, in their downward progress in the world, to the time when the Saviour was born; and thus by keeping in view the line of the genealogy of Jesus Christ, I was enabled to trace the genealogy of all the covenanted people of God in the line of the genealogy of Jesus Christ, in doctrine, as His brethren in all ages and generations of mankind: and in tracing His genealogy, I found an accurate chronological register of eminent heads of families recorded in successive descent, by which one line of progeniture is kept entire until the Shiloh came.—And by the promises of the Word of God, I found I could follow the same line of descent, even after the commonwealth of Israel was ended, and the people of God's covenant were scattered abroad through all the nations whither God scattered them in His anger, on account of their apostacy from the God of their fathers, Abraham, Isaac, and Jacob.

I could also clearly distinguish them from all the other nations of the earth, by the many great and precious promises which are held out to them, exclusive of all other nations; so that I arrived at the clearest certainty that they alone, of all the nations of the earth, are to reign with Christ during the glorious Millennial reign of the Church's history: and therefore that they are, in their restored, constituted condition, the holy city, New Jerusalem, which John saw "coming down out of heaven from God, prepared as a bride, adorned for her husband."

I found also, to my full satisfaction, that another line of descent is chiefly marked out in the Bible, under the displeasure and curse of God, as the descendants, by ordinary generation,

of C
God,
days
TH
Bible
in all
pred
tares
TH
ded
whic
nor in
of th
of G
justic
world
altho
gathe
east
thous
to be
the ki
him h

of Cain, who was marked out originally under the curse of God, in all generations, until they shall now, in these latter days, be extirpated in the binding and burning of the tares.

These two lines of descent from Cain and Seth, are, in the Bible, continued as two distinctly opposite, contrasted families, in all the generations of them, until their fate and destiny, as predestinated and decreed, are determined, in the burning of the tares, and gathering of the wheat into the garner.

There are innumerable multitudes of other nations, descended from Ishmael, from Lot, from Ketura, and from Esau, which I could not include either in the destruction of the tares, nor in the birthright privileges of the good seed, the children of the kingdom, and therefore had to leave them at the mercy of God, to be dealt with according to the laws of equity and justice. Those many nations are to be the inhabitants of the world, along with the twelve recovered and restored tribes although in an entirely separated condition, after the tares are gathered into bundles and burnt: and after Satan is bound and cast down to the bottomless pit, where he is to be chained a thousand years; and where the beast and the false prophet are to be confined. Then the righteous shall shine as the sun in the kingdom of their Father.—“He that hath ears to hear, let him hear.”

Errata.

PAGE.	LINE.
5	2S—For "heathens," read <i>heathen</i> , and wherever it occurs.
72	16—For "pillow," read <i>pillows</i> .
94	1—For "Amorites," read <i>Amonites</i> .
108	12—For "from," read <i>to</i> .
113	15—For "Acts i. 2," read i. 11.
117	24—For "kin," read <i>ken</i> .
127	4—For "viens," read <i>reins</i> .
136	6—For "Rev. x. 8," read ii. 8.
158	21—For "master," read <i>mark</i> .
161	18—For "wrath," read <i>wroth</i> .
174	27—For "forsaken," read <i>forgotten</i> .
189	30—For "xii. 9," read xii. 19.
222	34—For "melted," read <i>meted</i> .
246	4—For "propendities," read <i>propensities</i> .
259	26—For "Israel," read <i>Jacob</i> .
265	26—For "noise," read <i>voice</i> .
280	30—For "I brought forth," read <i>I was brought forth</i> .
282	7—Strike out word " <i>born</i> "
292	26—For "xxv." read xxiv.
300	19—For "Jesus," read <i>Jerusalem</i> .
302	24—For "all holy," read <i>all his holy</i> .
—	—For "1 Thes. 16, 17," read iv. 16, 17.
333	25—For "correction," read <i>connection</i> .
366	35—For "4" read 40.

•
d wher-

es.

brought

7.

TR

R

T

T

al

re

Cl

de

dr

an

of

th

tr

ill

hi

an

THE SUBJECTS OF THE
MILLENNIUM

TRACED IN THEIR DOWNWARD PROGRESS FROM
THEIR ANCESTRY THROUGH THE THREE
PRE-MILLENNIAL DISPENSATIONS.

FIRST DISPENSATION—ANTEDILUVIAN.

TEXT, Matt. xiii, 37.—“ *He answered and said unto them, he that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels, &c.*”

THAT a peculiar people are distinctively marked, in all parts of the Scriptures, which have allusion or reference to that blessed period or era of the Church's history, as well as in the text, under the designation and character of good seed, as the children of the kingdom; in contradistinction from another order of people, given under the designation of zizania, or tares, cannot reasonably be denied: the subject of my text, therefore, cannot be properly treated; nor can its component parts be properly illustrated and discussed, without commencing the history of the two seeds as early as their first appearance in the world, and without tracing them in their

downward progress, as their history may be found in continued development in the Holy Bible. The journey may be long and tedious; yet the important conclusion may sufficiently compensate patient and diligent research: the mind of the student will be prepared by useful Scriptural knowledge to enter with zest and gratification on that more glorious period of the Church's history, called Millennium; and will be more capacitated for comprehending the splendid prospect which throughout was impatiently anticipated.

My purpose is not of so daring a nature as to presume to dive into the secrets of the Almighty, in search of the origin of good and evil; but merely to trace them in their downward progress in the great human family, from their first appearance in man, and in the serpent; as marked distinctively by the sacred penmen, during their history in the Holy Bible, through three dispensations, or periods of the Church's history.

The universal fabric of the material creation, was completed in six days; and I believe the work of the spiritual will occupy six periods, or dispensations, for its completion, as represented by those six days.

We have already passed through nearly three dispensations, or ages of the Church's history; and are therefore making near and rapid approaches towards the fourth, or Millennium; but as the harvest, or end of the world, is antecedent to the Millennium, it must be considered a highly important era in the history of the human family, and worthy of our most serious attention.

In the ascending gradation observable in the various objects in the vast creation, we are elevated in contemplation, until lost in the unfathomable immensity of the wisdom and power of our Almighty Creator; and are made to reflect, with rapturous

ama
con
con
ada
desi
I
thin
beh
for
crea
cenc
crea
that
good
than
mad
and
he b
thus
part
and
high
and
other
stitut
purp
joym
Ac
was
with
reflex
thus
and e
over
himse
to be
on his

amazement, on the original design of our Maker, in constituting the innumerable parts of the creation as conspicuously displayed in their organization and adaptation, in their several locations, to that original design and purpose.

In the Bible we find that God, who made all things, saw that every thing that he had made, and behold, it was very good—that he made all things for himself; that for his pleasure they are and were created: but in our researches on the scale of ascending gradation from the inferior parts of the creation, we can arrive at the satisfactory conclusion, that although God made and pronounced them very good, that he gave to man a more exalted condition than he gave to any other of his creatures; for he made man in his own image, after his own likeness, and breathed into his nostrils the breath of life, and he became a living soul. Viewing man, therefore, thus constituted in the image of his Maker, and still part of the creation, although capacitated for higher and more noble purposes, we have ascended to the highest object on the graduated scale of the creation; and consequently we find man exalted above all the other parts of the creation, and by his superior constitution and intellect, destined, not only for nobler purposes here, but also for high and glorious enjoyments hereafter.

Adam was made in the image of his Maker—he was made a living soul—his soul was constituted with rational faculties—and these faculties were a reflex of the attributes of the Godhead—and was thus constituted the connecting link between heaven and earth; and therefore God gave him dominion over the creatures, and rendered him responsible to himself alone for all his actions; in which he was to be guided by a law put into his mind, and written on his heart, by the finger of God, as was afterwards

written on the tables of stone, by the same finger of God ; and now on the fleshy tables of a new heart.

Adam, being thus constituted, and placed lord over the lower creation, and being made in the image of his Maker, was endowed with intellectual faculties for receiving and comprehending the divine communications he might be entrusted with, as might be necessary for him in the high and exalted station in which he was placed—that, having dominion over the creatures, he might be qualified to keep them in due subordination to him who made them : and that he might be rendered capable of holding fellowship and holy communion with his Maker in the power of the divine life, which was bestowed on him alone of all the creatures which the Lord God had made—the law of his God was in his heart, that thereby he might be guided in the several departments of his duty to his Maker ; and for keeping him always in remembrance of his own subordination to the Author of his being, and of all his rational enjoyments, as well as of his dependence on him, for every thing that might be conducive to his happiness, in the high and exalted condition in which he was placed on the scale of the creation—and in this condition, God made proof of the understanding, wisdom, and judgment, which characterized and distinguished him from the inferior animals, over which he was constituted lord and master, by bringing the beasts of the field, and the fowls of the air, which the Lord God formed out of the ground, to Adam, to see what he would call them ; and whatsoever Adam called every living creature, that was the name thereof—and even although thus highly and pre-eminently constituted, endowed, qualified, and honoured with dominion over the creatures, God saw that it was not good that the man should be alone ; therefore he made an help meet for him.

Hi
pron
all ac
all fo
thoug
made
of ev
a lim
the J
first a
may
be te
bidde
teme
fall in
not w
preca
holy
shoul
us :
inabil
ties,
hensi
self v
our M
into t
vain
the h
lieve
in the
strain
in the
the ex
meet
consid
wisdo
writte

Hitherto all things appear very good, as originally pronounced, free from all appearance of evil, and all adapted for the purposes of him who made them all for himself, and for his own pleasure: and although evil appears soon after, yet no mention is made by Moses, the inspired penman, of the origin of evil; prudence and Scripture, therefore, dictate a limit to curiosity, with regard to a subject which the Bible does not enable us to trace beyond its first appearance in the world: whosoever, therefore, may be tempted to pass the line of permission, may be tempted, as Adam and Eve were, to eat the forbidden fruit, and feel the sad consequences of his temerity as they did: "Be not a novice, lest thou fall into reproach, and the snare of the devil." "Be not wise above what is written." These and such precautions are mercifully placed before us in the holy Bible, for restraining our curiosity, lest we should provoke God to wrath, and he should slay us: whosoever therefore would understand man's inability, constituted as we are with limited capacities, to embrace within his grasp infinite incomprehensibility, would find his safety in contenting himself with the extent of revelation which it pleased our Maker to vouchsafe, rather than to launch forth into the unexplored, unknown regions of speculation, vain philosophy, and sophisticated propositions of the heathens, who knew not God. Those, who believe in the inspiration of the holy Bible, are not left in the boundless field of fancy, to roam unconstrained beyond the limits of revelation, to be lost in the fathomless abyss of dangerous uncertainty: the extent of revelation which an all-wise God saw meet and sufficient for his creatures, ought to be considered sufficient, as God has in his unerring wisdom considered it: "Be not wise above what is written;" for God saith, "I will destroy the wisdom

of the wise, and will bring to nought the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

The incommunicable name, Jehovah, signifies self-existence, and it would be vain, and even impious, for short-sighted man to attempt to search for farther knowledge of God in his glorious being and attributes, in his works and his ways, than he has been pleased to permit man to know.—it would tempt the Spirit of God—it would be charging God foolishly, as if he withheld from man any thing that he might know. It ought to be considered sufficiently satisfactory for us to know that a more extensive revelation is mercifully granted us than the deepest research of the most profound philosophers among the heathens could attain to, by all their theoretical speculations, abstruse propositions, and logical deductions; for "Jesus Christ abolished death, and brought life and immortality to light by the Gospel." Enlightening has ever been, from the creation of the world, in apparent progression—advancing, as it pleased God, from the plenitude and splendour of eternal, infinite, uncreated light, to emit, and infuse into the souls of intellectual beings, such portions as might tend to his own glory, in the progressive advancement of the plan of his providence and grace: therefore, "revealed things belong unto us, but secret things belong unto the Lord."

It is revealed to us that sin entered into the world, and death by sin, for that all have sinned; therefore it is a melancholy consideration that death hath reigned from Adam; and that even the heirs of promise have fallen under the power of sin, and dominion of Satan; and, consequently, under the power of death, both temporal and spiritual, as their condition in the world doth clearly prove—are natu-

rally
wrat
M
of p
trace
mani
fair a
subti
God
unpo
the m
decei
lowe
mind.
Adam
ker, a
thou
being
fruit,
thus f
claim
the ra
tion, p
ness, a
and be
the im
of evil
trous i
tinues
creatio
and di
to finis
and pa
sprung
penetra
in dole
duction

understand-
 se? where
 his world?
 his world?"
 gnifies self-
 in impious,
 for farther
 and attri-
 e has been
 tempt the
 foolishly,
 he might
 ntly satis-
 ve revela-
 eapest re-
 s among
 heoretical
 ological de-
 eath, and
 Gospel."
 ion of the
 ng, as it
 endour of
 nd infuse
 ortions as
 ersive ad-
 d grace:
 us, but

into the
 e sinned;
 hat death
 the heirs
 sin, and
 nder the
 l, as their
 are natu-

rally dead in sins and trespasses—the children of wrath even as others.

Man is naturally guilty before God, and deserving of punishment and wrath; for although we cannot trace evil to any original source, yet it is found early manifesting its baneful, pestilential influences on the fair and spotless creation.—“The serpent was more subtle than any beast of the field which the Lord God had made:” and by infusing into the hitherto unpolluted ear of unconscious, unsuspecting Eve, the malignant, virulent poison of his satanic nature, deceived her; and thus tempted her, by the unhallowed desire and lust then created in her infected mind, to eat of the forbidden fruit—bidden to Adam under the displeasure and wrath of his Maker, and even of death: for, saith God, in the day thou eatest thereof, thou shalt surely die. Eve, being deceived by the serpent, ate of the forbidden fruit, and gave to Adam, and he did also eat; and thus forfeited the favour of his Maker—forfeited his claim to his former pre-eminence and privileges, in the rank and station in which God had, at his creation, placed him—lost the innocency, and righteousness, and holiness of his nature—forfeited life itself, and became a debased, fallen, sinful man, stript of the image and likeness of his Maker. The effects of evil are thus found wofully afflictive, and disastrous in its first entrance into the world; and continues to this day to be lamentably felt by the whole creation, in a multiplicity of complicated maladies, and diseases, and miseries, and death itself at last, to finish the melancholy picture of man’s sorrowful, and painful life on earth; but whence evil originally sprung, is left a secret: and no human intellect can penetrate the veil of secrecy; but must be content, in doleful lamentations, to behold it in its first introduction into the world; in its baneful effects on the

fair and beautiful creation, in its first exerted, destroying influences ; and in its continued ravages on all parts of this lower creation—the problems and theories of philosophy are unavailing for the discovery of what God saw meet to conceal—it would be a daring and a dangerous effort of the human intellect to attempt to pry into the secrets of the Almighty, beyond the revelation which he was pleased to grant, through the instrumentality of the holy Bible—the efforts of the most sublime philosophy would prove fruitless and abortive—and the most learned of men would be constrained to retire from such a field of speculation and research, with aching head, rueful looks, and disappointed hopes. Man's presumption would meet with its own reward, in the self-abasement of the creature in the presence of the Creator, on account of his ignorance and total inability to find out the Almighty unto perfection : for “ His path is in the sea, and his footsteps are not known.” And, therefore, the deep things of God are beyond the reach of all philosophical research.

It is undeniable, that good and evil do exist in the world ; but to trace them to any origin, is far beyond the power of the human intellect. The glorious name, Jehovah, leads us to a self-existent being, whose attributes are displayed in the works of creation, of Providence, and of grace : and thus in him we find the great first cause of all good ; but this we obtain by the declarations of the holy Bible, but not by philosophic research—we are told that sin entered into the world, and death by sin, for that all have sinned—thus, then, evil is found to have entered into the very constitution of the fair creation of God ; and it has been the lamentable tale of all ages and generations, that evil abounded in their day. Ask not why it was permitted to enter into, and to exist, in the world—it is sufficient for us to

know
and
its e
man
deva
our
cour
bring
it w
for
fects
of t
fully
less

In
bute
opp
and
succ
full
the
the
abu
kno
as t
the
und
var
be g
tic
com
ima
shr
fro
Go
nes
his

know that it does exist—that its malignant power and influence are painfully felt—that, uncontrolled, its effects are destructively potent—and that no human power is sufficient counteraction against its devastating, sweeping sway : therefore we find that our merciful Creator has provided an all-sufficient counteracting remedy, for abolishing death, and for bringing life and immortality to light, by the Gospel: it would therefore be far more prudent and profitable for man, to search into the nature and baneful effects of evil, and to look for the prompt application of that counteracting remedy which God has mercifully provided, than to spend precious time in fruitless search after its origin.

In consequence of the existence of evil, the attributes of the Godhead are brought into action, in opposition, until all evil shall have been destroyed, and until the counteracting remedy shall have been successfully and extensively applied ; and until the full development shall have been made ; and until the will of Jehovah, in permitting evil to enter into the beautiful work of his hands, shall have been abundantly and triumphantly displayed—then the knowledge of the glory of God shall cover the earth as the waters cover the channel of the great deep—then shall the attributes of the Godhead, which are understood to be wonderfully accommodated to the various conditions and exigencies of the creatures, be gloriously displayed—then shall the fanciful sceptic cover his shame-suffused face, and recede with confusion into the dark dens of his own created imagery—then shall the Infidel horribly tremble, and shrink back into utter darkness, in convulsive agony, from the brightness of the shining of the glory of God in the face of Jesus Christ, who is the brightness of the Father's glory, and the express image of his person. And then shall the morning stars sing

together, and the sons of God shout aloud for joy; in short, the stupendous works of the creation, nevertheless of the multiplicity of complicated evils, which are found attached to them, must be pronounced as admirably constituted, and organized, for displaying the glory of God, in the consistent unity of his divine attributes, and to constitute the righteous character of him who made them all very good: and it would be impossible for us, in the condition in which we are placed, to conceive how things could be otherwise than as they are—no stretch of the human intellect could extend beyond the revelations which God has been pleased to grant—the ancient, erudite, and highly accomplished philosophers, were permitted to exhaust their utmost strength of scholastic reasoning, and logical deductions, in pursuit of knowledge, beyond what human reason and human wisdom could accomplish; but the secrets of the Almighty could only be revealed by his own Spirit. “The Greeks seek after wisdom;” but Jesus Christ alone could abolish death, and bring life and immortality to light by the Gospel. The Athenian Philosophers were among the most learned and talented scholars of the age in which they lived; and yet they were constrained, although greatly humiliating to them, and their human acquirements, to erect an altar with the following superscription, “To the unknown God;” but the Apostle Paul, the messenger of him who brought life and immortality to light by the Gospel, proved satisfactorily the superiority of divine revelation over the philosophy of the most learned and talented men on earth—that the utmost stretch of human research and philosophical acquirements, fall infinitely short of the glorious revelation which God has been graciously pleased to grant: “For after that, in the wisdom of God, the world by wisdom knew not

God, it pleased God by the foolishness of preaching to save them that believe." Paul, therefore, could triumphantly declare to the sage, erudite Athenian philosophers, "Him whom ye ignorantly worship, declare I unto you:" clearly proving the superiority of the revelations of God over the most exalted, and the most profound, and perfect human philosophy.

It would, therefore, be the wisdom of beings, constituted as we are, with limited faculties, to avail ourselves thankfully of the revelation afforded us, and to apply with more assiduity and perseverance to the study of the Holy Scriptures, wherein are contained such developments of the attributes of God—of his works and ways—of his merciful mode of procedure in the dispensations of his Providence, and of his grace—and of the ultimate end he had in view in his eternal counsel and will, in ordering all things as they are revealed to our limited capacities. This mode of procedure would be found to tend more to the glory of God, and our own eternal interests, than to waste our time and talents in unavailing and fruitless search, after divine knowledge, in any other way. A knowledge may thus be acquired of ourselves; of our condition in the world; of the provision graciously made for us; and of our grounds of hope of future happiness—our conceptions of divine things would thus be elevated above the unprofitable, unsatisfactory lucubrations, and conclusions of the vain philosophy of nature—the pride of the heart would be humbled; and our view of our dependancy on a merciful and gracious God, would be expanded; and of our great reason of thankfulness to Him for all the manifestations of his goodness and bounty.

The Bible presents to our view the effects of man's disobedience and transgression, as manifested in the fallen, prostrate world, lying enveloped in

gross darkness, ignorance, superstition, error, and idolatry—polluted and defiled—corrupted and debased—full of overwhelming misery and distress—the dark places of the earth full of habitations of horrid cruelty—full of profanity, impiety, pride, avarice, extortion, tyranny, and supercilious scorn of the merciless despots of a depraved, censorious world: in short, the Bible declares, that “the whole world lieth in wickedness;” and as instances of the condition of the world, in consequence of the introduction of evil into the fair creation, I shall quote from both the Old and New Testaments the two following passages, however humiliating to the pride of self-conceited man they may appear:—“As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God.”—Rom. iii. 10. Oh man! thou art woefully fallen from thy high and elevated condition when thou wast endowed in the fair and righteous image of thy Maker—thou art sunk low in pollution, guilt, and sin—thou hast shamefully tarnished the bright robes of thine original innocency, and become a debased, fallen man! How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top

of every street! And not only is the sad consequences of the fall, and the natural condition of fallen man, depicted in dismal colours in these passages of Scripture; but even after means are used on him, and some progress is made in the acquisition of useful knowledge, the same humiliating picture of depravity is still presented to our view, by the faithful pen of the inspired Apostle Paul, as in the following passage, as referring to the perilous times of the latter days:—"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 breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 1. These pictures of the depravity of human nature, are melancholy indications of the prevalence and baneful effects of evil in the world. What can be more disgusting and horrifying to the reason and judgment of the pious spectator, than the many scenes of debauchery, drunkenness, and lasciviousness, with which the wicked world abounds? The horrifying carnage in the field of battle, to those who have witnessed the tremendous onslaught, cannot but cause them to turn away with doleful reflections on the moving cause of such awful murderous practices; and constrain them to subscribe to the evident truth, that "sin entered into the world, and death by sin, for that all have sinned." Let vain man, therefore, lie prostrate before the altar of the eternal, unchangeable, infinite Jehovah, and cry, "unclean, unclean, woe unto us for we have sinned." Not only is the depravity of human nature glaringly, and dolefully,

and conspicuously displayed in such scenes of shameful degradation, but man is also sunk deep in ignorance of divine, and spiritual things—the concerns of his soul are held, by depraved, sinful man, in less estimation than the guilty pleasures which are more congenial to his depraved taste; although all those things bring guilt and condemnation on the precious soul. This is the consequence of ignorance of the real nature of evil, and of its sad effects in time and in eternity, and also of the counteracting remedy which a merciful God has been graciously pleased to provide—not laying to heart that the wages of sin is death, and that the gift of God is eternal life through Jesus Christ; and therefore there is no fear of God before his eyes.

Man was originally constituted in the image of God—the rational faculties of his soul were a reflex of the divine attributes from which they emanated, and were originally intended to act in subordination to the supreme attributes from which they were derived, to the glory of God, who, for the wisest of purposes, bestowed them on man. God made all things for himself, for his pleasure they are and were created; but, alas! the fall deprived man of the ability which he originally had when he came from the hands of his Maker, a scion of heaven—his intellectual faculties became benighted, polluted, and depraved—became alienated from the life of God—his iniquities separated between him and his God, and his sins hid his face from him, that he would not hear—and thus was man cast out into the open field, to the loathing of his person—an outcast from the God that made him in his own image, and for his own pleasure—the Holy Creator loathed the polluted creature, for he is of purer eyes than to behold iniquity, and he cannot look upon sin—iniquity dwelleth not with him, and fools stand not in

his sight—and his final sentence against evil proves his abhorrence and detestation of the wicked and all their evil actions.—“The wicked and all the nations that forget the Lord, shall be turned into hell.” Let vain man, therefore, cease to boast of the high capability of the natural human intellect, and of the vast progress of the mind in the acquisition of useful knowledge, whilst his attention is wholly bent on natural and temporal pursuits, which profit not the soul: but let him look at his own deformity, and ghastly unseemliness in the faithfulest of mirrors, the Holy Bible, and consider the distance to which the introduction of evil into the world, has removed him from his original condition. This mode of self-treatment would be more beneficial and profitable to him, than to view himself in the false and flattering mirrors, which the sleight and cunning of vain and self-conceited men conjure up from their own store of self-approbation. Spiritual knowledge and revelation are, to human acquirements, as light is to darkness—the one is the will of God, graciously revealed to man by inspiration, and the clear teaching of the Holy Spirit: whereas the other is only the creation of fancy, and the elaborate deductions of human reason—the one is revealed religion; but the other, natural religion—the one is positive and satisfactory: whereas the other is doubtful, inconclusive, and uncertain—the one from God; but the other from short-sighted man—and “the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, and he cannot know them, because they are spiritually discerned”—in short, the wisdom of God is foolishness with men; and the wisdom of men is foolishness with God. He that is spiritual judgeth all things, yet he himself is judged of no man.

Here, then, lies the difference between the Heathen Philosopher, and the spiritually enlightened child of God: and this distinctive difference affords a clear demonstration of the deplorable consequences of the introduction of evil into the world, and the necessity of recovery from that condition, and from all the evils that are the consequences of sin.

When sin entered into the world, and death by sin, man was deprived of the life of God, which was originally infused into him, when God breathed the breath of life into his nostrils, and he became a living soul; and in this condition, ever since the fall, all mankind are ushered into the world, alienated from the life of God; and must continue in that state of alienation, until it please a merciful God to restore life again, through Jesus Christ, to the fallen heirs of promise, and thus restore them to the divine favour and love.

Although good and evil undeniably exist in the world, yet they are not blended together; but are kept distinctly separate—their opposite natures prevent their amalgamation and union; and must stand so in a contrasted condition, as long as they are permitted to exist in the same world. And indeed, without contrasted objects, it is impossible for us to conceive what material creation could be—human language would cease to exist; for all the objects in the creation are distinguishable by their opposites—good is distinguishable by its contrasted opposite, evil—white, by black—light, by darkness—high, by low—long, by short—broad, by narrow—sweet, by bitter, and so on, through all the objects in the creation. And even the attributes of the Godhead illustrate this necessary condition of creation: justice and mercy could never be brought to the view of reason, without objects requiring their application and exertion: and thus, in consequence of the

en the Hea-
enlightened
ence affords
onsequences
rld, and the
n, and from
sin.

nd death by
which was
reathed the
e became a
nce the fall,
d, alienated
in that state
d to restore
fallen heirs
the divine

exist in the
er; but are
atures pre-
must stand
as they are
And indeed,
ble for us to
be—human
e objects in
opposites—
d opposite,
s—high, by
—sweet, by
ects in the
e Godhead
on: justice
he view of
application
ce of the

existence of good and evil in the world, the glorious Jehovah exhibits and reveals the co-existence of the attributes of Trinity, adapting the view to the condition and exigencies of the creation; to the praise and glory of the eternal Godhead; and the encouragement and comfort of the creature.

Good and evil, then, are found to co-exist in the world, and being necessarily distinguishable in their unblended, but contrasted natures, characters, and consequences, must be treated according to the discoveries both of natural and revealed religion; as the one may appear profitable, safe, and honorable, both to God and to man; but the other, as it must inevitably show itself in its debasing, destroying, and destructive influences, and direful effects—opposing, and counteracting every thing that can be called good—opposing and resisting the holy desires and aspirations of the human soul—and even opposing the very goodness of heaven, when extended to the evil oppressed creation: and therefore in studying the Holy Bible, where the distinction is undeniably observable, their contrasted position, influence and effects, must be separately considered—the laws and commandments of God, as well as his dispensations of rewards and punishments; and, indeed, his whole revealed will, shows the discrimination and distinction made between good and evil—not only in their opposite natures—but also in their influences, effects, and final treatment, by a righteous, and a just God: good is accompanied by the approbation of the conscience, of the pious, of the upright, and of the godly in all nations, and in all ages; and even by the approbation and countenance of God himself in the present world, and in the world to come, crowned with abundant and complete approbation, and eternal reward: whereas evil can never meet with the approbation of any but of the profligate, de

bauched, abandoned wretches among mankind—the conscience cannot approve of it—the pious and the just cannot approve of it—and God, who is all goodness and love, cannot approve of it; for he hates the wicked every day—he is of purer eyes than to behold iniquity, and he cannot look upon sin—iniquity dwelleth not with him, and fools stand not in his sight: good, therefore, is uniformly accompanied by its due reward; whereas evil brings punishment and misery in its train: thus, then, the distinction is observable between good and evil, not only in their natures, characters, influences, and effects, but also in their final treatment, by rewards and punishments, awarded by a holy, a righteous, and a just God.

Thus, then, he who separated the light from the darkness, and called the light day, and the darkness night; and who made the firmament to divide the waters above the firmament from the waters below the firmament, and it was so, separated also good from evil: therefore the distinction must be scrupulously observed in our treatment of the doctrines of the Holy Bible, so as not to handle the Word of God deceitfully. When this distinction is not attended to, the Holy Scriptures are perverted—the understanding is overclouded—the revelations of God are shut out; and the mind is left to wander in the mazes of bewildering uncertainty: and thus the gracious purposes of God are counteracted and frustrated, to the prejudice and dishonour of the revelations of truth, which are afforded us for our guidance and encouragement, and to the subversion of the faith and confidence of many, who are thus misled, and turned out of the way, in the cloudy and dark day. “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own

eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Jacob."

Although good and evil are thus proved to be the opposites and the contrasts of each other, and although heavy woes are denounced against the workers of iniquity, yet such is the perversity of the disposition of fallen, depraved man, that he naturally chooses the evil, and refuses the good, even under the threatened woes that are denounced against evil works; for, "because judgment is deferred, the hearts of men are set in them to do evil," and powerfully corroborated by the following appropriate passage, "This is the condemnation that light hath come into the world, and men choose darkness rather than light, because their deeds are evil." The woes which are thus authoritatively denounced, plainly show the necessity of strict discrimination and distinction between good and evil, not only in handling the Word of God, but also in every department of our duty, as rational, responsible creatures; because they that have cast away the law of the Lord of hosts, and despised the word of the Holy One of Jacob, are they that change the order of things, and pervert the Holy Scriptures to their own destruction, and who subvert the right ways of God.

The reflex of the attributes, and the image of God are thus perverted, and the glory of the incorruptible God is changed into an image, make like to corruptible man, and to birds, and to creeping things.

The clear line of demarcation and distinction, as observable in the whole economy and arrangement of the Holy Scriptures, with regard to good and evil, is absolutely necessary for our guidance and safety, and for keeping our attention undeviatingly to the perfection of the attributes of the glorious Godhead, from which our rational faculties are derived, that we may still progressively advance in the knowledge of the only true God, and of Jesus Christ whom he hath sent, which is everlasting life; that we may know him, whom to know is life eternal.

As we have undoubtedly the near prospect of the great harvest, or the end of the world, when the zizania or the tares are assuredly to be gathered into bundles to be burned, and the wheat or the good seed into the garner, it is surely necessary that a clear Scriptural distinction be undeviatingly observed in all our expositions of the sacred text, which I have prefixed to the work in which I am now engaged. And, for this purpose, I find it necessary to commence as early as the first discovery of evil in the world, especially as it is discoverable in its nature, influence, and baneful effects, and progress in the human character.—It is sufficient for my purpose to commence where God fixed the distinction between good and evil, without attempting to pry presumptuously into the secrets of the Almighty, for the origin of good and evil, but content myself with the character given in the Bible of both, from their first appearance, and first exerted influence and effects.

It is declared in the Holy Bible, that after the first effects and influence of evil were mournfully discovered, that God marked the line of distinction between them, saying, "I will put enmity between thee and the woman; and between thy seed and her seed. And the Lord God said to the serpent,

because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Enmity therefore in consequence of the co-existence of good and evil in the creation, has, by the unchangeable decree of God, been put between the seed of the serpent and the seed of the woman, as well as between the serpent and the woman themselves; and no power in heaven, or in earth, or under the earth, shall be able to alter what is thus unchangeably fixed by the *fiat* and sure decree of him who changeth not. That unalterable decree therefore must be considered valid, and in force now as at the beginning; for the present age must testify against evil, as much as any of the ages that are past—an interminable distinction and separation must be maintained still between good and evil, not only in the nature and character of things, and in their influences, operations, and effects respectively, but also between the doctrines of the Holy Bible, which have peculiar and respective reference to them both, in all places where they respectively occur. How daring then is the attempt, even now in the beginning of the very harvest, when the tares are still permitted to grow among the wheat, although destined to be gathered into bundles to be burned, to invent plans for obviating their destiny—or to attempt to alter the decree of the Almighty with regard to them—for their fate is determined, and their destiny is unalterably fixed by the unchangeable decree of God. The plans of false charity, therefore, by which those that handle the Word of God deceitfully, would blend the tares with the wheat, for the glorious harvest home, or

Millennium, shall yet be found to be, fruitlessly and unavailingly, counteracting the purposes of Jehovah, and opposing the counsel of his will : but all his counsel shall stand, for his decrees of reprobation are equally unalterably fixed, with his decrees of approbation : for as the same enmity which the Lord God put originally between the serpent and the woman, and between the seed of the serpent and the seed of the woman, does still exist ; because of the existence of good and evil in the world, a separation and destruction of the tares, or the seed of the serpent, are fully determined and decreed, and shall surely be accomplished. The same abiding enmity, in all the generations of the seed of the serpent, as far as sacred history enables us to trace it, is clearly observable. In its first exerted influence it split the human family—it caused jealousy and revenge to be fostered in the breast of one brother against another—it continues still the same in its character and murderous effects ; under whatever shades of difference it may appear, its malignity is not meliorated, nor changed ; nor is it possible to effect any change towards good on that which was never intended of God for recovery ; but has been destined and decreed for utter destruction by the *fiat* of him who cannot change, or swerve from his determinate purposes.

The malignant enmity of the seed of the serpent shewed itself murderously in Cain, when he slew his brother Abel, because he was more righteous than himself ; and because God accepted Abel's offering, and rejected his. Their dispositions and characters were well known to God, therefore he had respect to Abel and his offering, but to Cain, and to his offering, God had not respect. Cain was placed under the curse, because he slew his brother Abel ; and because no part of the Scriptures of truth show the removal of the curse either from himself or from

his offspring, it must be considered as perpetuated in the line of the genealogy of his family, until they shall be finally destroyed and obliterated in the destruction of the tares. In the history of the family of murderous Cain, down to the flood, the same malignant enmity continued—it originally proceeded from the serpent, in which it made its first appearance, to Eve; and its effects and sad consequences have ever since been universally felt; Adam and his whole offspring to this day have drunk of the baneful draught originally infused into the human nature by the serpent.

At the time of the flood, it brought evil into human society which could not be healed or remedied—God's purpose with regard to the distinction and separation of good and evil in the families of Seth, and of Cain, was thwarted and contravened, and therefore, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5: than which sentence, human language cannot adduce a stronger instance of the completeness of the depravity of the human heart, and of the total alienation of man from his Maker, and from all good; and therefore, "it repented God that he had made man on the earth, and it grieved him at his heart." But we must not consider the whole human family as comprehended under the term man, as expressed in that awful sentence of depravity, or that the whole were involved in that unparalleled picture of corruption. I have already shown that evil divided the human family; therefore we have to follow them in their history as two divided branches of the original family, with opposite characters, purposes, and designs. The family of Cain, marked in malevolence, and malignity of disposition and character, placed under the curse of God; and the

family of Seth, in which family all the types of Christ appeared, in their successive generations downward, and of whom came Christ according to the flesh: I must therefore treat the two families, in the farther prosecution of the historical delineation, in the contrasted characters of good and evil.

It may be supposed that I intend thus to consider God a respecter of persons: if I was to allow myself to fall into the common error of amalgamation of good and evil, and to blend together the two separated families, then I would consider myself as holding out that God is a respecter of persons, in the indiscriminate application of his favour and wrath, as would require to be the case, if the distinction of good and evil were not particularly observed.

I have already shown the existence of good and evil in the world, with their characters and effects, as well as the danger of indiscriminate treatment: because God wisely put a mark on Cain to distinguish him and his offspring from the family of promise—the family of Seth: these distinct separations were, according to the purpose of wisdom, to be continued and maintained. It is clearly discernible that the two families, thus separated, are distinguishable by disposition and character; and we can clearly see, as described by the sacred historian Moses, that the intermixture of the two families, by marriage, was the cause of the flood. “And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose,” Gen. vi. 1. Let the distinction be now observed still, at the time of the flood, and close of the first dispensation, and marked clearly by the language of inspiration, and my proposition is demonstrated in satisfactory conclusion—that the two

families, on account of good and evil, were kept distinctly separate, according to the original purpose of him who separated evil from good, and who put a mark on wicked Cain, for preserving the family of promise in their uncontaminated, unadulterated condition, as originally designed.

The appellation was given to Cain by his mother, as soon as he was born. "Adam knew his wife Eve, and she conceived and bare Cain, and said, I have gotten a man from the Lord," Gen. iv. 1. And this is he of whom the Lord speaks in the sixth chapter of Genesis. And the Lord said, my Spirit shall not always strive with man, for that he also is flesh; or, according to the Gaelic Bible, for that he is flesh only, yet his days shall be an hundred and twenty years.

When Cain slew his brother Abel, God placed him under the curse, and put enmity between the woman and the serpent, and between the seed of the woman and the seed of the serpent—thus then Cain entailed on his descendants the curse under which he was placed himself, and the enmity and malignity of disposition which was natural to himself—he was the first grain of tares, or zizania, which by procreation ever appeared in the world: and as has been the case with the other progenitors of the world, producing after their own kind, so did Cain; so that in his line of ancestry, may be expected the tares.

A mark of distinction was put on Cain, and may be found in the offspring, or tares, as declared and proven in the Scriptures throughout; and as exemplified in the parable which I have prefixed to the work—the character and disposition of his offspring are especially discoverable, at those periods of the history of mankind, when the approbation and disapprobation of God are marked by rewards and punishments: as in the marked deliverances of his

people, and in the destruction of his enemies. The wrath of God is always denounced against the workers of iniquity; for, says the Scripture, "The wicked, and all the nations that forget the Lord, shall be turned into hell." The wrath of God was therefore denounced against the man Cain in his offspring, and not against the descendants of Seth, termed the sons of God, because in them was to be perpetuated the line of the ancestry of the Saviour of mankind—Adam begat Seth in his own likeness, and in his own image, and the genealogy of Jesus Christ is registered, in the Holy Bible, in his line of descendants, so that it was the manifest purpose of God to preserve that line of descendants uncontaminated and unadulterated, until the proofs should appear indubitable that Jesus Christ, according to the human nature which the eternal Son of God assumed, in the womb of the Virgin Mary, was the promised seed of the woman, who was to bruise the head of the serpent.

The sons of God, or the descendants of Seth, being woefully polluted and corrupted, by their long continued familiarity, and sinful interchange of prohibited hospitality, and courteous intercourse, became justly partakers of the awful temporal calamity and judgment, the flood, which God in his just indignation poured out on the whole earth. Noah alone, and his family, of all the families of the earth, were saved, because he found favour in the sight of a merciful God. Noah being the undisputed descendant of Adam in the line of the genealogy of the family of Seth: and he and his family being typical of Christ and his Church, were saved from the just judgment of God in the Ark: and to serve the purpose of God for the preservation of the undisputed descent of Jesus from Adam in the true line of promise; as well as to afford a sufficiently clear illustration, in that figurative deliverance, of God's

mies. The
 t the work-
 he wicked,
 d, shall be
 as therefore
 s offspring,
 termed the
 perpetuated
 mankind—
 in his own
 st is regis-
 escendants,
 God to pre-
 minated and
 appear indu-
 the human
 ned, in the
 sed seed of
 he serpent.
 s of Seth,
 their long
 nge of pro-
 ource, be-
 al calamity
 just indig-
 oah alone,
 arth, were
 sight of a
 ed descen-
 gy of the
 ing typical
 from the
 serve the
 e undispu-
 rue line of
 ently clear
 , of God's

purpose to preserve and deliver the family of promise, in the Ark of the Covenant, when the wicked, the tares, the children of the wicked one, shall be overwhelmed by the flood of the wrath and vengeance of Almighty God.

I cannot comprehend under the malignant character given to man, Gen. vi. 5, any but the offspring of Cain, whom his mother, no doubt, by divine direction, called man at his birth. "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." That evidently is the malevolent disposition of the serpent and his seed, on account of which God put enmity between the serpent and the woman, and between the seed of the serpent, and the seed of the woman. It manifested first its murderous malignity in Cain, and has continued to show itself in the same malignity, from generation to generation, in his posterity, until Jesus Christ challenged the self same disposition in his enemies among the Jews, whom he called serpents and generation of vipers, and whom he left stigmatised under the term zizania, or tares.

The evil seed first showed its diabolical malignity in Cain, and continued to show itself in his posterity from generation to generation, as a natural unavoidable inheritance. The people called the sons of God, at the beginning of the chapter, must be excepted from the doleful catalogue of the seed of the serpent; for God would not surely instruct, by inspiration, his servant Moses to call people in so depraved and corrupted a condition as is described in that passage, the sons of God—people in whom no trace whatever of the image of God can be found—in whom nothing can be discovered but absolute wickedness, and consummate depravity of heart—"every imagination of his heart was only evil

continually." The line of promise, from whom all the primogenitors of Jesus as the son of man came, and of whom Jesus himself according to the flesh came, never were permitted to degenerate to such absolute depravity ; but were ever preserved under the protecting, preserving care of God, until the seed of the woman, who was to bruise the head of the serpent, should appear in manhood in the world, which can be plainly seen in the first chapter of I Chronicles, in God's manner of tything his own family, or the children of promise. Adam, Seth, Enoch, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, ten generations before the flood : and in the same chapter is seen another list of ten generations, from Noah after the flood, to Abraham ; thus showing the line of promise in an uncontaminated, unadulterated condition, through twenty generations : and the same mode of tything the family of promise is continued, as observable in the first chapter of the Gospel by Matthew, where thirty principal heads of families in the line of promise are again chosen and recorded in succession as God's tythings : and thus fifty principal persons are marked out as the line of the descent of the seed of the woman unto zadoc, or zedec, which signifies righteousness or justice—clearly pointing out the near approach of him, who is, in Scripture language, called the Lord, our Righteousness : or the true Melchizedek, which is first, by interpretation, the King of Righteousness—and after that the King of Salem, *i. e.* King of Peace. Now the number seven expresses the Church of Christ, or his Mother Mary : and we therefore find, after the number fifty, which is an important number to be understood, that in the line of genealogy, Mary appears the seventh ; and answering to the typical position of Noah, as the eighth, or head of his family, consisting of seven

m whom all
 man came,
 o the flesh
 ate to such
 rved under
 until the seed
 head of the
 the world,
 hapter of I
 g his own
 lam, Seth,
 eh, Methu-
 before the
 another list
 e flood, to
 nise in an
 n, through
 of tything
 servable in
 ew, where
 ne of pro-
 ccession as
 persons are
 he seed of
 h signifies
 g out the
 language,
 the true
 ation, the
 e King of
 ber seven
 er Mary ;
 fty, which
 that in the
 nth ; and
 h, as the
 of seven

persons, Jesus the Son of Mary makes his appearance in the world. The line of the descent of Jesus in manhood, therefore, must be considered different from the dismal character which we find uniformly given to the uncovenanted, corrupted, depraved world, called the seed of the serpent, and finally called zizania, or tares : we are not therefore left to conjecture with regard to the two contrasted families of mankind in their downward progress, until the Shiloh came as prophesied. The sons of God, mentioned in the sixth chapter of Genesis, were the seed of the woman, the family of promise, from whom he who is pre-eminently the seed of the woman, came, although they were greatly polluted and corrupted, at that time, by their sinful intercourse with men, the seed of the serpent, the progeny of cursed Cain. They neglected to observe the line of demarcation which God placed between the two families of Cain and Seth, and thus went a whoring after strange flesh, polluted themselves, and therefore justly became partakers of the temporal judgment, the flood, by which the world that then was, being overwhelmed with water, perished : the two seeds had at that time intermixed—the purpose of God was counteracted—the holy seed in the line of promise was polluted, and the seed of the serpent became men of renown, contrary to the prohibitory declaration of God, “The seed of the wicked shall never be renowned.” Those interdicted marriages of the sons of God with the daughters of men, counteracted the wise and gracious purposes of God, with regard to the genealogy of Jesus Christ, as may be easily understood, when we consider the necessity which God laid himself under of fulfilling his promises to mankind, in sending his Son Jesus into the world, made of a woman, made under the law, that he might taste death for every man ; and that

he might destroy him that hath the power of death, that is the devil—the distinction between good and evil ceased to be observed by the family of Seth, the sons of God; and therefore the two families which had, from the time of their separation, been kept distinct, as is seen by the clear line of their genealogy, were by those intermarriages which they began to practise, blended together, with the exception of Noah and his family, God's people, and consequently brought upon themselves the just judgment of a righteous God: they became a mixed, mongrel breed; and their daring iniquity brought down upon them the just displeasure of God, and the signal judgment which was poured out upon the whole earth.

Two distinct catalogues of the generations of the two families, in their separated condition, are given, as registered by divine appointment, in the fourth and fifth chapters of Genesis, clearly demonstrating the continuation of the distinct separation of the two families down to the period of their unpardonable intermixture, by marriage, when the sentence of God's disapprobation is passed against them on that account, as expressed in the following passages: "And it repented the Lord that he had made man on the earth; and it grieved him at his heart; and the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast; and the creeping things; and the fowls of the air; for it repenteth me that I have made them; but Noah found grace in the eyes of the Lord." Here then the clear line of distinction is again drawn—the disapprobation and approbation of God are declared—evil is threatened with condign punishment and destruction, while good is specially marked out as the object of the grace and protection of God: the dignity of Jehovah, as lawgiver and dispenser of justice asserted and maintained: and the world

of death,
good and
Seth, the
es which
been kept
eir gene-
a they be-
exception
nd conse-
judgment
mongrel
own upon
gnal judg-
de earth.

ous of the
are given,
the fourth
onstrating
f the two
ardonable
ntence of
n on that
passages :
made man
heart ; and
have cre-
man and
fowls of
de them ;
e Lord."
in drawn
God are
punish-
y marked
u of God:
enser of
ne world

ready to be overwhelmed under the displeasure and wrath of a righteous and a just God.

I have thus endeavoured to show the distinction between good and evil, during the antediluvian dispensation to its termination, by judgment ; and consequently the enmity which God put between the serpent and the woman, and between the seed of the serpent and the seed of the woman, is clearly demonstrable in continuation unto that awfully eventful period, the flood ; and then the error into which the sons of God had manifestly fallen, by marrying the daughters of men, brought upon the world the just punishment related.

The descendants of Seth are indubitably termed the sons of God, in contradistinction to men, or the family of Cain under the Curse ; and therefore by preserving Noah from the intermixture which was then prevalent ; the line of genealogy in the family of promise, was preserved uncontaminated, that the lineage of Jesus might be shown, traced up to Adam in the family of God, that the promises through him might be made sure to all the seed ; and consequently we have for confirmation of our faith the line of ancestry delineated concisely in the first chapter of first Chronicles, and in the book of the generation of Jesus Christ the son of David, the son of Abraham, commencing with the first chapter of Matthew, so that, as the seed of the woman was promised, we can trace Jesus from Mary the woman, to Seth, who was the son of Adam, who was the son of God. Thus then we may behold the wisdom and providence of God graciously displayed in his preserving care of the true seed, that Jesus, the seed of the woman, might be traced in all the generations of a family, separated, and preserved distinct from the progeny of Cain placed under the curse, so that Jesus, the seed of the woman, promised to bruise

the head of the serpent, might, with the strictest propriety, be called the son of man, the man Christ Jesus.

The Lord God who knows what is in the heart of man, knew Cain's natural disposition, and had not respect to his offering; but he had respect to Abel and his offering—Cain's was of the fruit of the ground; but Abel's offering was of the flock—Abel and his offering were typical of Christ and his flock, the Church; but Cain and his offering had no reference either to Christ or his Church; and therefore could not be accepted in the sight of God, who, in his wisdom and love, was beginning, by these instances, to reveal his will for the salvation of mankind by Jesus Christ. Every thing which had reference to the great salvation, as well as to the Saviour himself, was to be respected and accepted, in the whole economy of the plan of salvation, as developed in the Holy Bible; and every thing which had not reference thereto, was to be disapproved of, and to be rejected; and what could not be done, in faith and belief of the promises of God, to be accomplished through Jesus Christ, could not have reference thereto, and therefore had necessarily to be rejected as not done for the glory of God.

What I have written, may be sufficient to prove that, even before the malignant, murderous disposition of Cain was proved in action, by the killing of his righteous brother Abel, God knew him, and therefore had not respect to him, or his offering: and this is sufficient for my purpose to prove him of the seed of the serpent; and in the delineation of his progeny, the same proof, as far as proof is required for my present purpose, shall be conclusively shown; and thus the tares among the wheat may easily be recognized, and proven to be the descendants of Cain, and therefore the seed of the serpent;

the strictest
man Christ

the heart of
and had not
respect to
fruit of the
lock—Abel
his flock,
and no refer-
therefore
ed, who, in
these in-
n of man-
had refer-
the Saviour
ed, in the
developed
h had not
of, and to
e, in faith
omplished
nee there-
ejected as

t to prove
s disposi-
killing of
him, and
offering:
ve him of
eation of
is requi-
clusively
eat may
descend-
serpent ;

and this will show the cause, in the primitive view thereof, of their disapproved condition, in the whole line and genealogy of the progeny of wicked Cain, and the ultimate cause of their destruction will be, as in the case of their primogenitor Cain, their own consummate wickedness. The mark of the curse was not put on Cain, although God had not respect to him and his offering, until his wicked nature and disposition manifested themselves in his murderous action : and so, in consistent analogy, shall be the fate of the tares, which are undoubtedly to be soon gathered into bundles to be burned, when the good seed shall be gathered into the garner. His murderous act was sufficient test of the depravity of Cain ; and was sufficient justification of the sentence under which he was necessarily subjected. "Every imagination of the thoughts of the heart of man is only evil continually." I have already treated this doleful picture of depravity as exclusively applicable to the descendants of wicked Cain ; as the descendants of Seth are still, as in the beginning of the sixth chapter of Genesis, called "the sons of God;" where the doleful picture of the depravity and malignant disposition of man, Cain, has manifested itself in his wicked progeny. And as the intermixture of the two families could not, in so short a period of time, obliterate and destroy every principle of good in those termed the sons of God, we must consequently consider the flood a temporal calamity and judgment on the whole earth, and not the final sentence of eternal judgment ; and therefore we must be confined to the cause and effect of what is declared by the sacred historian.

My intention in these illustrations is to point out the existence, progress, and effects of good and evil in the creation, and the distinction and discrimination which the Holy Bible exhibits, so as to arrive

at the conclusion which the Bible warrants, with regard to the tares or zizania, and the wheat or good seed, in the parable. This close research is absolutely necessary at this period of the progress of events in the world, when by many clear, indubitable signs of the times, we may warrantably consider ourselves in the midst of those awful and portentous transactions which indicate that the harvest is fully commenced, as predicted in the parable of the tares, and the wheat or good seed, by Jesus Christ. The pre-millennial important transactions, which are recorded in the Bible, as signs of the times, I believe are in progress, and rapidly and perceptibly advancing; and therefore I have considered it necessary to commence, as I have done, at the very first appearance of evil in the fair creation of God, that a rationally spiritual view might be given of this world-terrifying subject.

I have much revolved this subject in my own mind: I have studied the Holy Bible with regard to it, with intensity of desire: my understanding has been greatly enlightened to understand the Scriptures which refer to it; and it has been the theme of my delight and joyful anticipation for a considerable number of years: I have also freely given what I freely received; and the divine blessing has, to many, accompanied the communications which I have been enabled to make. I was reviled, mocked, and traduced, on account of the views of this sublime subject, which I was constrained to publish; I was enabled to endure it, knowing the end of the Lord; and that the subject would soon become the topic of general consideration. It is now beginning to be the subject of delight to some, and of horror to others.—The gracious premonitions and promises of Jesus Christ, are now becoming strongholds, and fortifications of defence from unnecessary alarm, to

arrants, with
heat or good
arch is abso-
progress of
ar, indubita-
bly consider
d portentous
vest is fully
of the tares.
Christ. The
which are re-
es, I believe
tibly advan-
it necessary
ery first ap-
God, that a
en of this

in my own
h regard to
standing has
the Scrip-
the theme
a consider-
given what
ing has, to
ns which I
d, mocked,
of this sub-
publish; I
end of the
become the
beginning
of horror to
d promises
holds, and
y alarm, to

those who make the Word of God their trust. "Be ye not dismayed at the signs of the heavens as the heathen are," is one of those premonitory instances of encouragement recorded for our preservation, from those panics of fear and alarm, which cannot fail to trouble the quiet and peace of all who fear not the Lord, and who make not the God of Jacob their trust.

But I must restrain my mind and my pen a little longer, from this approaching delightful part of the subject, in order that the subject may be regularly and scripturally traced and delineated, and be brought to a clear, satisfactory conclusion. I have proposed to follow the history of the two families, descended from the parentages I have pointed out, with the view of proving that the seed of the serpent and the seed of the woman are continued in the descendants of Cain and Seth; and I find it necessary to follow them in their downward progress, through the intermediate generations between the time of those two primogenitors and the time when Jesus Christ marked the descendants of Cain, and designated them tares, sown in the field among the good seed, the descendants of Seth, and again placed them under the curse of reprobation, to be, at the day of the harvest, gathered into bundles to be burnt, when the offspring of Seth, the good seed, shall be gathered into the garner.

I am led to this course of treating this highly important subject, from a belief, that the six days in which God created the heaven, and the earth, and the sea, and all things therein contained, have a manifest reference to six corresponding periods, or dispensations of the Church's history, in which God shall complete the work of the spiritual creation: and the seventh day on which God rested from all his works, and was appointed to his people for holy

resting, I understand to refer to the seventh dispensation, or the eternal rest of the creation, after the restitution of all things; and therefore my purpose is to observe this biblical arrangement strictly in view, and to treat the highly important subject on which I have entered, according to the grand design manifestly observable in the Holy Bible, throughout those successive dispensations, as far as it is necessary for my present purpose to trace events.

As the third dispensation must be allowed to be near its close, I cannot satisfactorily step into the fourth, or Millennium, without entering on the course of research at its commencement, lest I should be found to be like those who enter not in by the door, but climb up some other way, entering on the subject without a sure foundation, and building on the sand. I use this way also of treating the subject for sufficient confirmation, with regard to the reasons which may safely be assigned for the fate and destiny both of tares and wheat, as proposed in the parable. And according to the proposed journey, the ending of dispensations, and not the ending of the material creation, as some allege, will be found to be the rational conclusion we shall have arrived at: for if successive dispensations are yet in future expectation, we are not surely to look for a termination of the material creation incompatible with these views, in the middle of a series of successive dispensations, which, we must conclude, are prefigured by the series of successive days, in the which the Lord God completed the work of the material creation: therefore the ending of the gospel dispensation, and the fulfilment of all the prophecies therewith connected, may be understood as the interpretation and meaning of the *he sunteleia tou aiōnos*, or the end of the world mentioned at the end of the gospel by Matthew, and in all parallel places which

seventh dispensation, after the
 e my purpose
 ent strictly in
 ant subject on
 grand design
 e, throughout
 as it is neces-
 sents.

allowed to be
 step into the
 ering on the
 ement, lest I
 o enter not in
 way, entering
 on, and build-
 of treating the
 regard to the
 l for the fate
 s proposed in
 roposed jour-
 not the end-
 allege, will be
 ve shall have
 ons are yet in
 to look for a
 incompatible
 es of success-
 lude, are pre-
 in the which
 the material
 ospel dispen-
 species there-
 the interpre-
 tou aionos, or
 e end of the
 places which

refer to the same subject: but I do not at all doubt that the end of the world; or dispensation under which we now live and act, shall be by awful judgments on the earth. When Peter referred to the end of the first dispensation by the flood, he applied the word *ho kosmos*, the world, to the awful judgment by which the wicked perished, rather than to the ending of the dispensation itself; and we find the same word, world, often used by the sacred writers, in the same view and acceptance. My views of the awful judgments that may assuredly be expected and dreaded at these very times, and are indeed deplorably experienced and felt by many, in many parts of the world, and under various and doleful aspects, are succinctly comprehended in the awful account which is given in the language of prediction by Jesus Christ, in the twenty-first chapter of the gospel according to Luke, and answering to that denunciation in many parts of the Scriptures, both Old and New Testaments. "And there shall be signs in the sun, and in the moon, and in the stars; and on 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 that are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud, with power and great glory." Such views are sufficiently satisfactory and conclusive; and although I must defer the further consideration of them at this early period of the work, yet I consider it of advantage to my readers, for encouragement to them, to hold out to their view the great and important events which are near at hand to be realized and experienced, as compensation for the tediousness of the journey of research, and of patient investigation.

I have found it necessary to trace the disrupted human family as two distinctly separate branches of the same original stock—the one good, but the other evil, on account of the prevailing wickedness of Cain's posterity, as a rejected branch, on account of the horrid crime of their father Cain, who slew his righteous brother Abel; as well as by reason of the continued enmity and wickedness observable in the whole race, as they may be traced in all their history in the Bible throughout the inspired pages thereof: but although Cain's race have been marked by malevolent dispositions and signal judgments: the descendants of Seth, the other division of the human family, have been specially distinguished by the approbation and favour of a truly discriminating God: and the patriarchal line in that family from God to Jesus, is purposely chronicled in the Holy Bible, in order to peculiarize them as the holy covenanted line through which the Saviour came; but the other family is distinctively marked, by the disapprobation and judgments of God upon them, from their cursed murderous father, Cain, in all the generations thereof unto their distinctive family designation, tares. This account of them shall, in the progress of the family delineation, be kept distinctively in view, until the climax of their final perdition shall be arrived at, in the certainty of Scripture testimony. Before the flood, the first general judgment on the race, their character of wickedness is sufficient vindication of God's righteous dealings with them; as well as in the after judgments which are narrated in the Holy Bible. "Every imagination of the thoughts of man's heart is only evil continually," is the cause of the destruction of the world by the deluge—the distinction which God has proved, by the chronicles of the family of promise, to have been his original purpose and design, according to the counsel of his own will,

he disrupted
branches of
but the other
wickedness of
on account of
who slew his
reason of the
available in the
their history
reges thereof:
ed by male-
s: the des-
the human
by the ap-
ating God:
om God to
ly Bible, in
anted line
the other
pprobation
their cursed
ons therec
ares. This
the family
, until the
ived at, in
Before the
race, their
lication of
well as in
n the Holy
s of man's
use of the
he distinc-
cles of the
al purpose
own will,

was disregarded, and a gross mixture took place, contrary to his will and settled purpose; and therefore the whole mongrel, blended breed, of necessity, had to be swept from off the face of the earth, as a solemn and an awful warning to the after generations of mankind on earth; but their own history in the Bible will show—awful as the premonition and judgment were—whether they had the desired effect, or not. Man is naturally prone to every thing that is evil, and to do good has no knowledge; and therefore purgings and renovations have ever been found necessary in the Creation. Evil has ever continued to predominate; and therefore judgments, as the inevitable consequences of iniquity, had to be poured out on the earth, for the wages of sin is death; and therefore, when the measure of the wickedness of the Antediluvians had arrived at its highest climax, God poured out his judgment, the flood, on the whole earth.

The generations of the families of the descendants of Seth, from God their Creator to Noah, are ten; and that chronological list terminates in that patriarchal head; by which mode of distinction the true line is preserved in its unadulterated, uncontaminated historical progress during the Antediluvian dispensation, or first period of the Church's history in the Bible. The Lord's design and purpose might not, at that early period, be clearly understood; they were left without excuse, by the dealings of a righteous, a just, and a holy God, with guilty Cain, the first perpetrator of the horrid crime of murder; and by the mark of reprobation and curse which the Lord God put upon the guilty perpetrator, as well as by the division, at so early a period, of the human family, on account of the first appearance of the enmity, which the Lord God put between the serpent and the woman, and between the seed of the

serpent and the seed of the woman : that distinction between the two branches of the human family, during the first part of its history, until men began to multiply on the earth, and daughters were born to them ; and until the sons of God, the descendants of Seth, became defiled, polluted, and depraved, and coveted the daughters of men, because they saw that they were fair, and pleased their vitiated taste. They took them wives of all which they chose, and committed a crime which brought down the signal vengeance of God on the whole earth, the last judgment of that dispensation. Noah alone found grace in the eyes of the Lord.

SECOND, OR MOSAIC DISPENSATION.

AFTER the world that then was, perished by the flood, and the waters of the flood were assuaged, the Ark rested on mount Ararat, and Noah and his family, with all the creatures which were preserved with him in the Ark, issued forth, again to replenish the earth ; and as I have treated evil and good in the disrupted human family as distinctively marked by disapprobation and approbation, and by the unremoved interdict of God against the blending of the two separated branches by intermarriages, which took place a short time before the flood ; it may be necessary here to advert to God's directions to Noah, for the reception of the creatures which were preserved with him and his family, when all the other inhabitants of the earth perished by the flood, in order to have a distinctive view of them as the replenishers of the earth, all after their own kind.

distinction
family, du-
n began to
re born to
endants of
aved, and
they saw
ated taste.
hose, and
the signal
, the last
one found

God who directed Noah to build the Ark for his own preservation, because he found grace in the eyes of the Lord, and for the preservation of his family, directed him to receive into the Ark, for their preservation also, the animals, clean and unclean, in the order in which he should send them : and after the waters were abated, and the face of the earth, which had been long covered with water appeared, Noah sent them forth without any marked distinction, approbation or disapprobation, until the case of trial and proof took place, and the unavoidable discovery of character and disposition was made.

ATION.

ed by the
aged, the
n and his
preserved
replenis
d good in
ly marked
by the un-
ending of
ges, which
it may be
ections to
hich were
n all the
the flood,
em as the
n kind.

When, after the flood, and the soil was fit for seed, Noah planted the vine in the earth, and drank of the fruit thereof, and was overcome with wine, and lay exposed in his tent. This instance of weakness and imprudence, in the conduct of the venerable Patriarch, may find criminators among the thoughtless and inconsiderate ; but be that as it may, a great and important end was obtained thereby—a necessary discovery was made by a circumstance, which, viewed it in itself, was surely blameable in Noah, who but lately had witnessed God's retributive justice, in the just judgment which he had poured out on the whole earth; but considering it in connection with the discovery which was made of the dispositions of his own sons, we must view it in connection with its useful results, and draw the veil of charity over the Patriarch's weakness and indiscretion. The distinctive discrimination had again to be made between good and evil, among the new replenishers of the earth, in order to place evil under disapprobation and curse, as it was before the flood, as well as to discover, in disposition and character, the line of the genealogy of the family of promise, and consequently we again discover the malignant disposition and enmity of the seed of the serpent in

profane Ham, one of Noah's sons: for widely different from natural filial affection, and delicate tenderness towards his venerable father, on account of whose favour with God he was spared, when the rest of the wicked of the earth perished by the drowning deluge, was the detestable conduct of wicked, profane Ham. In profane ridicule, and unpardonable, unfeeling disrespect, and mockery of the exposed condition in which he saw his venerable father, who had, for the preservation of the after-replenishers of the earth, found grace in the eyes of the Lord, informed his two brothers of what he saw, as if to gain them over to join profanely with him, in doing that which even the profligates of the world would criminate and condemn.

Here then we can easily mark the disparity of disposition and character among the three sons of Noah, after the flood, as the branches of the original family of mankind stood in contrasted disposition and character before the flood; and also the discovery of the two seeds in the same family, as it was in the family of Adam, that the separation may again be distinctively made, at the commencement of a new era of the history of the human family on the earth.

In Ham, by his profane and malignant conduct towards his venerable father, was discovered the enmity which God had originally put between the serpent and the woman, and between the seed of the serpent and the seed of the woman; and thus exhibited himself in so wicked a condition as to vindicate the justice of God in the continuation and perpetuating of the curse upon Cain's posterity. Shem and Japheth, with filial tenderness and delicacy towards their venerable father, took a cloth by the two corners, and moved backward and laid it modestly and respectfully over their father, and they

for widely
d delicate
on account
when the
ed by the
conduct of
e, and un-
ery of the
venerable
the after
ne eyes of
at he saw,
with him,
the world

sparity of
e sons of
e original
disposition
he disco-
as it was
may again
ent of a
y on the

conduct
ered the
ween the
seed of
nd thus
s to vin-
tion and
osterity.
nd deli-
cloth by
d laid it
nd they

saw not their father's nakedness. Here then is clearly discoverable the disparity of disposition and character among the sons of Noah, or between good and evil, in the new replenshers of the earth.

Whether Noah knew or discovered that disparity of disposition in his sons, previous to the discovery of the wicked and malevolent disposition of Ham, as it appeared in his profane treatment of his exposed father, is not mentioned in the Scriptures; nor is it necessary for my purpose to enquire, even should such intelligence be accessible for me to obtain. Secret things belong unto the Lord, but revealed things belong unto us. The distinction was not made until the contrasted dispositions of Noah's sons were made to appear in their conduct and actions, in order that the justice of the sentence of blessing on the one, and the sentence of the curse, as originally, should be pronounced on the other by the prophetic spirit of God in Noah. The curse is not denounced against Ham, although he was the profanely guilty person, but against his son Canaan. "Cursed be Canaan, a servant of servants shall he be." This imposition of the curse upon the son, instead of his guilty profane father, by whose disposition and conduct a discovery is made of the working and effects of the virulent seed of the serpent, proves, beyond the power of contradiction, the introduction of the seed of the serpent into the world after the flood, and consequently the necessity of distinction and separation between the two seeds, still in perpetuity. If the curse had been imposed upon him who had egregiously sinned, the matter might be left to rest there, as the consequence of the declared act, without transferring the guilt of one person to another; but when the curse is denounced against the son of the guilty, we must consider it the original curse on Cain, perpetuated in his line

of descendants: the two seeds are distinguishable in their natures and effects, in the fearful collision of opposite interests and pursuits of mankind in the world—in the direful persecutions and sufferings of the pious and godly in all countries and ages of the world; and also in the discriminative procedure of the Judge of the quick and the dead, in His righteous dispensations of rewards and punishments.

When Noah awoke from his wine, and understood what had been done by his sons, he prophetically pronounced the blessing on him in whose line of progeny the family of promise was to be perpetuated, in their lineal descent from generation to generation, until the Shiloh should come. The very language in which the blessing was pronounced, proves the descent of Shem from God, and that therefore in his offspring the family of promise was to be perpetuated. "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. ix. 24.

The prophecies and predictions of the patriarchal ages, although generally, in the primitive sense, they had immediate and direct reference to the individuals to whom they were applied, were not confined in their full meaning to those; but were to be extended to posterity until the time of fulfilment should come.

The blessings therefore of the patriarchs, although pronounced over individuals, yet as these individuals were important characters, and were intended to be the patriarchal heads of a numerous line of illustrious progeny, as the Church of God, the blessings and promises delivered to them, were to be extended

guishable
collision
and in the
offerings of
ages of the
procedure of
righteous

nderstood
phetically
e line of
petuated,
eneration,
language
oves the
ore in his
perpetu-
nd knew
And he
nts shall
essed be
ll be his
he shall
shall be

triarchal
use, they
ndividu-
efined in
xtended
d come.
lthough
ndividu-
nded to
of illus-
lessings
xtended

through them to the many generations to come, according to the will and purpose of God thus declared and revealed: and in like manner the curses of God were entailed on the offspring of the wicked, as in the case of Cain and Esau, and ultimately of the twelve tribes of Israel, which curses are not yet removed after the lapse of eighteen hundred years: now this is the proposition I have engaged myself to demonstrate and prove, in order to arrive at a satisfactory conclusion, with regard to the tares and the wheat; because I believe the harvest is not only fully commenced, but considerably advanced: the tares a gathering into bundles to be burned, and the wheat into the garner: if that should be denied, what rational account can be given of the unparalleled miseries, and lamentations, and woes, and disasters, in consequence of plague, pestilence, storm, hailstones, earthquakes, and famine, which are sadly and dolefully felt throughout the world, more awfully and more extensively than ordinary—these are signs of the times, which have been mercifully registered in the Holy Bible, as premonitions, that men might fear the Lord, and flee to the Ark of the Covenant, there to be preserved as in the secret of Jehovah's pavilion, as in the hollow of his hand, until these evils should be overpast.

The imposition of the curse on Canaan, in place of his already cursed father Ham, as of the seed of cursed Cain, has by many been considered an act of injustice to the son; but that act proves rather that Noah was prophetically directed to continue the curse, under which the murderer Cain was placed, on the evil wicked seed of the serpent in perpetuity, until they should finally be destroyed from off the face of the earth, to make room for better and more profitable inhabitants.

Noah, who lived hundreds of years before the flood, had, no doubt, familiar intercourse and converse with the sons of God, the descendants of Seth, "who was the son of Adam, who was the son of God;" and no doubt, had also a thorough knowledge of those denominated men, or the cursed offspring of Cain, of the seed of the serpent, both before the blending together of the two separated families by interdicted marriages, as well as of the heterogeneous, mongrel multitude immediately before the flood; and no doubt therefore could form a correct and accurate estimate of character, so as not to be mistaken with regard to the opposite dispositions and characters of the two contrasted families; and they were therefore truly and correctly discriminated, not only by correct estimate of disposition, character and conduct, but also by the prophetic spirit, as their future history plainly and convincingly shows.

The wisdom of God is gloriously displayed in every circumstance and transaction which are recorded in the Holy Bible; and although many things are recorded therein which give offence to the carnally-minded, yet "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The inspired language of the Bible contains in itself a pure, a holy and spiritual meaning, and is wonderfully adapted to every condition and exigency of mankind, in the different stages of their progress, to more and more advanced perfection; and therefore what may appear, on superficial acquaintance, unjust and rigorous, and even contradictory, must, when the knowledge of what was at first offensive and incredible is enlarged, by study, and matured spiritual enlighten-

ing, for ever disappear ; or rather the ignorance and prejudice from which those unworthy views of the Scriptures proceed, shall be scattered, and for ever dissipated : as the shining light dispels the clouds of darkness, so shall enlarged knowledge of the glorious truths of the Holy Bible for ever banish every unworthy thought and prejudice with regard to them, from the pious thought and mind.

And therefore, although the condition of Noah may appear, to the false delicacy of many, highly reprehensible ; yet, when we view the effects of the transaction upon the sons of the exposed Patriarch, in the discovery of the contrasted dispositions and conduct of the primogenitors of the numberless millions of rational beings who descended from them, as the second replenishers of the vacated earth, the vast importance of those early testing transactions will appear ; especially when we consider the absolute necessity of marking good and evil again in distinctive contrast ; that the after generations might learn to choose the good, and refuse the evil ; and that a sure foundation might be laid, by the prophetic spirit, for the future observation and practice, by the pious and godly, in all ages.

My original intention, as repeatedly declared, is thus strictly observed, by keeping clear in view this line of demarcation of disposition and character in the two distinct lines of descent from Cain and Seth, in order to travel in the historical line of two contrasted families in which good and evil are discoverable, so as to arrive at my proposed object and destination, by a well connected chain of historical facts : by keeping therefore still in view the two separate lines of descent from Cain and Seth, and by allowing Japheth his own allotted portion to dwell in the tents of Shem, I have now fixed my attention on two principal primogenitors, for the

commencement of a new dynasty, just as I had two heads of the two contrasted separate families of the antediluvian world or dispensation; therefore my object now is to trace them in their recorded progress of replenishing the earth; and to make as correct an estimate of the dispositions, characters, and actions, as their historical features and aspects, furnished by inspired penmen, shall enable me; or shall supply me with materials from historical facts.

The tenth chapter of Genesis, as the repeated mention which is made of them, in their several locations, still enables me to trace them in their downward progress, until I can view them with satisfaction spreading forth, and becoming great nations, and filling the whole earth. Egypt received the descendants of Ham in the line of Mizraim his son, as the name Mizrei, the Hebrew appellation of the country now called Egypt, imports; and as that portion of the earth is, in the Holy Bible, repeatedly called the land of Ham, or Cham, there can be no dispute with regard to the location of his progeny. "And smote all the first-born in Egypt, the chief of their strength in the tabernacles of Cham," Psalm lxxviii. The descendants of Ham therefore are found to have been the possessors and the inhabitants of Egypt, so long after, taking possession of that portion of the globe, as the times, when the descendants of Abraham were under the necessity of descending thither, and of sojourning there, by reason of the sore and grievous famine, which was laid on the whole earth, proved. Now Abraham, according to the first chapter of the first Chronicles, was, by lineal descent, the tenth from Noah, whose son Ham was; and therefore the twelfth generation of the descendants of Noah, in the line of pious, blessed Shem, were necessitated to sojourn in the land of profane Ham, until it pleased God to visit them, and

to b
inigh
over
there
in v
tares
satisf
the u
regar
conce
two c
hopet
closin
illustr
view
disper
more
ledge
views
they n

The
tion of
conseq
as prov
conduc
taind
descen
posteri
blessed
in poss
even l
the des
butary,
Canaan
I sha
Ham in
under t

to bring them out with an outstretched hand and a mighty arm, when the cursed race were plagued, overwhelmed, and drowned in the Red Sea;—and therefore by keeping these important historical facts in view, my original proposition with regard to the tares and wheat, shall be found to be scripturally and satisfactorily established: and by keeping in view the undivided concatenation of historical events, as regards the delineation of the genealogy, and of all concomitant circumstances in the history of those two contrasted families, a satisfactory conclusion may hopefully be anticipated; and the events of the closing of the gospel dispensation may be more easily illustrated and understood: and also what we have in view and prospect, with regard to the approaching dispensation, commonly called Millennium, may be more rationally comprehended, than by any knowledge that possibly can be acquired from detached views of fractional portions of the Word of God, as they may occur in the course of reading.

There can be no question with regard to the location of Canaan, Ham's son, on whom the curse fell, in consequence of his descent from his progenitor Cain, as proved in his profane father Ham's disposition and conduct: the land of his possession, Canaan, retained his name, not only at the time of Jacob's descent into Egypt, but at the time when Abraham's posterity, the descendants of Seth in the line of blessed Shem, were liberated from Egypt, and put in possession of the land of promise, Canaan: nay, even long after his offspring were dispossessed by the descendants of Shem, and by them made tributary, according to the tenor of the curse upon Canaan their father.

I shall, in the meantime, leave the descendants of Ham in possession of Egypt and Canaan, and still under the curse, and turn my attention to a more

interesting and exhilarating delineation of character, in the family of Shem, the family of enlarged prospects, and promised blessings.

“Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder,” (who took the islands of the sea as his possession, with the promise in anticipation, of dwelling in the tents of Shem,) “even to him were children born,” Gen. x. 21. But to shorten the historical narration, I shall show the location of the descendants of Joktan, one of the sons of Eber: this account of them may be considered sufficient for my present purpose, because it is declared in the passage I have just now quoted, that Shem was the father of all the children of Eber, who was a principal person in the line of genealogy, in the history of the generations of the children of Shem: “And their dwelling was from Mesha as thou goest to Sephar, a mount of the East.” Having thus disposed of them in their several locations, as two distinct families, the one descended of Ham, and the other of Shem, it is not necessary for my purpose to dwell any longer on their conditions in their several locations; but to pass the intermediate steps of their history, and to come down to Abraham, Isaac, and Jacob, and the twelve sons of the venerable patriarchs, and upon them lay the twelve foundations of the Abrahamic Church.—For, “the walls of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb,” Rev. xxi.

The twelve patriarchs are now to be considered, in their patriarchal character, the primogenitors of all the people who comprised the twelve tribes of Israel, the peculiar people of God, or in other words, the Abrahamic Church: and to be also considered the twelve foundations of the walls of the holy City, the new Jerusalem, seen by John in prophetic vision,

“ co
a Br
pre
chee
I co
foun
Mill
the
the
deve
pose
the s
whic
gran
Al
able
and s
as we
and t
this t
even
fore v
my d
arrog
subje
give o
fore o
my jo
negle
parts
the s
be par
It i
coven
of illu
be enc
any le

character,
arged pros-

children of
(who took
th the pro-
e tents of
," Gen. x.
ion, I shall
oktan, one
em may be
se, because
ow quoted,
children of
line of ge-
ons of the
; was from
the East."
veral loca-
scended of
ecessary for
conditions
intermedi-
e down to
lve sons of
m lay the
rch.—For,
ons, and in
les of the

considered,
genitors of
e tribes of
ther words,
considered
e holy City,
etic vision,

"coming down from God out of heaven, prepared as a Bride adorned for her husband." But it would be premature, and out of place, to enter fully on this cheering and delightful part of the subject; although I considered it encouraging to point out the twelve foundations of the walls of the New Jerusalem, the Millennial City, or Church; and must still reserve the glorious view that may safely be anticipated, of the Bride, the Lamb's wife, until the triumphant development. Materials may be provided, and exposed to view, during the progress of building, until the superstructure, upon those twelve foundations at which I have glanced, be made to appear in all the grandeur and magnificence of heavenly beauty.

Although the history and character of the venerable patriarch Abraham, affords sufficient matter and scope for delightful and useful contemplation, as well as abundant matter for the pen of genius, and the pencil of art; yet the design and limits of this treatise preclude the possibility of the attempt, even although ability should not be wanting; therefore when as much of his history and character as my design requires, is glanced at, I presume not to arrogate to myself such qualifications, as this sublime subject would require to do it justice, as well as to give desired satisfaction to the reader; I will therefore only cull a few flowers, and sip a little honey, on my journey of research, lest I should be found to neglect and disregard the needful and the useful parts of his history, to the detriment and defect of the subject, when there is no cause, why I should be parsimoniously sparing.

It is absolutely necessary to introduce him as the covenanted, patriarchal head of an innumerable line of illustrious and highly favoured offspring; it will be enough therefore, for my purpose, without giving any lengthened eulogy, or descant upon his character,

to give a statement of facts with regard to his history, purposely to show him, as declared of him in Scripture, "the friend of God;" and to show God's dealings with him under that character; and in consideration of the eminent and conspicuous station and condition in which he is exhibited, on the pages of theological delineation: and although it would be both edifying and delightfully useful, to enter into the typical nature and character of the multiplicity of circumstances which are recorded in the history of this extraordinary and highly favoured patriarch; yet I must defer that consideration until I shall have come to the gospel dispensation, where the Lord, the God of Abraham, Isaac, and Jacob, is pleased to unseal, and develope, to a considerable degree, the amazing plan of the eternal counsel of the glorious Trinity, by express, manifest fulfilment, in Jesus of Nazareth, "the seed of the woman," in the pre-eminent sense of the word, of every part of the typical, ceremonial transactions, and predictions, which had reference to the times of the gospel dispensation. "For he took away the hand-writing of ordinances which was against us, which was contrary to us, nailing it to his cross."

By this mode of procedure, our entrance into the glorious Millennium shall be found to be in the direct line of Scripture truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

I do not deem it proper, at this early period of my progress, to bring down to my assistance those things that were revealed only after the first advent—life, death, resurrection and ascension of Jesus Christ, who is the grand and main object of the ceremonial dispensation: the attention now must be mainly directed to those parts of the marvellous economy of the divine plan, wherein God's covenanted people, in contradistinction to all the families of the earth,

are
arch
of
con
of
sion
with
fulfi
tain
tare
be i
send
king
iniqu
ther
shal
dom
him
by c
that
are r
para
trine
nial
more

T
first
while
rious
diffe
the
some
cessi
held

his history,
 in Scrip-
 ture's dealings
 with consideration
 of condition
 and theological
 with edifying
 typical nar-
 rative-circumstan-
 ces—this extra-
 ordinary yet I must
 have come to
 the God of
 unsealed, and
 amazing plan
 of Trinity, by
 Nazareth,
 present sense of
 divine trans-
 cendence to the
 which took away
 against us,
 the cross.”
 and into the
 in the di-
 and to the
 this word,

period of my
 those things
 event—life,
 Jesus Christ,
 ceremonial
 mainly di-
 economy of
 ed people,
 the earth,

are found to be included with their venerable patri-
 archal head, so as to keep a clear view of the line
 of demarcation, and distinction, between the two
 contrasted families of Cain and Seth, in every step
 of my progress unto the ultimate necessary conclu-
 sion, zizania or tares, and good seed or wheat, that
 with amazement we may behold the precisely perfect
 fulfilment of the prediction of Jesus Christ, as con-
 tained in the following passage, “As therefore the
 tares are gathered and burned in the fire; so shall it
 be in the end of this world. The Son of Man shall
 send forth his angels, and they shall gather out of his
 kingdom all things that offend, and them which do
 iniquity, and shall cast them into a furnace of fire;
 there shall be wailing and gnashing of teeth. Then
 shall the righteous shine forth as the sun in the king-
 dom of their Father. Who hath ears to hear, let
 him hear,” Matt. xiii. 40. If I therefore can prove,
 by clear logical deduction, from Scriptural testimony,
 that the two contrasted families of Cain and Seth
 are represented by the tares and the wheat in the
 parable, my purpose is accomplished; and the doc-
 trines of the Holy Bible, with regard to the Millen-
 nial saints, may be more easily comprehended, and
 more clearly understood.

THE ABRAHAMIC COVENANT, AND CHURCH.

The Church of God is one in all ages, since it was
 first planted on earth; as it shall ever continue to be
 while the world lasts; yet it is exhibited under va-
 rious divisions, features, and aspects, during the
 different periods of its manifestation, and history in
 the Holy Bible; as well as in its approximation to
 some future conditions, which are, during the suc-
 cessive stages of its advancing progress, hopefully
 held forth, and joyfully anticipated; although, at the

time, too sublime and exalted for prior conception. It is exactly so in the advancing progress of the arts and sciences—every last invention would appear, at the time of its announcement to the world, to have eclipsed all its predecessors, and to have left no room for future inventions, although the inventive genius is still in progressive advancement towards greater perfection. In the works of the material creation, order is observed in the regular succession of evenings and mornings; and in the divisions of the work, answerable to these successions of given periods of time, specified in the sacred records, of the glorious transactions of the work of the creation, in which infinite wisdom, power, and goodness are gloriously displayed, until all was accomplished, and pronounced, by Him who made them all, very good.

The same order and regular succession of highly important events, is clearly observable in the history of the Church of God, from its earliest dawnings in the world: as the history of the creation is exhibited in the Bible, in six distinct periods of evenings and mornings, called days; so the history of the Church, or spiritual creation, must be considered answerable to those divisions so stated, to comprise six periods of evenings and mornings, called dispensations: consequently we term the first period, Antediluvian dispensation; the second we distinguish by the appellation, Mosaic dispensation; and the third has obtained the name, Gospel dispensation, because the law was given by Moses; but grace and truth came by Jesus Christ: we speak of these periods, or divisions of the Church's history, with much familiarity and precision, because passing events have already marked out those successive periods with incontrovertible certainty: these succeeding divisions were pointed out before their commencement by circumstances which were intended and given for that purpose, in

order to continue the expectations and anticipations of the human mind extending still to futurity as promising developments might in the progression of events be legitimately applied.

Specially great and highly important circumstances were from time to time alluded to as determining special divisions. The destruction of the world by the flood was foretold and threatened long before the judgment was put in execution. "The world that then was, being overwhelmed with water, perished;" and thus terminated the first period or dispensation of the Church of God on earth; after which we denominate the next period of the Church, Mosaic dispensation; because the law was given by Moses by which the Church was constituted and ruled until the grace and the truth came by Jesus Christ, by which the third period was pre-eminently distinguished from both preceding dispensations; yet, although circumcision was observed and inculcated as an indispensable duty by Moses, it was given and enjoined to Abraham as the permanent sign and seal of God's Covenant with him and his seed from generation to generation as an everlasting covenant; therefore we are indubitably authorized to commence our calculation with Abraham as the patriarchal head of the Mosaic dispensation church, which may safely be called the Abrahamic Church: and as God's covenant with Abraham was interminable in its nature and prospects, it was not limited, or restricted to any given period; but was, even by the wording and tenor thereof, unrestricted to any after period with regard to Abraham's seed or offspring: "To be a God unto thee and to thy seed after thee, in their generations, for an everlasting covenant," we cannot limit the duration of the Abrahamic Church to the Mosaic dispensation; although, during that dispensation, the offspring of that

venerable patriarch, were, in contradistinction to all the nations of the earth, the peculiar, covenanted people of God. As Isaiah terms them under the Mosaic dispensation, "The seed of the blessed of the Lord," meaning Abraham, Isaac, and Jacob, and their offspring with them, he perpetuates the view with regard to them: and in connection and accordance with him, Peter in his eminent sermon on the day of Pentecost, introduced the same view into the gospel dispensation, in saying, "the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call." Therefore the blessings of the Abrahamic covenant were intended for Abraham's seed without limitation. "Now the Lord had said to Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which 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: and in thee shall all families of the earth be blessed." These promises and threatenings are not yet, in their full accomplishment, exhibited in the world, according to their ultimate extent, in all the complication of historical events to which we can have access, by the most diligent research; therefore the great and important crisis must still be regarded as in the womb of futurity: the Abrahamic covenant expressly alludes to it; or in other words, includes in its construction the great and eventful transactions, which many are, at the present time, making the topics of their anxious meditation, and the themes of their prayerful contemplation and research: the doctrines which evidently apply to these latter days, cannot be properly advanced or applied without extensive knowledge of the tenor and amplitude of the

ction to all
covenanted
under the
blessed of
Jacob, and
s the view
nd accord-
on on the
w into the
ise is unto
at are afar
." There-
nant were
limitation.
t thee out
d from thy
ow thee ;
and I will
and thou
that bless
d in thee
" These
their full
ording to
on of his-
s, by the
t and im-
he womb
ressly al-
its con-
as, which
topics of
of their
doctrines
, cannot
xtensive
of the

covenant which God made with Abraham ; and re-
newed or repeated to Isaac and to Jacob, and confirm-
ed to their seed after them for ever; I shall therefore
give more of the inspired language by which the co-
venant is ratified, than is usual in the ordinary way
of quoting Scripture proofs ; purposely for present-
ing to the view more extended anticipations in the
very terms of the covenant, in order to obviate the
necessity of having frequent recourse to the Bible
for Scripture proofs. " So Abram departed as the
Lord had spoken to him ; and Lot went with him :
and Abram was seventy and five years old, when he
departed out of Haran. And Abram took Sarai
his wife, and Lot his brother's son, and all their sub-
stance which they had gathered, and the souls they
had gotten in Haran ; and they went forth to go into
the land of Canaan ; and into the land of Canaan
they came. And Abram passed through the land
into the place of Sichem, into the plain of Moreh.
And the Canaanite was in the land. And the Lord
appeared unto Abram, and said, Unto thy seed will
I give this land : and there builded he an altar unto
the Lord, who appeared unto him." The line of
demarcation between the contrasted families of Cain
and Seth, was hitherto exhibited on a small scale ;
and often by the palpable disparity of disposition and
character, and by many other discriminating marks,
they were kept separate—by the manifest discovery
of the enmity which God had put between the two
seeds—the seed of the serpent and the seed of the
woman ; but in the language in which the covenant
is communicated to Abram, who was now separated
from his family and kindred, as God's second tything
of the family of promise after Noah, the line of dis-
tinction, as originally intended to be drawn, is thus
again a second time observed, and to be continued
so, as facts prove, until the line of the genealogy of

Jesus should be completed by His appearing in the flesh, as pre-eminently the seed of the woman specially alluded to in the garden of Eden: and therefore although in after times the children of Israel were, on account of their departure from the living God, and their joining themselves with the idolatrous nations among whom they dwelt, after the evil example of the sons of God, or the descendants of Seth before the flood; yet the promises of restoration are abundantly copious; and thus God uniformly dealt with them as his own covenanted people. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly; and Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations I have made thee. And I will make thee exceeding fruitful, and make nations of thee; and kings shall come out of thee. And 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 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. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, and thy seed after thee. And he that is eight days old shall be circumcised among you, every man child in your generations. And the uncircumcised,

whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant." Here now the discriminating mark of approbation is given to Abraham, and to his seed after him—the sign of God's covenant with him, and his seed after him, for an everlasting covenant: as the mark of reprobation was put on Cain, after he had killed his righteous brother Abel: and which mark was clearly distinguishable in God's dealings with his offspring when the measure of their iniquity was full, so as to vindicate God's retributive justice in the just judgments which were poured out on them, on account of their own sins—such as the flood: the destruction of the Egyptians: of the Canaanites: the Sodomites, and many other minor judgments, by which God's justice demanded the punishment of incorrigible sinners. After the flood, Noah, no doubt by divine direction, perpetuated the curse upon the offspring of profane Ham, in a most decisive manner, by the transference of wicked Ham's punishment to his son Canaan: and as given in the tenor of the covenant, in the transference of the land of Canaan, held in possession by the descendants of Ham, to Abraham and his seed for ever.

The covenants of promise placed an impassable barrier before the reprobated race of murderous Cain which was found impossible to be removed—neither God's covenant nor the sign and seal was ever proposed or offered to any of Cain's line of descendants—the covenant, with its sign and seal, and all the privileges and blessings attached thereto, were peculiarly restricted to Abraham's seed: and further, to show their absolute reprobation, God is never called their God; but uniformly and restrictively, "the God of Abraham, of Isaac, and of Jacob." "To be a God unto thee, and thy seed after thee." And the sign of the covenant was so expressly enjoined, that God's

displeasure for the neglect thereof, was to be shown by the severest punishment to the uncircumcised person. "And he that is eight days old shall be circumcised among you, every man child in your generations. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant." And not only the children of their own families must be circumcised, but also he that should be born in the house, or bought with money of any stranger, which should not be of his seed, must needs be circumcised. And thus the purpose of God, with regard to the distinction and separation of the two contrasted families of Cain and Seth, whose dispositions and characters I have been marking as a cause of division, was interminable by the nature and tenor of the covenant of circumcision. Sarai also, as she was to be the mother of the covenanted people of God, had a distinguishing mark of approbation conferred upon her: "And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai; but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations, kings of people shall be of her. Then Abraham fell on his face and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? And shall Sarah that is ninety years old bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Here again the distinction is clearly observable, in the different treatment of the two brothers, Ishmael and Isaac: Isaac's father and mother were both

of the truly ascertained line of promise ; but although Abraham was Ishmael's father, yet his mother Hagar was an Egyptian of the seed of Ham; and therefore the direct line of succession could not legitimately be extended in the offspring of the son of Hagar, or in other words, Ishmael's progeny could not be God's covenanted people ; and therefore, God said "In Isaac shall thy seed be called." It was necessary for the wisest of purposes to preserve and keep the heavenly seed unalloyed and uncontaminated until the Shiloh should come, that His genealogy and lineage from God His Father should be proved in the strict legitimate line of ancestry to Mary His mother ; and also that the promises of God might be sure to all the seed. Therefore that the determinate counsel of God might stand ; and that His watchful care for that purpose over the promised seed of the woman, in its downward descent through all the intermediate generations from God to Mary, and her holy child Jesus, might be in due time revealed, a principal person, or patriarchal head of every successive generation is recorded by inspiration of God in the First chapter of Chronicles from God to Abraham, comprising Twenty generations, and those principal persons thus chronicled, are of the descendants of Seth ; and are thus exhibited of two series or classes: each class containing Ten principal persons given in indubitable, legitimate descent by ordinary generation from God, who made man in his own image, after his own likeness : and also the Tenth person of each class is prominently distinguished and marked out by the wonderfully merciful dealings of God with them, as in the cases of Noah and Abraham, God's own tythings of his own covenanted family of promise. Thus the line of legitimate pedigree is exhibited in the Chronicles of inspiration free from intermixture or contamination, that the

purposes and foreordination of God, with regard to all the seed, might in due time be gloriously developed and displayed.

Having thus traced, according to the inspired records, the genealogical descent of Abraham in a clear legitimate line, by the application of the same rules of investigation I find, that the same discriminating distinction is made with regard to his descendants: they are classified and tythed until Christ, after him, as in the previous part of the history of his family.

Although Ishmael was the elder son of the covenanted Patriarch; yet on account of his mother Hagar's descent from the Egyptian line of ancestry, he could not succeed his father, as the next covenanted head in the line of legitimate succession; but he said "In Isaac shall thy seed be called:" shewing plainly the determinate counsel of God to preserve the holy covenanted line free from contaminating connection with the reprobated family of cursed Cain: in order that the seed of the woman, in all the successive ordinary generations thereof might be shewn in its extensive separated condition: and that the promises might be seen in their amplest fulfilment to all the seed, through Him who is pre-eminently and sovereignly the seed of the woman, even Jesus Christ.

We have now arrived at a most important period of the genealogical tree of the most illustrious portion of the human race, where we find Abraham when old and well stricken in years, exacting an oath of the principal servant of his household, that he would not take a wife to his son Isaac, "the child of promise," of the daughters of the Canaanites among whom they dwelt, but that he would go to his country and to his kindred, and to take a wife to his son Isaac from them. In the strictness of his injunctions

is plainly observable the tenor of God's covenant with him religiously attended to, in his care for the legitimacy of his descendants.

An intermixture of the two contrasted families of Cain and Seth, on account of which the antediluvian inhabitants of the earth perished by the deluge, was, by the divine peremptory mandate, religiously and scrupulously to be avoided; not only lest they should corrupt and blend the holy seed of promise, and again bring upon themselves the displeasure and wrath of God; but also lest the purposes of God should be frustrated with regard to the promises contained in the terms of the covenant; and lest thereby the heirs of promise should be deprived of the security and certainty which the well attested chronological line of descent is ever highly calculated to afford. And by this strict observance of the tenor of the covenant, the certainty of the genealogy of the promised seed of the woman was preserved; and therefore it might be truly said of Jesus Christ, that he was the "son of David the son of Abraham," pre-eminently "the seed of the woman;" "the Word made flesh;" and "Jehovah our righteousness;" who was "in all things made like unto his brethren," of the same seed; lineage and descent; but "Head over all to the Church which is his body the fullness of him who filleth all in all;" for "in him dwelleth all the fulness of the Godhead bodily;" but the further consideration of this part of the subject must be reserved for the dispensation to which it belongs, that according to the original design, the genealogical train of descent in the federal line of Abraham's offspring may be delineated: and in so doing, it is proper to remark the fidelity of Abraham's servant in acting up to the binding nature of the oath strictly imposed upon him by his master. By his conduct he seems to have some knowledge of the binding

nature of the covenant itself : as well as belief of the purposes of God towards the descendants of Abraham as a federal people : and it is plain, that he had a belief in the God of his master Abraham, and in His overruling Providence, in that he supplicates his favorable dealings with his master's son Isaac, in granting him such direction as he required, for accomplishing his object in choosing a wife for his master's son Isaac. He does not supplicate his favourable countenance in his own name, or in his own behalf ; but as a trust worthy ambassador, he treats the important business entrusted to him with simplicity, candour and fidelity : and in his asking a sign from the God of his master Abraham, he shews solicitude and desire commensurate with the nature and importance of his own mission ; and altogether declarative of his purpose to commit the choosing of the damsel to God, that his master's purpose might be fully accomplished. And thus he submitted the cause to God himself, that he might be led to understand the choice of God among the daughters of his master's kindred. He was, no doubt, directed of God in all the steps of his conduct in this most important business, that the choosing a wife for Isaac, "the child of promise," might be seen to be of God and not of man, that every doubt with regard to the purity and legitimacy of the line of promise might be obviated, and every objection might be removed, by the clearest and most satisfactory evidence and proof. Therefore after obtaining the desired answer to his prayer to the God of his master Abraham, in the sign which he requested, he gave a true and faithful account of the purport of his commission, and of the sacred nature of the obligation under which he was placed when so important an affair was entrusted to him by his master Abraham.

He used as an able and masterly politician every argument that might bear heavy upon so important a subject, that by persuasive eloquence he might gain the affections of God's chosen one, in favor of his master's son Isaac; as well as that he might obtain the permission and sanction of her father's house and kindred for Rebecca to accompany him to become Isaac's wife; and that he might thus perform his oath imposed on him by his master Abraham. In his able and successful advocacy he did not neglect or omit to declare that Isaac his master's son, was the son of Sarah their own kinswoman, whom Abraham had led forth with him as his lawful wife, when at the command of God he himself went forth from his father's house and kindred, to sojourn in a land which God would show him. Here then is powerfully and beautifully delineated the legitimacy of Isaac, the heir of promise, to the kindred of Rebecca, the chosen one of God, by the faithful messenger whom faithful Abraham bound under oath not to take a wife to his son of the daughters of the Canaanites among whom they dwelt; but to go to his country and kindred, and to take a wife to his son from them. His journey was prosperous, because the whole transaction must be considered and admitted to have been according to the unerring counsel and foreordination of God: and it is recorded, not only to show to the after-generations the high esteem and veneration in which the covenant of God was early held; but also to prove the federal genealogy of the line of promise in all the generations thereof, until the fulness of the time should come, and the gracious purposes of God might be clearly and fully elicited, in the manifestation of his Son Jesus, "made of a woman, made under the law;" and that the purposes of God according to the free election of grace, might stand.

Abraham's servant's oath was strictly attended to, and satisfactorily performed; and a wife of the kindred of his master Abraham was obtained for Isaac his master's son, who is now to be regarded as the federal head of God's people, according to the tenor of the covenant which God made with his father Abraham.

I have dwelt the longer on that part of the subject, as the circumstances related therein are given with wonderful precision and fulness in every part of the highly important narration, in order to elucidate the perfect accomplishment of the heavenly design; and for the preservation of the successive generations of the federal peculiar people of God free from the pollutions of the idolatrous, uncircumcised Canaanites among whom they dwelt.

Thus far I have been enabled to follow out my original design, and to demonstrate my original proposition, as manifested in God's dealings with a people which can clearly be traced as a peculiar people; chosen out from all people; preserved from contamination and adulteration of admixture with the family or descendants of Cain, of whom Ham and his posterity were; and continued in the progress of their historical delineation distinctly marked out by the dealings of God with them as a peculiar people.

Isaac, having thus obtained the chosen one of God to be his wife, took her into his mother Sarah's tent, and she became his wife. Rebecca was for a season barren; but Isaac entreated the Lord, and the Lord hearkened, and Rebecca conceived; and the children strove within her, and she said, "If it be so, why am I thus; and she went to enquire of the Lord; and the Lord said unto her **Two nations are in thy womb, and two manner of peoples shall be separated from thy bowels: and the**

one people shall be stronger than the other, and the elder shall serve the younger."

Although it may appear to be a digression from the train of historical arrangement, yet I conceive it to be a necessary parenthesis, to give a few reasons for the repeated preference given to the younger before the elder brother: Abel was preferred before Cain, although Cain was the elder brother: Isaac before Ishmael; and now Jacob before Esau: and afterwards, in the family of Joseph, Ephraim, by divine direction of the hands of the aged patriarch Jacob, is preferred before Manasseh. Not only are we to consider this mode of the divine procedure merely because it was the divine will of Him who made them; but we must consider it absolutely necessary for illustration, as typical circumstances may have direct reference to things and transactions of more value and importance than the typical objects and typical transactions by which they are shadowed forth. It is said in Scripture, "There is a natural body, and there is a spiritual body; and that which is spiritual was not first; but that which is natural, and afterwards that which is spiritual;" and therefore as the transactions which are recorded by inspiration of God, during the two first dispensations, were highly figurative and representative, beautifully shadowing forth great and glorious events, the younger must, of necessity, be preferred before the elder. The body was first made; and then the soul, not being material, was infused with its intellectual faculties; and thus man was made a living soul; yet the soul must be preferred before the body, being of a more excellent substance. "That which is born of the flesh, is flesh; but that which is born of the spirit, is spirit;" and although that which is born of the flesh comes first into existence in the world, yet that which is born of the spirit must of necessity be

preferred, on account of its nature, spiritual endowments, purposes, utility, and ultimate destination. "The first man is of the earth, earthy; but the second man the Lord from heaven;" therefore in these beautiful figurative considerations, "the elder" must of necessity "serve the younger:" and not only this, but "when Rebecca also had conceived by one, even by our father Isaac, for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger," as it is written, "Jacob have I loved, but Esau have I hated." We have now therefore arrived at a new feature in the historical events I have been hitherto tracing: hitherto I had not delineated contrasted characters in twin brothers; but had to treat their history as two distinct families descended from two distinct primogenitors, Cain and Seth, in their progressive increase, and manifestly contrasted characters: and although the case of the twin brothers may appear a case of anomaly—twins of opposite dispositions and characters—yet it is not safe to pry with idle curiosity into the secrets of the Almighty; but content ourselves with the answer of God to Rebecca the mother, when in amazement she was constrained to apply to God for the solution of her doubts.—Rebecca was satisfied with God's answer, and so ought every one who reflects on the nature of the subject. God's answer to her was, "Two nations are in thy womb, and two manner of peoples shall be separated from thy bowels." The future history and character of the two nations which were then in her womb clearly verified, by their dispositions and conduct, the prediction of God. Esau was profane, and sold his birthright to his brother Jacob for a mess of pottage: and although "after-

wards he sought repentance carefully with tears, there was no room for repentance" left: the birthright was sold, and a legal transference was made; and although he desired that the deed of transference should be cancelled and rendered null and void, yet by the Providence of God overruling events, neither the birthright, nor the birthright of blessings could be recalled. In Jacob it pleased God to continue the line of the covenanted family of promise; and therefore his father Isaac was wonderfully and providentially guided in the act of pronouncing the blessings of the covenant over the younger son Jacob: indeed in the whole transactions, both of Rebecca and Jacob, we can clearly discern an all-ruling Providence. I do not intend, therefore, as it does not belong to the character of this work, to enter upon any lengthened disquisition of the justice of this act of confirmation, both by God and man, of the birthright which was early transferred by a legal transaction from Esau to Jacob; but content myself with the declaration of God before the children were born, that "the elder should serve the younger," and his after-sanction of the deed of transference. It was a legal deed, and therefore sanctioned and ratified. God knew what he had made: and had every right to dispose of his creatures, and of his free bounty, according to his own free will and pleasure. He knew for what purpose he had made them, therefore the deed of transference was just and equitable.

And now I shall leave Esau in possession of such blessings as his father Isaac was directed of God to bestow as a fatherly bequest, in the same manner as his father Abraham was instructed of God to bestow on his own elder son Ishmael, and proceed to trace the covenanted blessings in the lineal descent of Jacob's federal possession.

Jacob was tried and approved of God, as we read in his beautifully embellished history ; but my object is to prove the continuation of the enmity which God put between the serpent and the woman, and between the seed of the serpent and the seed of the woman : and here I may safely mark it between Esau and Jacob without any reference to moral character, as the twin brothers strove in the womb of their mother ; and as God declared to her that two nations were in her womb. In process of time, when their dispositions and characters were developed, by manifest designs, purposes and actions, their mother remarked the rooted enmity of Esau against his younger brother, and dreaded its awful effects, premeditated murder ; and therefore for the preservation of Jacob's life, she prudently and wisely forewarned and tenderly admonished him to avoid his brother Esau, and to flee from his presence. " And Esau hated Jacob because of the blessing wherewith his father blessed him : and Esau said in his heart, The days of mourning for my father are at hand ; then will I slay my brother Jacob. And these words of Esau, her eldest son, were told to Rebecca, and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice ; and flee thou to Laban my brother to Haran, and tarry with him a few days until thy brother's fury turn away ; until thy brother's anger turn away from thee, and he forget that which thou hast done to him ; then I will send and fetch thee from thence ; why should I be deprived also of you both in one day."

Here again we see the murderous disposition of wicked Cain in Esau ; although he was prevented, by the merciful interposition of divine Providence, from perpetrating his maliciously premeditated

desig
sudd
the
sition
nifes
were
whic
tenc
whic
and
still
mór
paci
prin
tifa

S
his
suct
Jaco
spic
ther
wor
pen
wh
and
cau
dep
hist
cur
bou
tud
nar
the
fam

cha
a w

design. His murderous propensity was not the sudden effect of temporary passion, but sprung from the deeply rooted malignity of his serpentine disposition—proceeded from the evil principle which manifested itself against his twin brother while they were yet in their mother Rebecca's womb; and which had at the time of its development, for pretence, his being deprived of the birthright blessing which he justly forfeited by his profane treatment and sale thereof. Such false pretences are too often still advanced by the wicked against those who are more righteous than themselves, when they are incapacitated by the working of the same malignant principle of nature from concealing their base, unjustifiable designs..

Such was the character of Esau as developed in his wicked premeditated plot against his brother; and such were God's merciful dealings with righteous Jacob: in the line of Jacob therefore we can conspicuously trace the covenanted blessings; and therefore the successive progress of the seed of the woman, in contradistinction to the seed of the serpent, which uniformly evinces its malignant nature, whensoever its virulence and violence are stimulated and prompted into action by natural stimulating causes: but to dwell no longer on this picture of depravity, I shall turn my attention to the beautiful history of tried and approved Jacob, and make some cursory remarks on God's gracious, merciful, and bountiful dealings with him in the different vicissitudes and trials which distinguish him from the ordinary condition and character of worldly men, when the incidents come into collision with the contrasted family of Cain.

“And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to

Padan-aram, to the house of Bethuel thy mother's brother, and take thee a wife from thence of the daughters of Laban thy mother's brother, and God Almighty bless, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give the blessings of Abraham to thee, and to thy seed after thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother," Gen. xxviii. 1. "And Jacob went out from Beersheba, and went toward Haran, and he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of the place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of."

The covenant of God with Abraham is confirmed thus with Isaac and Jacob, in the strong and indubitable terms thus expressed by the mouth of Him who cannot change or alter His own unchangeable purposes and unalterable decrees; it stands therefore

on the sure foundation of the veracity of the word of God. And we find it therefore established and sure to all the seed. And consequently, according to the tenor of that covenant, our views of the subjects of the Millennium must be guided and established; because it is in consequence of God's covenants, the peculiar people of God were in all ages contradistinguished from all the other inhabitants of the earth: they were the heirs, in successive generations, of the original possessors of the peculiar privileges and blessings of the covenants which God was pleased to make with them, and their seed after them, in their generations in perpetuity; and therefore the blessings of God's covenants become the inalienable right and prerogative of Abraham's seed, until they shall have been gathered from the North and the South, the East and the West, to sit down in the kingdom of God, with their progenitors Abraham, Isaac, and Jacob; and with "the general assembly of the Church of the first born which is written in heaven." This covenanted people therefore are by the Scriptures promised the glorious Millennial reign with Jesus Christ—because, as concerning His humanity, He "is the Son of Man, the man Christ Jesus," "bone of our bone, and flesh of our flesh," "the son of David, the son of Abraham;" and therefore his covenanted people are his brethren, to whom he shall reveal his Father's name, as saith the Scripture: "For both he which sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee." Heb. ii. 11 12. Therefore his covenanted people are his brethren, of the same lineage, of the seed of the woman, and destined to be "heirs of God, and joint heirs with Jesus Christ" of the same heavenly

inheritance, and blessings and glory : and as Abraham, humanly speaking, was head over all, to his own descendants and offspring, the Mosaic Church, so is Jesus Christ the true covenant head, spiritually considered, "head over all, to the Church, the fullness of him who filleth all in all," from age to age to endure—"with Abraham and his seed for ever, as an everlasting covenant," were the promises of God to endure.

But it would be premature to dilate to any extent on this part of the subject at present, or to discuss here at full length what belongs to a future part of the subject ; I shall therefore make as few digressions from the main, leading topics of the subject, as I can, without maiming or curtailing the line of delineation of the characters of the two contrasted families of Cain and Seth, that I may the sooner arrive at the main development of the wonderful plan of Providence which I have undertaken to trace from the first appearance, exerted influence, and contrasted characters, of the seed of the serpent and of the seed of the woman, in their downward progress in the great universal family of mankind in the world, until we arrive at their designation of tares and wheat, as in our text, and also to their final destination.

Having thus far established my original proposition as to the contrasted characters of the family of promise, which was ever the covenanted family of God, and of the family of Cain, which never were, in any generation thereof, admitted into the privileges of the covenants of God's people, I shall in this place still remind my readers that we left the offspring of Ham located in Egypt, and those of his son under the curse in the land of Canaan, which received his name, and long continued as their possession, until they forfeited all right and claim to it by their un-

pardonable wickedness, and intolerable provocations of the Lord of Glory. That land was given in covenant to Abraham, Isaac, and Jacob, and their posterity, as an inalienable inheritance. I shall therefore call it *the land of promise*, in the farther prosecution of the subject, as the terrestrial inheritance of the twelve patriarchs, or twelve sons of Jacob, and their offspring in perpetuity, as the twelve tribes of Israel; although I can merely glance at the history of the Twelve Patriarchs in this stage of progress; as it might interfere with the uniformity of my proposed delineations, I shall merely show the line of succession in the family of Judah, because of that tribe "Christ came according to the flesh."

In the first chapter of first Chronicles I pointed out the line of succession as delineated there during twenty generations, and showed God's mode of specifying or marking out the holy or covenanted line of his own family by tything them, that is, by marking out a special person of the tenth generation successively, as Noah, the tenth from God downward, and after him Abraham, a principal person of the tenth generation in the second series, not only in this way preserving a numerical and chronological register of a special people; but also proving by marked, special favour shown to them, that he countenanced them in their several generations downward, during the twenty generations thus chronicled.

It is perhaps proper here to point out these twelve Patriarchs, the twelve sons of Jacob, as the twelve foundations of the holy city, New Jerusalem, as given in the twenty-first chapter of the book of Revelation, in which we behold a beautiful view of the Millennial Church, as well as of the Patriarchal Church of the Mosaic dispensation, and of the Church of Christ during the gospel dispensation: these hints I merely give in this place to keep the

mind of the reader from unnecessary langour and impatience while passing over the more tedious and less exhilarating parts of the delineation of characters as originally proposed, and indeed I would willingly enter even now on the more sublime and delightful parts of the subject, could that be done so conclusively satisfactory, as by travelling leisurely through the necessary incidental parts of recorded, historical facts, for full and satisfactory elucidation of the principal object of research.

We must ever bear in mind that the history of the Church is given in the Holy Bible in distinct successive divisions or periods, commonly called dispensations; but that these dispensations bear so close an affinity to one another, that the doctrines and forms, peculiar to each, tend to illustrate those of all the rest, in such a way, that the one cannot be expounded without the assistance of all the others: and each succeeding dispensation is a fuller and a more enlarged development of what is contained in the preceding dispensations, at the same time that it opens up our way to usher us satisfactorily into a succeeding dispensation of still clearer revelations of the very identical subjects which were, during the former dispensation, more clouded under the veil of types, prophecies and parables: it will therefore be necessary and advantageous to call to our remembrance during the different stages of our progress, the knowledge already acquired from our acquaintance with the contents of former dispensations, that our knowledge may be ever expanding, so as to be able to look along the whole line of events in their native connection and accordance to the satisfaction and joy of the contemplative mind. In process of time, when the family of Jacob had become twelve branches, or patriarchal divisions, a grievous famine prevailed extensively over the world, and by the

direction of the wise Disposer of all events, Joseph, one of the sons of Jacob, was, after passing through many dark and mysterious steps in the inscrutable Providence of God, exalted to a higher and more important rank and station than his comparatively obscure parentage and birth seemed to entitle him—his elevation is manifestly of God, as the circumstances which led to it directly show.—The hand of God is conspicuously displayed in the whole transaction, although mysterious steps were necessary as preludes to the grand development.—The famine was determined on to visit the world, by a righteous God, yet lives were to be preserved, and other ends were to be answered, therefore God raised up a wise counsellor for Pharaoh king of Egypt, that his purposes might be accomplished.

Joseph having interpreted Pharaoh's dreams, was considered to be possessed of sufficient wisdom for instructing the Egyptians in political economy—and in what manner they ought to treasure up the surplus produce of all the land of Egypt during the seven years of abundance foretold by him in his interpretation of Pharaoh's dreams, that sufficient provision should be made against the seven years of great dearth and famine which he also foretold from the same dreams, which were to succeed the seven years of plenty.

Now in every step of the wonderfully beautiful history of Joseph, are to be observed clear, indubitable indications of the interposition of divine Providence, not only in his own behalf, but also in behalf of his whole family, as the covenanted people of God: for Joseph said to his brethren, at the time of their overwhelming joy and fear, when he made himself known to them, "Be not angry with yourselves, for it was not *you* that sent me down hither; but God sent me before you to preserve lives." Here

we have a beautiful view of God's providential care over his own covenanted people to whom Joseph restricts this instance of the divine favour and providential care—but God sent me before you—evidently restricting that instance of providential favour to himself and them as comprising the whole covenanted family—multitudes, no doubt, partook of the benefits of this interposition of divine Providence; but no one can deny but the special application thereof was to the people who were then the only covenanted, *i. e.*, to the twelve patriarchs, their families, and their venerable father, so that the divine procedure might be seen in accordance with the tenor and terms of the Abrahamic covenant, and that his people's dependence might be placed in the Lord their God.

After Jacob, with the twelve patriarchal heads of the twelve tribes, his sons, had been a sojourner in Egypt for several years, he died; and his body, in remembrance of covenanted promises of Canaan for inheritance to himself and his seed after him in their generations for an everlasting covenant, was brought up from Egypt, and was buried with great pomp, and grievous lamentation, in the land of promise.

And Joseph also, to confirm his brethren's belief in their future restoration to the land which God gave in covenant to their Fathers Abraham, Isaac, and Jacob, gave them charge concerning his bones, to carry them up with them, when the Lord should visit them to put them in possession of the land of promise—the land of Canaan—"a land flowing with milk and honey, which is the glory of all lands."

These transactions were typical of Jesus's descent into Egypt, that the Scripture might be fulfilled, which saith, "Out of Egypt have I called my Son," and this also signifies the spiritual descent and recovery of the people of God from Egyptian bondage

and the slavery of sin and Satan, which part of the subject shall be treated in its proper place.

Now when "another king arose who knew not Joseph," the enmity burst out which lay hitherto concealed, from a remembrance of the wonderful preservation of life which was effected by the wisdom found in Joseph; or perhaps more properly on account of the power and authority which Joseph lawfully held over them, in virtue of the high office in which he was installed by the king, whose dreams he had interpreted to the great benefit of the whole nation for the preservation of man and beast—but we may observe, when another king arose, who knew not Joseph, and proof was made of the disposition of Ham's posterity, that the inherent enmity of the wicked descendants of Cain, and Ham, the Egyptians burst out with redoubled fury and violence, with increasing virulence, and with indomitable murderous sway, until the sighs and the cries of God's people under hard bondage and overwhelming misery, ascended to the ears of the Lord of Sabaoth, and until he came down to deliver them.

The picture is now enlarged; but the condition and disposition of both parties continue much like what they formerly were—the contrast holds on the large scale as on the small, with this difference, that the effects on the larger scale are more awfully destructive and exterminating to the family of promise, against which the baneful malignity of the evil seed is ever hurled. The same enmity is clearly observable between the two contrasted seeds, in the different dispensations, until their inevitable doom and destiny shall be effected in the binding of "the tares into bundles to be burnt, and the gathering of the wheat into the garner," and until there shall be "nothing to hurt or destroy in all his holy mountain."

The offspring of Ham were at that time not only tyrannizing over the people of God in Egypt, and treading them cruelly under foot, but were also in possession of their lawful inheritance which God was pleased to grant by covenant to "Abraham, Isaac, and Jacob, and their seed after them, for an everlasting inheritance:" and now that a full, indubitable discovery and proof of the malignant, inimical disposition of the adverse family of Ham, was made, it was a righteous thing with God to reward them according to their evil deeds: the Egyptians on account of their cruel and tyrannical treatment of his people, and the Canaanites for their abominable idolatries, sodomy, and sorceries, by the which they had greatly defiled and polluted the heritage of God's people, which had long before that been covenanted to Abraham and his seed after him, by Him who had the sole right of disposal, for "the earth is the Lord's and the fullness thereof, and the cattle on a thousand hills:" and therefore God plagued the Egyptians, and repeatedly hardened the heart of Pharaoh, that he should not let the people go, until the measure of the iniquity should be full, and that the vindictive wrath and power of God should be shown upon him, and his people. They always deserved the punishment due to their sins and iniquities; but God often bears with the very wicked, "until they have filled up the measure" of their sins that the abhorrence of God and his justice and wrath against evil works may be more conspicuously displayed in their final punishment and extirpation. When therefore, the time for the deliverance of his people was fully come, their sighs and their cries which "ascended to the ears of the Lord of Sabaoth" were heard, and he came down to deliver them, and to "bring them forth by a mighty hand and an outstretched arm," to "conduct them by the hand of Moses and Aaron

through the Red sea," and through the dreary barren "howling wilderness" to the "land of promise," a "land flowing with milk and honey."

It is to be observed here that sufficient proof was made of the malignant disposition of the Egyptians, the descendants of Cain; although originally placed under the curse, and although in consequence of that curse, God would have been just in extirpating them from off the face of the earth long before that time, yet he will have his justice made manifest to the children of men, in taking signal vengeance on his enemies, when his abhorrence of sin, and his justice in punishing it are most conspicuously manifested; therefore he delayed the flood, until the earth was grievously polluted by abounding wickedness. He delayed also the punishment of the sins of Sodom and Gomorrah until "the cry thereof had ascended unto heaven." And here also in the case of the Egyptians, until the sighs and cries of his people, oppressed and overwhelmed by the wickedness of the land, "had ascended to the ears of the Lord of Sabaoth," therefore God took signal vengeance of their adversaries by overwhelming Pharaoh and his mighty host in the Red sea, and delivered his own covenanted people from under their cruel tyranny and oppression.

But that the justice of God in the signal vengeance on the Egyptians may be clearly observed, we must always bear in mind that the Egyptians or Hamites were considered by us of the seed of the serpent, or the descendants of Cain, still under the curse which was originally imposed after the murder of righteous Abel by Cain their primogenitor: this assertion is undeniably proven, not only by the renewal of the curse of Cain to Canaan, Ham's son, after the flood, but also presumptively by their own malevolent enmity, and indomitable serpentine disposition; as

well as by God's different treatment of them and his own peculiar people, the children of the covenant. In vindication therefore, of his own justice, God took signal vengeance on Pharaoh and his mighty host, when their depravity and wickedness had reached an intolerable and unpardonable pitch of insolence and presumption against the Majesty of heaven and earth.

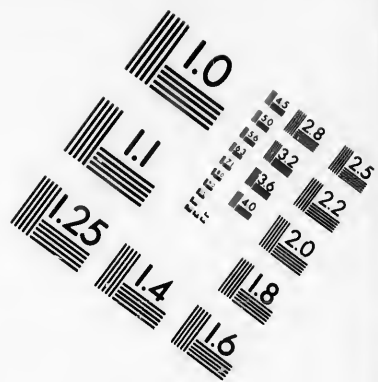
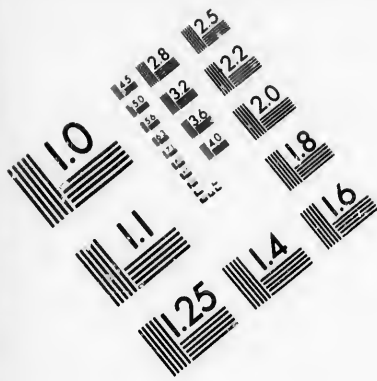
God is a righteous judge, and it is "a righteous thing with God to take vengeance on his adversaries." "He is waiting to be gracious, there is mercy with him that he may be feared, and plenteous redemption;" yet when the cry of the iniquity of the wicked ascendeth to His ears, and the sighs and the cries of the oppression of His people ascendeth before Him, He will surely come down to deliver them, and in vindication of His own inalienable prerogative, He will surely "reward the righteous and punish the wicked." God is the moral governor of the universe, and judge of the quick and of the dead; and surely the judge of all the earth, will judge righteous judgment: the wickedness of the wicked provoketh the merciful God to wrath; for "they are corrupt and speak wickedly concerning oppression; they speak loftily." "They set their mouth against the heavens, and their tongue walketh throughout the earth:" "their hearts are deceitful above all things, and desperately wicked;" and their very actions testify against them as expressive of the malignity of their serpentine dispositions. Cain slew his brother Abel, because he was more righteous than himself—Esau deliberately premeditated assassination and murder. The Egyptians feared the people of God, because they beheld the favour of God manifestly and distinctively bestowed on them, in that "they beheld that they were fruitful, and increased abundantly, and multiplied and waxed

exceeding mighty; and the land was filled with them." They could not but understand that they were more highly favoured than themselves; and were more the objects of peculiar regard; therefore they gave vent to the malignity of their murderous, destructive disposition. Their jealousy could not be concealed; but showed itself in their cruel treatment of God's people, whom they made to serve in hard bondage, and to destroy every male child that should be born to them.

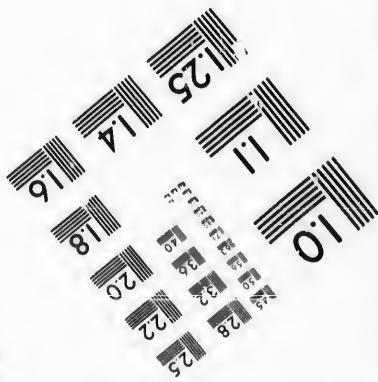
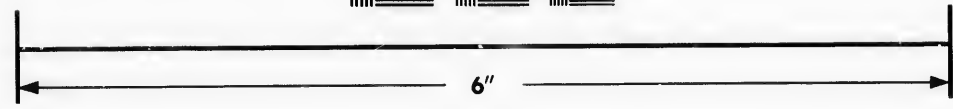
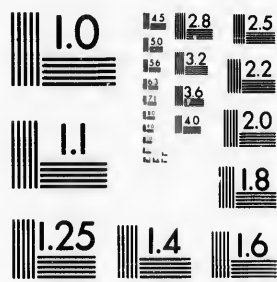
The wicked have always a show, or pretence, of justice, as a covering or excuse to their wicked actions—a seeming palliation of their sinful, guilty proceedings. Wicked actions bear their own stamp and character on their impudent front, and require some plausible pretence of necessity or justice in vindication: this is not only necessary for the wicked for concealment of the depravity of their malevolent disposition—their internal villainy—by which they are instinctively prompted to perpetrate the basest of actions, but it is also necessary for procuring a temporary respite from the painful lashings of the guilty conscience, as well as for preserving their already doubtful character from the animadversions and reprobation of their neighbours around them, or from the public disapprobation and calumny even of a censorious world.

Cain's pretended reason for killing his brother Abel was, "that God had respect to Abel and his offering, but had not respect to him and to his offering,"—"Esau hated Jacob because of the blessings wherewith his father had blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." The King of Egypt, in like manner, premeditated evil against the people of God, and perpetrated much infanticide; because the Lord had blessed





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

5
1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0
4.5

1.0
1.2
1.5
1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0
4.5

them ; and they beheld with jealous eye their rapid increase, and growing prosperity. And Pilate knew and declared his belief that it was from jealousy the Jews delivered up Jesus to be crucified. The Pharisees also beheld with jealous eye His growing fame, and felt His influence too heavy a counterbalance to their own ; and therefore used every pretence in their power to murder both his character and himself. Their malevolent disposition uniformly manifested itself against the holy, immaculate character of the best of men, the "holy child Jesus ;" but "they feared the people ;" therefore by pretending great zeal for the law of Moses, and the traditions of the fathers, they accused him : but finding that they could not prevail in their accusations in that way, they brought heavy charges against him with regard to the kingdom, as if he had intentions of overturning the existing constitution, and of taking violent possession of the reins of government by means of his superior popularity with the people : such were their pretended reasons for their undeserved measures of persecution, inimical treatment, and unabating malevolence, against "the Prince of life ;" but failing even here, they condemned Him for what they deemed and construed into blasphemy against God ; still pretending zeal for God and his holy laws, they passed their malevolent sentence against the Son of God, the Great Lawgiver himself.

Now the enmity is clearly observable hitherto which God originally put between the two seeds, as repeatedly shown ; and therefore my proposition is clearly demonstrated and fairly established, as far as I have examined the character of the two contrasted families, as exhibited in the prominent instances on which I have treated : and lest the inimical disposition thus exposed should be considered incidental, individual depravity, and not family character, hear

Moses on the subject, and be instructed from his experimental declarations, as the word of inspiration, to Pharaoh, when declaring authoritatively God's message before him. After Egypt had suffered grievously under the plagues which God had poured out in wrath upon the people of his curse, the descendants of profane Ham, Pharaoh's repeatedly hardened heart seemed in some degree to relent, and he seemed inclined to allow the people to worship the Lord their God in Egypt: but Moses was better acquainted with the inimical disposition of the depraved, malicious family of Ham, to believe any good will or good intention in the race towards the people of God, to have induced Pharaoh to make this seemingly favorable proposal; and therefore could not be ensnared by that pretended show of relaxation of former cruelty and severity.—He well knew that the proffered kindness was an involuntary extortion, rather than genuine benevolence, towards himself and his people, or any real piety toward God or his worship; and therefore he said to Pharaoh, "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" Here then the enmity is proven between them as two mighty nations of opposite dispositions, principles, and religious systems and tenets—the one worshipped the only living and true God; but that was abomination to the other, because of the enmity of their hearts and minds against God, and consequently against all goodness. Moses was a Hebrew of the Hebrews, but was educated in the court of Pharaoh from very childhood, as the son of Pharaoh's daughter, and could not be ignorant of the temper and disposition of the Egyptians; for surely forty years' social intercourse and fellowship with the

nation, as the reputed son of Pharaoh's daughter, ought to be considered sufficient time and opportunity for ascertaining the character and disposition of the Egyptians, in a national point of view, and for drawing a true and correct picture of the horrid depravity of character which evidently proceeded naturally from the intuitive inherent disposition of the whole race, as the descendants of profane Ham. And it may not be improper here, to show the indomitable nature of the hatred and enmity originally put between the seed of the serpent and the seed of the woman, and consequently the unchangeable nature of the enmity, answerably to the unchangeable nature of the decrees of Him who said, "I will put enmity between thee and the woman, and between thy seed and her seed." Pharaoh had in his court to a certainty one of the family of promise, the descendant of Adam, in the line of Seth, Noah, Shem, and Abraham, and all the filthy corruptions of the court of King Pharaoh could not make so deep an impression on the heart or mind of Moses, as to naturalize him into Egyptian disposition and character: and Jesus Christ as assuredly had in his court of Apostles one of the opposite family, Judas Iscariot, called by Him "a devil." "Have I not chosen you twelve, and one of you is a devil." And here then the contrast is most pointed and special—Moses of the true line of promise, and Judas Iscariot of the reprobate race of Cain; and the result of the experiment is the same—Judas Iscariot was as impervious to good as Moses was to evil. The seeds could not be changed, neither could their natures and family connection be changed: therefore my proposition with regard to the continued contrast between the descendants of Cain and the descendants of Seth, is sufficiently established to my own satisfaction, and I trust to the satisfaction of every

daughter,
 and opportu-
 disposition of
 w, and for
 horrid de-
 deded natu-
 tion of the
 ane Ham.
 v the indo-
 originally
 the seed of
 changeable
 unchange-
 id, "I will
 onan, and
 aah had in
 of promise,
 eth, Noah,
 corruptions
 t make so
 of Moses,
 sition and
 had in his
 mily, Judas
 Have I not
 vil." And
 d special—
 das Iscariot
 result of the
 was as im-
 The seeds
 eir natures
 efore my
 d contrast
 e descend-
 to my own
 n of every

candid, unprejudiced student of the Holy Bible, who may follow my steps in this most important research and enquiry—the proofs I have advanced are limited, because I have hitherto confined my research to great leading, prominent, distinctive characteristic features in the historical incidents in the two great contrasted families of the earth—the family of Cain and the family of Seth—this I considered necessary for arriving at a fair conclusion with regard to God's distinctive dealings with the nations of the earth, in manifestations of favour and displeasure—approbation and disapprobation—rewards and punishments—preservation and destruction—election and reprobation: and not only to assure myself of these objects, but also to ascertain who may hopefully look, at these latter days, for the blessed Millennial privileges, honours, and royal dignity of saints to "reign with Christ," and to sing with joyful, triumphant exultation, the new song, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth:" Rev. v. 9–10. The proofs I have hitherto advanced, I have said, are limited, although a multiplicity of equally pertinent instances might have been adduced; but these may suffice, in the mean time, for the purpose I had originally in view, and as leading beacons to the more particular, leisurely young student of the Holy Bible, who may find himself inclined for satisfaction and edification to enquire into that hitherto much-neglected subject—the visible disparity of constitutions, dispositions and characters, of the different nations, and families of the earth, according to such delineation as historical facts may warrant. The justice of God in his merciful dealings with the

one family as his own peculiar people, and in his threatened judgments and vengeance against the other family, as the enemies of all righteousness, is a marked elucidation of the original proposition, viz : that the tares, the children of the wicked, sown among the good seed by the devil, are the descendants of Cain under the curse : and that the good seed, the children of the kingdom, sown in the field, the world, by the Son of Man, are descended from God through Adam, Seth his son, &c. The necessity of good and evil in a created, material, dissoluble world, may be considered sufficient vindication of God's differential treatment of the creatures which he hath made ; for as there is "a God that judgeth in the earth" virtue must be rewarded, and vice must be punished, according to the unalterable laws of equity and justice ; and as there is an absolute necessity for good and evil in the material, dissoluble creation, ask not, sceptic, Why was not the race of Cain received into covenant with God, as well as the descendants of Seth ? As well may it be asked, Why should the guilt of the original sin of Adam be visited on the whole human race ? as to ask, Why should the guilt of Cain's murder be visited on his descendants ?—as well may a beggarly brat quarrel with his station and condition in society, and ask, Why did not God bring me into the world in royal dignity, of the blood of nobility, rather than in this humble, servile, and ignoble condition ?—and as well might the brute beasts quarrel with their irrational, perishable state ; as any of the human race arraign the justice and wisdom of God on account of any part of His plan of creation and providence, or of His grace : "Nay but, O man, who art thou that repliest against God ? Shall the thing formed say unto him that formed it, Why hast thou made me thus ? Hath not the Potter power over the clay, of the same lump

and in his
 against the
 usness, is a
 position, viz :
 sowed, sown
 e descend-
 e good seed,
 e field, the
 d from God
 e necessity
 , dissoluble
 dication of
 es which he
 judgeth in
 vice must
 ble laws of
 osolute ne-
 dissoluble
 the race of
 as well as
 e be asked,
 f Adam be
 ask, Why
 ted on his
 rat quarrel
 and ask,
 d in royal
 an in this
 nd as well
 irrational,
 ce arraign
 nt of any
 or of His
 at repliest
 unto him
 s? Hath
 ame lump

to make one vessel unto honour, and another unto dishonour? What! if God willing to shew his wrath, and to make his power known, endured, with much long suffering, the vessels fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles?" Rom. ix. 20.

The plans of Providence are unalterably determined from of old, and therefore the fate and destiny of all are unalterably decreed; for God, who sees the end from the beginning, does not require practical proofs of individual conduct or character for enabling him to decide the fate and destiny of his creatures, as short-sighted man would require: "Known unto Him are all His works" from the beginning: nevertheless He is pleased to reveal to His servants reasons for His moral proceeding of justice and judgment. "And the Lord said, Shall I hide from Abraham that thing which I do: seeing that Abraham shall become a great and mighty nation, and he nations of the earth shall be blessed in him. For I know him, that he shall command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him; and the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know."

Now, we find that the persevering, importunate pleadings of Abraham, the friend of God, could not be heard in their behalf, because the wickedness of that place, which was devoted to destruction by the

unalterable decree of justice, was very great, and very abominably grievous, and therefore God shows himself just in all His dealings, and righteous in all His ways. But we are not to consider the pleadings of Abraham, in behalf of the wicked, for God had declared to him that Sodom was doomed to destruction, but his pleadings were in behalf of the righteous; although he could not without daring presumption, single out any favourite objects, and plead with God in favorable language in behalf of any particular individuals, to the exclusion of all others. That would show unpardonable selfishness, and unjustifiable partiality, unbecoming the high character of the venerable Patriarch, and dishonorable to the righteous Judge with whom he was pleading; and therefore his pleadings extended to the whole place for the sake of the righteous who dwelt in it. "And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" Gen. xviii.

Abraham, who imposed a binding, solemn oath on the principal servant of his household, not to take any of the daughters of the Canaanites among whom they dwelt, to his son Isaac to be his wife; but to go to his country and to his kindred, and to take one of his kindred to his son Isaac to wife, well knew the distinction to be observed between the two contrasted families of Cain and Seth; and knew also that God, according to His word, would destroy Sodom and Gomorrah, whose inhabitants were the descendants of Canaan, Ham's son, under the curse;

great, and God shows
ateous in all the pleadings
or God had to destruc-
the righte-
g presump-
plead with
y particular
ers. That
nd unjusti-
haracter of
ble to the
ding; and
hole place
it. "And
also des-
adventure
wilt thou
r the fifty
from thee
eous with
be as the
he Judge

mn oath
ot to take
ng whom
; but to
take one
ll knew
the two
d knew
destroy
ere the
e curse;

and therefore his pleadings with the Lord were not in their behalf, but in behalf of Lot, his own brother's son, who was, as well as himself, a descendant of "Seth, who was the son of Adam, who was the son of God;" and thus in affinity to the family of promise, who were in the direct line of the genealogy of "Jesus Christ, the son of David, the son of Abraham."

And thus we find that the pleadings of Abraham, the father of the faithful, and "the friend of God," could not be heard or attended to but in behalf of that righteous person, who "was vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Lot and his family alone, of all those large, populous and wicked cities, obtained the favour of God, and were delivered. As in the cases of Cain, and Ham, although they were under the curse, yet God will have His justice vindicated; and therefore He delayed the sentence of judgment upon them, until full proof was made of their dispositions, by their intolerably profane and wicked conduct—until their own actions manifested the virulence of their satanic natures, and clearly proved the justice of the sentence of God upon them: so was it now in the case of the Sodomites, their wicked descendants: and so was it afterwards, in the destruction of the Egyptians and Canaanites their brothers, not only in iniquity, but also in their lineal descent from the same wicked parentage, Ham and Cain both placed under the curse of God. In all these instances of awful judgments, the justice of God is clearly vindicated in taking signal vengeance upon those wicked and

abominable people. And His mercy is also beautifully manifested in the signal deliverances of the righteous; and in the case before us, the Lord sent His Angel to lead forth by the hand Lot and his family, before he utterly destroyed Sodom and Gomorrah, "by raining down fire and brimstone from heaven" upon them.

These contrasts, classifications—approbation and disapprobation—favour and displeasure—deliverances and destructions—thus treated particularly, according to characters and dispositions, causes and effects, were requisite for the purpose I had originally in view, viz: to show the manner of binding the tares into bundles to be burned, and the manner in which the wheat is purposed to be gathered into the garner, in these latter times, "or the end of the world, the harvest."

The tares, or descendants of "Cain the wicked one," are thus to be gathered into "bundles to be burned," by delineation of character, and the sad effects of their own maliciously wicked conduct, and God's righteous treatment, in the continued progress of their history in the Bible, as far as practicable, from their first appearance in the world, as the descendants, by ordinary generation, of Cain, the murderer, originally placed under the curse of God, until their final destruction: and the good seed, in the clear line of God's covenants, from Seth in all the stages of their progress, until they are exhibited in their millennial condition and glory, as "the Bride the Lamb's wife," are also to be traced in the genealogical line of the generation of Jesus Christ, as recorded in the first chapter of first Chronicles, and in the first chapter of the Gospel by Matthew: and still by the favour of God towards them, in the promises and the glorious prospects which are in their scattered condition certainly held out to them alone

of all the people that dwell on the whole earth. As my original purpose was merely to illustrate the subject by adducing some prominent parts of the history of those two specified families—or two clearly contrasted portions of the great human family, I had not to interfere with the history of the other divisions of the human family; although I believe, at the time the children of Israel were delivered from the bondage of Egypt, and put in a conspicuous manner, as the peculiar people of God, in possession of the land of promise, the earth was inhabited to a great extent by great and mighty nations, possessing extensive fertile portions of the globe, as the geography of those locations still proves, because I do not believe they are included in the awful doom of those who, in the parable, are designated “tares;” nor can they be comprehended in the term “good seed,” to enter with them, on a parity of condition, into the blessings of the covenant, as millennial saints, “to reign with Christ,” when “he shall come to be glorified in all his saints.”

No mark of reprobation was put on Japheth, but he was to dwell in the tents of Shem—nor could I include, in the awful doom of the tares, Ishmael and his offspring; for although his mother was an Egyptian of the reprobated race of Cain, yet Abraham was his father; and Abraham prophetically prayed for him, and obtained of God blessings for him and for his offspring: although not the blessings of the covenant which were reserved for Isaac, “the child of promise,” and his innumerable descendants. Nor can I include Esau, “the father of the Edomites,” and his descendants of mount Seir, with the tares, because Isaac prophetically conferred blessings on him also, although not the birthright blessings, which Jacob by the providence, direction, sanction, and confirmation of God, obtained. Let and his offspring

also, the Amorites and Moabites, must be excepted, because he was Abraham's brother's son, of the same family by paternal descent, and because he experienced such special and highly distinguished favour, when he perished not with them that perished, when God overthrew Sodom and Gomorrah, "destroying them with fire and brimstone from heaven." There is another family also descended from Abraham by Keturah, which are more apt to be overlooked than the other families I have mentioned, as exceptions from the class and fate of those who are designated "tares," because they cannot be included historically with the descendants of Cain under the curse. ✕

When the children of Israel were on their journey from Egypt to Canaan, the land of promise, favour was shewn to those who had any degree of consanguinity and affinity to the Lord's people; for God commanded his people not to molest those nations, but to pass peaceably through their territories: and also declared to his people that he would not give them the breadth of their feet of their land, for as a special favour he had given it to them, although not by special covenant, as he had given the land of Canaan to the children of Israel. Those families therefore, as Patriarchal heads of widely extended ramifications or branchings, may be considered as receiving special prophetic blessings for their descendants although not of the real covenanted blessings of the peculiar people; but if we turn our attention to the condition and prospects of Cain's race, we can find no alleviation or removal of the original curse; but continued malignity of nature in themselves, and undeviating, unrelaxed punishment, as the certain consequence of their own unabated wicked practices and conduct.

* Hence to me

e excepted,
son, of the
because he
distinguished
that perish-
Gomorrah,
tone from
descended
ore apt to
have men-
ate of those
cannot be
s of Cain

their journey
ise, favour
e of con-
people; for
those na-
territories:
would not
r land, for
, although
ne land of
e families
extended
sidered as
their de-
anted bles-
turn our
of Cain's
al of the
nature in
ishment.
unabated

Although the Israelites in their journey were com-
manded not to molest those nations I have thus re-
ferred to; yet when they approached the Amorites
and the Canaanites, they were commanded to destroy
them and to rescue the land of promise, which God
gave by oath and covenant to "Abraham, Isaac,
and Jacob, and their seed after them, in their gene-
rations by an everlasting covenant." Those nations
held usurped possession, and therefore the Disposer
of all events saw meet to dispossess them on account
of their ever-growing wickedness, which had then
provoked the righteous displeasure of God against
them, and not only so, but his people were strictly and
expressly commanded to purge the land of the pol-
lutions of those filthy idolatrous nations, and to de-
stroy the whole race of cursed Canaan from the face
of the earth, which seemed to groan under the
weight of their horrid iniquities, that they might not
corrupt themselves, should they spare them, live
among them and blend together by inter-marriages,
as they did at the close of the first dispensation, and
thus provoke God to bring a second destroying flood
or other heavy judgment upon them for adulterating
the holy seed, which God purposed should be kept
pure and uncontaminated from the seed of the ser-
pent, at least, until "the seed of the woman," pre-
eminently so, should come, so that His genealogy
could be traced in the holy line through all the ge-
nerations of the covenanted ancestry, up to Adam,
and to God, His own father.

Now although the Lord wrought signal deliver-
ances for his people, yet they often grieved His
Spirit by their proneness to fall away, from the com-
manded observance of his laws and ordinances, to
the base and shameful idolatrous practices of the
heathen among whom they dwelt. "Ye stiff-necked
and uncircumcised in heart and ears, ye do always

resist the Holy Ghost, as your fathers did, so do ye." yet "The Lord remembered His covenant and Abraham His servant," and often restrained His wrath, and did not destroy them utterly; but the others had no covenant of protection; therefore God dealt with them according to the equity and justice of His own laws, as the moral Governor of the universe, dispensing rewards and punishments in righteousness "according to to the counsel of His own will."

His own covenanted people were often stiff-necked and rebellious it is true, yet the Lord had respect to His own covenant, and maintained inviolate the faithfulness and veracity of His own oath, and covenant, and therefore restrained his wrath that He would not destroy them.

"Moreover the word of the Lord came unto me, saying, Son of man, when the House of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their Idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: According to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my Holy Name, when they said to them, These are the people of the Lord, and they are gone forth out of His land. But I had pity for mine Holy Name, which the House of Israel had profaned among the heathen whither they went. Therefore, say unto the House of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel! but for mine Holy Name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great Name, which was

so do ye." and Abra- His wrath, others had God dealt justice of His universe, righteousness will." stiff-necked respect to violate the and cove- h that He

ord came he House filled it by way was d woman. n for the , and for : and I they were g to their ged them. whither hen they he Lord, But I had of Israel ey went. hus saith O house which ye ye went. hich was

profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all the countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you:" Ezek. xxxvi. 16. The dealings of God therefore with his own people, whom he chose out for his own name, as a peculiar people, from among the nations, are always in the merciful remembrance of his covenant, while the rest of mankind are treated according to circumstances, by the inflexible laws of equity and justice: and thus the reason of differential treatment may be partially observed in man's differential treatment of his own children and servants in the house.

God expressly commanded his people, at the time when they were to be put in possession of the land of Canaan, to clear the land of the vile, idolatrous nations which dwelt there; and it greatly displeased God that they did not obey his voice to destroy utterly the whole race from before them, for He knew the inimical disposition of the descendants of Ham, the Canaanites, to all goodness, as the people of His curse; and their unalterable adherence to their sorceries and idolatrous practices, and that close converse and social intercourse with them would greatly tend to corrupt His people, who were but recently emancipated from the bondage and pollutions of the Egyptians, who were also the people of God's curse, as the descendants of Ham, the Canaanites were.

This far we can clearly trace the contrast between those two families as the descendants of Cain and

Seth, their two primogenitors, in their own dispositions, characters and conduct; as well as in God's differential treatment of them both, in all the ramifications, positions, and conditions in which they are remarkably exhibited on the pages of sacred history. Egypt and Canaan were early taken possession of by them; and we behold the Lord's judgments poured out upon them, after they had been many centuries located there. Their own wickedness was made to appear, that the Lord might vindicate His own justice in inflicting upon them the deserved punishment of their own flagitious sins and iniquities, which they daringly committed against the Lord of Hosts. They were formerly placed under the curse of Cain, and when the disposition of their ancestors manifested itself in them immediately after the flood, and when the measure of their iniquity was full, God punished them for their own sins, which naturally proceeded from the innate, habitual depravity of their hereditary serpentile natures.

Now, the Lord had kept the Twelve Tribes forty years in the wilderness, in a condition of separation from all nations, until all who were above twenty years of age, when they received the law at Mount Sinai, died, or fell under His displeasure in the wilderness, that the disobedient might be held up, in after times, to those who should live ungodly, as ensamples of admonition and warning, and that God's abhorrence of wicked practices might be kept in remembrance by his people: the children which were born to them in the wilderness entered into the land of promise, although their parents could "not enter because of unbelief:" and although they were not as conversant with the filthy and beastly sorceries, and abominable idolatries of the land of Egypt, as their parents were, yet God would not permit them to take possession of the land of

promise, until they were circumcised, and until thus the covenant of circumcision was renewed, and the sign and seal thereof was applied, and was believably received: and as the Passover was instituted and kept before they removed in haste "out of the land of Egypt, out of the house of bondage;" the two ordinances were henceforth to be religiously observed in all generations throughout the twelve tribes, and all the families and divisions of all the people of the covenant, who were now put in possession of the land which God promised on the veracity of His oath, to Abraham, Isaac, and Jacob, the blessed of the Lord.

These ordinances, which were not vouchsafed to any of the other nations of the world, were intended, as distinctive ordinances, to preserve the peculiar people, in complete separation, from all the heathen nations around them, on account of whose idolatrous practices the Lord drove out the Canaanitish nations from before them, "lest they should likewise provoke the Lord to wrath," and he should drive them out also. These ordinances implied in them also typically, objects of a more exalted nature: but as it would be an unpardonable digression from the line of the proposed object of enquiry, to enter fully on the nature of these instituted ordinances in this place, I have merely introduced them in order to show still the line of demarcation, and the uniform purpose of God to observe the laws of distinctive government according to original principles and declarations to that effect.

The sign and seal of the Abrahamic Covenant was neither appointed nor permitted to any other nation, but was the peculiar privilege and prerogative of one people only, that they might be unto the Lord, "a chosen generation, a royal priest-hood, an holy nation, a peculiar people; that they might

shew forth the praises of him who called them out of darkness into his marvellous light." This description was applicable to them as a typical people in the typical sense, but realized spiritually in the people whom they typified.

The Sechemites were induced by carnal motives to receive the sign of the covenant of circumcision, but as they had no legal claim to any of the privileges and immunities of the covenant, their receiving of it was highly reprehensible, and was deemed a profanation and prostitution of the ordinance; and therefore their profane, unhallowed use of it, was punishable by death, that others might fear and abstain from the like profanation and prostitution.

The distinctive, discriminating sign of God's covenant with His own people, if it should be thus misapplied, would have a tendency to counteract the wise purpose of God in appointing it, and to break through the barrier thus placed to prevent the intermixture of the people of God with the nations; and the flood-gates of blending, anarchy, and confusion, would again be thrown wide open, to the reversing of God's purposes; therefore an example of warning is placed before the nations, lest their daring presumption might lead them also to so awful an act of profanation, and of prostitution of the appointed ordinances of God, and bring heavy judgments upon themselves, as did the Sechemites.

Korah, Dathan, and Abiram also, and those who joined in their rebellion, perished on account of their intermeddlings with sacred things, for which they were not ordained or appointed of God: therefore ordinances of exclusive distinction were appointed for the people of God, and persons were also ordained and appointed for their administration, and therefore any deviations from the laws which God established relative thereto, were strictly

them out
This des-
al people
ily in the

l motives
umcision,
the privi-
ir receiv-
s deemed
dinance ;
se of it,
fear and
tution.

of God's
d be thus
ounteract
, and to
event the
nations ;
and con-
n, to the
example
lest their
o so aw-
n of the
vy judg-
es.

se who
count of
r which
l: there-
vere ap-
ns were
stration,
ys which
strictly

forbidden, and heinous encroachments upon the prerogative and province of consecrated servants of God were often punished with deserved severity and judgment.

Jeroboam, the son of Nebat also, who made Israel to sin, and his altar, upon which he presumptuously offered sacrifice, are other instances of the effects of the daring encroachments of the wicked upon the sacred functions of ordained, consecrated men ; and their disregard of God's distinctive laws, which he hath appointed, for the accomplishment of his purposes and irreversible decrees, to the satisfaction and approbation of enlightened reason, " to the praise of His own glory ;" as well as for confirmation to His people of His righteous government, and of His good and gracious purposes towards all who fear and obey Him. Even the covenanted people of God continued not steadfastly in the observance of their distinctive prerogative ; but often violated God's laws, which were appointed for their good, and which showed the distinction between them and the uncovenanted heathens, and consequently brought upon themselves the severity of God's judgment. " They did not destroy the nations, concerning whom the Lord commanded them : but were mingled among the heathen, and learned their works. And they served their idols : which were a snare unto them : yea they sacrificed their sons and their daughters unto devils. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan : and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions : therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance : and He gave them into the hand of the heathen, and they

that hated them ruled over them:" Psalm cvi. 34. This prophecy of David was in its full extent verified in the final dispersion of the twelve Tribes of Israel, throughout the whole earth, as monuments of the just judgments and awful curses of God upon them, denounced and recorded in the twenty-eighth chapter of Deuteronomy, and which had been read for centuries in their Synagogues or Temples, as premonitions from God, lest that should come upon them which was prophetically denounced.

Amos also prophesied, in plain, unequivocal language, of the same final dispersion: "For, lo, I will give commandment, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." They were not only scattered abroad, agreeably to these heavy denunciations, but they were trodden under foot of the Gentiles: "And he gave them into the hand of the heathen, and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand:" Psalm cvi. 41-42.

The ten Tribes of Israel revolted as early as the days of Rehoboam, King of Judah, the son of Solomon, the son of David. "Jeroboam the son of Nebat, who made Israel to sin," led away the ten Tribes of Israel, from all connection with Judah, and fixed the seat of government at Samaria, and there set up the calves of Bethel as objects of worship, and instituted festivals similar to the feasts which God had instituted and appointed to be celebrated at Jerusalem, the place where God appointed that His name should dwell, and where it was appointed that his people should offer unto the Lord their stated commanded offerings: and thus left Rehoboam but the tribe of Judah and the remnant that was left of the tribe of Benjamin, which ceased

n cvi. 34.
 tent veri-
 Tribes of
 uments of
 God upon
 ty-eighth
 been read
 es, as pre-
 ome upon

vocal lan-
 For, lo, I
 e house of
 sisted in a
 upon the
 l abroad,
 but they
 s: "And
 and they
 enemies
 ught into
 11-42.
 rly as the
 on of So-
 he son of
 y the ten
 h Judah,
 maria, and
 s of wor-
 he feasts
 o be cele-
 appointed
 t was ap-
 the Lord
 thus left
 e remnant
 ch ceased

to be reckoned among the tribes after its almost annihilation at the battles at Gibeah of Benjamin. In this condition of separation, under various features and vicissitudes of fortune, were the ten tribes of Israel, until, about seven hundred and twenty years before the birth of Jesus of Nazareth, Shalmaneser, King of Assyria, carried them away captives, and sent them beyond Babylon, according to the word of the Lord by the mouth of his prophet. "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the King of Assyria, the head, and the hair of the feet: and it shall also consume the beard:" Isa. vii. 20. And Stephen also, in his inimitable sermon, in defence of the truths of the Gospel, corroborates the sayings of the prophets. "Yea, ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon." Acts vii. 43. Those prophecies and predictions were accomplished upon them in full measure: and they have not been recovered or brought back to their own land until this day; but have been under the awful severity of the curses and judgments of God upon them, as may be read in the twenty-eighth chapter of Deuteronomy. The tribe of Judah and the remnant of Benjamin alone were left at Jerusalem in the land of Judea, that the prophecy concerning them might be fulfilled. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be:" Gen. Consequently when Jesus Christ was manifested in the flesh, the sceptre was well nigh departed from Judah. The Holy Land was become a conquered colony, tributary to the Roman power and yoke.

We have then the tribe of Judah and the remnant

of Benjamin preserved in any degree of separation from the general blending of the holy people with the uncircumcised heathens in the farther prosecution of the subject, as the ten tribes of Israel disappeared and discontinued from being a people and nation, centuries before Judah were also carried away captives from their fatherland and country; but the fate of the ten tribes differs widely from that of Judah.—The ten tribes are cast away, but Judah is only scattered. “If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?” Rom. xi. 15. The ten tribes were cast away, so that they are blended together with the idolatrous nations of the earth; but Judah, or the Jews, are scattered abroad, but not generally blended with the nations—the ten tribes have lost all knowledge of themselves as such—have long been without circumcision and Pass-over—and every discriminating mark by which they could be distinguished; but the Jews, or Judah, although not free from mixture, are still, in their scattered condition, a recognized people—preserved from the general mixture, which is the fate and condition of the ten tribes, by the distinctive ordinance of circumcision which was appointed for that purpose. The Jews have their Jewish rites, and their Jewish Sabbaths, and their Talmud, however incorrect it may be, through the ignorance and frailties of people in their sad condition; yet they have long looked to it as the standard of their revered Rabbies. The Jews have also been made the repositories of the sacred oracles of God, the Bible,—“unto them were committed the oracles of God:” Rom. 3.

But although the ten tribes of Israel are thus cast away, yet their covenanted privileges are only suspended for a season—their covenanted rights are undoubtedly secured to them by the veracity of

separation
people with
r prosecu-
rael disap-
people and
so carried
l country ;
from that
but Judah
of them be
receiving
m. xi. 15.
are blen-
the earth;
broad, but
—the ten
es as such
and Pass-
which they
or Judah,
, in their
preserved
and con-
ordinance
that pur-
and their
ver incor-
raillies of
ave long
Rabbies.
ies of the
nem were

thus cast
only sus-
ghts are
acity of

God's word ; and although they are now dry bones, buried in their graves, yet the Lord has promised and shall assuredly perform it, that He shall bring the dry bones together, bone to its bone ; that he shall put breath (spirit) into them, and that they shall arise a mighty nation—the whole House of Israel. The Lord has promised, and He shall assuredly perform it, that He shall open their graves, the idolatrous nations among whom they are amalgamated, or blended, out of sight and ken, and bring them to the Land of Israel, in a more exalted condition, and the enjoyment of more glorious privileges, than their first condition, rank and states, could possibly afford. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns : yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these : " Mat. vi. 25. But of that parable, which undoubtedly applies to the scattered tribes, more may be advanced in the proper place : for I must leave them for a short time in their sufferings and great tribulations—trodden under foot of the Gentiles, until the forty two months be fully accomplished upon them, and the times of the Gentiles be fully come : and still wait with earnest expectation for the manifestation of the Sons of God : and hopefully anticipate their ingathering from the North, and the South, from the East and

from the West, to sit down in the kingdom of their own Father, with Abraham, Isaac, and Jacob, and with the general assembly of the Church of the first-born which is wirtten in heaven; again the peculiar people of God in higher condition and favour than language now can describe.—“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath laid up for them that love him”—when the unclean and the uncircumcised shall no more pass through them for ever—when sorrow and sighing shall flee away—and when all tears shall be wiped from all eyes—and when there shall be nothing to hurt or to destroy in all his holy mountain.

I have hitherto confined my attention chiefly to the rise and progress of God's covenanted people through the two first dispensations, which truly abound in a multiplicity and profusion of sublime and glorious subjects for contemplation and delightful study: but on account of the object I had originally in view, I could only travel hastily through, and sip a little of the honey, and cast an admiring eye upon the grandeur and elegance of the landscape and stupendous fabric, and pass on in silent homage to the Great First Cause of all things, the wise Disposer of all events: and join the heavenly throng in aspiring ejaculations and songs of praise to Him whose attributes are gloriously displayed in the grand design observable throughout, and in the consistency of all the parts of the whole plan of Providence, as observable in the Holy Bible. “O Lord! how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches:” “for thou art a great God, a mighty and a terrible.”—“Thou art glorious in holiness, fearful in praises, doing wonders—great fear is due unto thee in the assembly of thy saints.” “As we have heard, so have

dom of their
 l Jacob, and
 of the first-
 the peculiar
 favour than
 th not seen,
 to the heart
 laid up for
 an and the
 gh them for
 flee away—
 all eyes—
 rt or to des-

we seen in the city of the Lord of Hosts, in the city of our God: God will establish it forever. Selah. We have thought of thy loving kindness, O God! in the midst of thy Temple. According to thy name, O God! so is thy praise to the ends of the earth: thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death."

n chiefly to
 nted people
 which truly
 of sublime
 and delight-
 I had origi-
 ly through,
 n admiring
 f the land-
 or. in silent
 things, the
 e heavenly
 of praise to
 ayed in the
 in the con-
 n of Provi-
 "O Lord!
 n hast thou
 es:" "for
 errible."—
 in praises,
 hee in the
 rd, so have

Tracing the progress of Zion, the city of our God, the Church, in contradistinction to another city, or Church, or idolatrous nations, among whom the tribes of God are mixed hitherto, has often occupied my attention with delight, and joyful anticipation of their final deliverance and complete emancipation; but alas! the doleful notes of lamentation often follow the pleasures of joyful anticipation; adverse changes uniformly attend the happiest moments of our earthly enjoyments, and fill our souls with perplexing thoughts, and uneasy surmisings; for "hope deferred, maketh the heart sick:" so it is frequently with regard to our prospects of returning prosperity for God's ancient people. "The city still sits solitary that was full of people—she is become a widow, she that was great among the nations, and princess among the provinces, hath become tributary;—she weepeth sore in the night, and her tears are on her cheeks—among all her lovers, she hath none to comfort her; all her friends have dealt treacherously with her; they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her

between the straits. The heathen are now come into the inheritance of the Lord. His holy Temple they have defiled, and laid Jerusalem on heaps. The dead bodies of His servants they have given to be meat to the fowls of heaven; the flesh of his saints to the beasts of the earth. Their blood they have shed like water round about Jerusalem, and there was none to bury them."

The people of God have long suffered in exile throughout the countries, and among the nations, on account of their own sinful apostacy from their allegiance from their own rightful Sovereign Lord; but they suffered much more from the malicious enmity of the implacable, irreconcilable heathen among whom they were dispersed. "And I am very sore displeased with the heathen that are at ease, for I was but a little displeased and they helped forward the affliction: therefore thus saith the Lord, I am returned unto Jerusalem with mercies: my house shall be built in it, saith the Lord of Hosts; and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of Hosts, my cities yet through prosperity shall be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

Prospects of returning prosperity may be distant; yet the mind delights to dwell on them, and to calculate the intervening space, with alternate degrees of hope and fear. Such has long been the condition of the scattered tribes: anxious for deliverance, yet overwhelmed with uncertainty: their promises of returning favour were many, yet a cloud hung over their brightest prospects. They were exiles from their fatherland—their enemies tyrannized over them with unmitigated cruelty—their hearts were brought down with sorrow and bitter anguish, and there was none to comfort them: but now the day of their

delive
may r
"Com
hath t
he wil
us; in
shall l
follow
pared
the r
earth:

TH

WHEN
close,
is shed
the eas
effulge
Jesus
tism of
dom of
ing in
Lord,
filled,
low; t
rough
shall s
The I
"Ther
John.
ness of
believe

deliverance begins to dawn from the east ; and they may now sing this song to encourage one another : " Come and let us return unto the Lord : for he hath torn and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us ; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord : His going forth is prepared as the morning : and He shall come to us as the rain, as the latter and former rain unto the earth : " Hos. vi. 1, 2, 3.

THIRD, OR GOSPEL DISPENSATION.

WHEN the Mosaic Dispensation is drawing to a close, the sun of the third, or Gospel Dispensation, is shedding its precursory lustrous rays of light over the eastern horizon, and promising a day of brighter effulgence, John the Baptist, the forerunner of Jesus Christ, appears in Judea, preaching the baptism of repentance, saying, Repent, for the kingdom of heaven is at hand—" The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight—every valley shall be filled, and every mountain and hill shall be brought low ; the crooked shall be made straight, and the rough places shall be made smooth, and all flesh shall see the salvation of God." Luke, iii. 4, 5, 6. The Evangelist John, says of John the Baptist, " There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to

bear witness of that Light. That was the true Light that lighteth every man that cometh into the world," John, i. 6: that is, that cometh into the world by the second birth, and not by the first, for their understandings were darkened at the fall, and cannot possibly be enlightened, while they continue under the power of sin and dominion of Satan—dead in sins and trespasses—the children of wrath; until they are quickened, reanimated, and raised up in the divine life, and come into the world by the second birth—new creatures, capable of receiving divine spiritual communications: for "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; and he cannot know them, because they are spiritually discerned:" Cor. xi. 14. Therefore, as the enlightening, which he who is denominated the True Light, communicates is spiritual light; and as the natural man cannot receive the things of the Spirit, it would be as absurd to hold a lighted candle or taper to the face of a blind man, as to hold out many of the spiritual views of the Holy Bible, to a man dead in sins and trespasses, which is the natural condition of every one of the human race, until he shall have experienced the gracious operations of the Spirit of God, and is come into the world by the second birth: therefore I must apply that passage, and those views of enlightening, to those that come into the world, or Gospel age or Dispensation by the second birth, else I would be guilty of the gross common error of causing the Word of God to exhibit palpable, irreconcilable contradictions, and to disprove the dark, benighted condition of the heathen world.

Jesus Christ, the true Light, "hath abolished death, and hath brought life and immortality to light by the Gospel:" but the Gospel hath been but partially embraced yet in the world; and the millions of the

human race who yet sit in darkness, have not yet seen that true Light—have not believed on His name; and therefore, to them, life and immortality are not brought to light by the Gospel; and yet, in the common acceptation of the passage, they have come into the world by ordinary generation and birth, but not by the Gospel birth.

I have been induced to introduce these views in this place, not only for calling the attention of my readers to the common error into which many naturally fall in reading that passage; but also to show the absolute necessity of spiritual enlightening for understanding the Scriptures. Jesus Christ taught the people and his disciples in parables, and without a parable spake He not unto them. And we find, as the parables of our Lord referred to spiritual things, that they were unintelligible to his very Apostles before the day of Pentecost—before their understandings were spiritually illuminated—and therefore they were under the necessity of supplicating the favour of Jesus himself, to show them the parable of the tares and the wheat; and although he condescendingly granted their request to a certain degree, as we have it handed to us, yet it must appear evident, that the parable, to the unenlightened understanding, remains still unexplained. It is arranged in beautiful form, and left to the Spirit to convey its true and real import, when and where that should be necessary: and indeed no prophecy of the Scriptures can be fully and satisfactorily understood, but by fulfilment, or about the time of fulfilment. So that, unless Jesus Christ condescend to show people the parable now, they cannot possibly understand it. "Secret things belong unto the Lord, but revealed things belong unto us;" therefore is there a necessity that man's understanding be enlightened now to understand the Scriptures as much as

then: man now would be wise, as well as then, although now, as well as then, he be born as the wild ass's colt.

The parable of the tares and the wheat is extended, in the second form in which Jesus Christ exhibited it to his disciples, to the end of the world, or the harvest: and although the unenlightened extend that view to the end of the material creation, yet the Lord's meaning in the parable is not intended to carry the view beyond the end of the Gospel dispensation or age, as the transactions of the period alluded to, clearly show. A mystical Millennium is beyond the comprehension of our intellects; and therefore those who attempt to extend the view given in the parable beyond the warrant of the written word of God, so as to consider the condition of the saints during that blessed era of the Church's history, the glorious, eternal condition, as Miller of the States of America has done, surely carry the views not only beyond the comprehension of the human intellect, but also beyond the warrant of the Holy Bible, and cannot explain the views to the satisfaction of any one, either Millenarian or anti-Millenarian; so that many are tempted to reject the doctrine, assuredly contained in the parable, as the fanciful delusion of a heated imagination, or as the crude reveries of fanatical schismatics.—But it is neither the one nor the other; but it is the doctrine of the Bible. The doctrine of the Millennium is introduced with the early dawns of revelation, and is continued in its progressive development throughout the whole line of historical, prophetic, and parabolical events, until all things shall have been accomplished in the coming of Jesus Christ in a cloud, with power and great glory; and until “the mountain of the Lord's house shall have been established in the top of the mountains, and shall

have
shall
shall
shall
mak
N
near
our
gazi
brou
may
ye g
take
in li
Act
thos
be i
by o
and
imp
han
than
ther
at t
subj
lime
pens
stud
The
all t
the
my
and
in th
tenc
time
the

have been exalted above the hills; and all nations shall have flowed into it." And the virgin of Israel shall have again been adorned with her tabrets, and shall have gone forth in the dances of them that make merry.

Now, as the Bible warrants us to believe in the near approach of great and important events, it is our duty to declare it, that those who still stand gazing up to heaven after Jesus's ascension, may be brought to the two men arrayed in white, that they may hear them say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" Acts, i. 2. And that all, who have any concern for those things that are coming on the whole earth, may be induced to lay the subject seriously to heart, and by diligent search, to assure themselves of the truth, and be, as far as practicable, prepared for the great, important, coming events; for they are surely at hand, and of a more awful character and aspect than any events which have been experienced since there was a nation, even until that same time, and at that time there shall be deliverance. The subject is grand, and the contemplation is sublime and transporting; and is calculated to compensate amply the labour of the diligent, industrious student. "The hand of the diligent maketh rich." The doctrine, in all its pre-millennial events, and in all the parts thereof, is contained in the parable of the tares and of the wheat, which I have chosen as my text, or subject to be expounded and illustrated: and let unprejudiced, competent judges follow me in the illustration thereof, and pass a candid sentence, and they cannot but say, with me, that it is time to be in reality alive to the great importance of the subject. In my hasty glancings over the two

preceding Dispensations, I kept in view a clear line of demarcation and distinction, between the seed of the serpent and the seed of the woman, in the most necessary and prominent parts of their history and character, as far as that was competent for the plan I originally proposed to follow; but after the twelve tribes of Israel, whom, during the continuance of their history, I uniformly found to be the seed of the woman,—the good seed, the children of the kingdom,—were scattered abroad, and dispersed among all nations, the national distinction and contrast ended with the ending of the commonwealth of Israel, and we have since to trace their eventful history and character from denunciations, predictions, and prophecies of future returning prosperity, and favorable acceptance with God.

The national distinction of the tares also—the descendants of Cain, Ham, and Canaan his son—has ceased, as they are mixed in the field, the world, with the wheat, or good seed, declared in the parable to be the children of the kingdom: and the condition and destiny of the tares, or children of the wicked one, sown among the good seed, or children of the kingdom, are clearly and awfully predicted in many parts of the Bible.

And now, as my original proposition and object was to keep in view a clear line of distinction between the two contrasted families, as the Word of God, and their own dispositions and characters warranted; and as the express prohibition and interdict of the Word of God against the intermarriages of the two families are uniformly expressed in the Word of God, the signal judgments of God, both by the flood, and by the final dispersion of the twelve tribes, were the sad and awful consequences of their disrespect and disregard to the prohibitory laws and decrees of Jehovah. And by those remark-

able events they were easily traced in their several locations and nationality—the disparity of God's dealings with them as two contrasted families, marks decisively the continuation of the enmity which God put between the serpent and the woman, and the seed of the serpent and the seed of the woman; because God is a righteous and a just God, and renders to every one according to disposition and its effects.

Such conclusion I have been led to, while I could examine and follow them in a national point of view; and even in their dispersed and intermixed condition, they are distinguishable from the idolatrous nations among whom they dwelt, by promises of favour and deliverances which are held out to them alone, of all the nations of the earth, as the covenanted people of God, even in their distressed condition; because the covenant of Jehovah cannot be broken—and consequently, by the tenor of the covenant, the good seed shall be preserved “until the time to favor Zion be come, even the time that was set.” They are still known to God, and although they are grossly intermixed with the nations of the earth, yet “the eyes of the Lord run to and fro throughout the earth, and are present everywhere, beholding the evil and the good,” and although we have lost sight of them, as to the national contrast which we pointed out, while they were conspicuous in their peculiarly opposite characters and features, yet the Lord will prove to the astonished world his own perfect omnipresence and omniscience, as well as his perfect discernment between the evil and the good, when the tares shall have, without exception, been gathered into bundles to be burned, and the wheat, without one being lost, shall have been gathered into the garner.

Even in their scattered, dispersed condition, the favourable eye of Jehovah is still upon them, and many gracious promises are held out to them by the prophets of the Lord, from which the conviction is even forced in upon us, that they are still distinguished by His all-seeing eye; and therefore we must draw the unavoidable conclusion, that the twelve tribes of Israel are in such a condition that, even as fragments of the loaves which were blessed, and broken, and served out as food to the nations of the earth, they are distinguishable to the all-seeing eye of Jehovah, and preserved yet for glorious manifestations, mercy, and favour, as still the peculiar people of God. The prophets every where bear testimony to these assertions, and a specimen of their language may be given in corroboration: "Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come:" Ezek. xi. 16. Now, if they were not in being, and distinguishable, they could not possibly realize that promise of the Lord, and the following verse also of the same chapter, proves the merciful purposes of Jehovah towards them, in the last days, as given also by Jesus Christ in the parable of the tares and the wheat.

In accordance with these views of favor, the Apostles were confined, in their ministerial services, to the lost sheep of the house of Israel, so that a heavenly vision both to Cornelius and Peter was necessary, before the message of the Lord could be conveyed to Cornelius and his family, when the Lord was pleased to show them mercy. And besides that high mark of distinction and favor, Apostles were divinely directed to address their Epistles to them to continue the impression of God's favor

and mercy towards them in consequence of his covenant. "James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting:" Ja. i. 1. And Peter also seems to have had the same views of the abiding mercy of God towards them in his Epistolary address. "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace be unto you and peace be multiplied:" Pet. i. 1.

Therefore, although they at last were scattered abroad, and lost their superiority, and even equality, among the nations, yet they never lost their covenanted promises, and prospects of returning favor and prosperity. The ten tribes, as I formerly stated, were taken away captives from Samaria, by Shalmaneser, King of Assyria, about seven hundred and twenty years before the birth of Jesus of Nazareth, and sunk deep among the idolatrous heathen, as into their graves—as if buried for ever from human kin, and from the favorable countenance of their own covenanted God; but Jesus Christ holds out a prospect of recovery for them, when he speaks of them in favorable, endearing language. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, one Shepherd:" John, x. 16. I am well aware that these other sheep are generally considered the ancient idolatrous nations: but it must be remembered, that in the promises of the covenant, it is said to Abraham—"And nations shall come out of thee:" and also of Sarah, it is said—"She shall be the mother of nations;" therefore the distinction must still be kept and observed between

the ancient idolatrous nations, and the many nations of the covenant descended from Abraham and Sarah.

As the ten tribes had, long before that time, been outcasts among the idolatrous nations of the earth, Jesus Christ had reference to the covenant, when he declared that he had other sheep, and that the terms of the covenant must be extended to them also, therefore he says, "them also I must bring, and there shall be one sheep-fold, one Shepherd." The tribe of Judah, the Jews, alone, were at that time under any semblance of constitution and government as a recognized nation and people, in the fold, the land of Canaan, the only covenanted land they could claim on the whole surface of the globe: the rest of his people, the ten tribes, or Ephraim, were outcasts from their fatherland; yet in virtue of God's covenant, Jesus Christ, the good Shepherd, claimed not only the fold, the land of Canaan, and the Jews, who, of all the twelve tribes, then dwelt in it; but his compassion and tender regard are feelingly expressed towards the poor outcast ten tribes of Israel; and they are therefore included with the tribe of Judah and Benjamin, the Jews, whom he recognized and countenanced as his people, even in their grossly mixed condition, and holds out to them the same prospect of final restoration and covenanted blessings.

We behold that mutual prospect for all the tribes of Israel, without partiality or any respect of persons, held out, not only by Jesus Christ in person, but also by the mouth of all His holy prophets, of which a few specimens may be given from their own writings, as handed down to us in the Holy Bible. In Solomon's sublime, and lofty prophetic prayer, when dedicating the Temple at Jerusalem, the place which God "chose that His name should dwell there," he

spe
by
nor
of
pro
and
Mo
wh
in
con
ing
the
the
tho
ene
the
bea
car
unt
tive
sely
unt
the
tive
tho
has
nam
tion
caus
agai
they
com
that
be
brou
furn

speaks in plain express terms of what is also foretold by Moses in the twenty-eighth chapter of Deuteronomy, where the awful, heart-rending denunciations of God's wrath, are portrayed in language which proves what the unspeakable sufferings of God's ancient, covenanted people have hitherto been. Moses was commissioned to denounce the evils which have surely come upon that devoted people in full measure; and again, Solomon is divinely commissioned and influenced to prophesy of returning favor and prosperity, after that has come upon them which was threatened: "If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt from the midst of the furnace of iron, &c." 1 Kings, viii. 46, &c.

Now, both the misery threatened by Moses, and the prospect of returning favor and prosperity prophetically prayed for by Solomon, in the beautifully encouraging passage I have quoted, are contained in the wonderfully comprehensive parable of the prodigal son. The abject, destitute condition of Ephraim, the ten tribes, is fully illustrated in the parable or condition of the prodigal son: and their condition about the very time of their restoration—the manner of acceptance—and their joyful millennial condition, are fully expressed in the honorable, respectful treatment which the prodigal son met with on his restoration to the favor and loving embrace of his father.

Let the thirty-seventh chapter of Ezekiel also be carefully perused, and compared with these views; and let the condition of the dry bones in the valley of vision be carefully considered—and they are very many, and very dry—and learn from thence the condition of the ten tribes—their contradistinction from all the nations of the earth, which are merely their graves, or hiding-places, until the indignation be overpast—and behold also from the treatment of the dry bones, the sure prospect of deliverance for the ten tribes. And observe, again, the joining of the sticks into one in the hand of the prophet, and understand from that the uniting of the ten outcast tribes with dispersed Judah, under the government of Immanuel—as one sheep-fold, one Shepherd—and one King shall be King over them—all—even David their King, whom the Lord shall raise up unto them.

These prophetic transactions are not yet accomplished and fulfilled; therefore we are authorised and encouraged to look forward still for their accomplishment, for they are not placed by inspiration of God in the Holy Bible to suit common,

unimportant events ; but are God's ways of keeping up the distinction between His own covenanted people, and the uncircumcised heathen among whom they dwell, in their outcast, abject, miserable condition, in order to enable us still to trace them in the descriptive character given of them in the Holy Bible, even after we lost sight of them in their national distinction, as the people of God's covenant. Isaiah, also, bears his testimony to the same views, as taught by the same Spirit :—" And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious : and it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. 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 : " Isaiah, xi. 10.

I understand, then, that the other sheep which the Lord Jesus, the Shepherd, said He had, and promised also to bring, that there might be one sheep-fold, one Shepherd, are Ephraim, the dry bones, the prodigal son, the ten outcast tribes of Israel ; and not, as many suppose, the ancient idolatrous nations ; and therefore I treat the subject the more particularly as referable to the ten outcast tribes, as they have been long a lost people, blended and commixed with the other nations of the earth, as a people long forsaken of their God, and forgotten of their friends,

and whose condition has not generally been understood, so that many who professed to know something of Judah, showed total ignorance of the condition and prospects of the ten outcast tribes of Israel. They are God's hidden ones, and therefore "the earnest expectation of the creature waiteth for the manifestation of the sons of God." The time to favor them is come, even the time that was set, and their deliverance and restoration shall be according to the promises of God, held out to them in such prophecies and descriptive parables as the parable of the prodigal son—the parable of the tares and the wheat—by which a clear line of demarcation is observable, as maintained in the whole historical delineation of the two families whose fate and destiny are therein predicted. To search for the ten outcast tribes of Israel, as if they were a distinct, separate people, in small or large parcels, or communities, proves ignorance of their condition.—To look for them as a visible, recognizable people, or class, or caste of people, would appear to those who understand, by the accounts of the Holy Bible, their present commixed, blended condition with all the nations of the earth, as looking for the bodies of the dead, which are buried in their graves, somewhere on the surface of the ground. God has declared that he shall "open the graves of his people, and cause them to come up out of their graves, and bring them to the land of Israel: and feed them as a Shepherd doth his flock." Surely then, God does not direct men to be at great trouble and expense in searching for them in remote, barbarous, or desert wilds, when he has otherwise determined, and otherwise revealed to us in His holy Word.

Pride, self-consequence, and presumption, drive many of those who handle this subject far beyond the simplicity of the truth. To their extravagant

fan
sub
lim
gan
uns
in t
the
ma
unc
tory
mo
the
prio
bro
Bib
pos
mar
and
Som
geth
sake
doc
ther
sear
obje
ject
him
His
shal
his f
som
than
heig
ness
oil,
and
they

fancy, there is not enough of the marvellous and sublime; to their depraved, vitiated taste, the sublime, heavenly truths of the Bible, are deemed vulgar, unpolished, antiquated phrases, and notions unsuitable to the present advanced state of society in the arts, and sciences, and philosophic lore: and therefore they overlook, what must appear to every man of sound judgment, correct taste, and spiritual understanding, and discernment, the most satisfactory revelation, in beautiful, sublime strains, of the most important subjects, which could be proposed for the contemplation of the human intellect. Such pride and self-conceit must be humbled, and be brought to the level of the simple truth of the Holy Bible, before they can either know the Lord's purpose in scattering and dispersing His people, or the manner in which He has purposed to gather them, and to receive them into favor and acceptance. Some doubt their ingathering—others deny it altogether, as an impossibility—while others, for the sake of character and credit, pretend to believe the doctrine of the ingathering, and therefore busy themselves much about the doctrine, and plans of search, and the means to be used for the desirable object, but are at the same time as ignorant of the subject as those who take no interest in it. The Lord himself has promised to effect their deliverance in His own time and way. "He that scattered Israel shall gather him, and keep him as a Shepherd doth his flock, for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden: and they shall not sorrow any more at all:" Jer. xxxi.

10. As we have, in the holy Scriptures throughout, distinctive, characteristic marks, by which the people of God's covenant may be recognized and known, may it not be expected that their ingathering shall be distinguished by extraordinary, supernatural, and special dealings, and manifestations of divine favor and acceptance? The Scriptures warrant the expectation, as the pre-millennial signs and preparations are described of so vast a magnitude, and terrific character, when the tares are gathered into bundles to be burned, and the wheat into the garner. Their ingathering, it may be expected, shall be in its character, and in its concomitant, awful destructions, far different from what is generally anticipated or dreaded. The visitation to the covenanted people themselves will be glorious; whereas, to their enemies, the tares, by the accounts in the Bible of those latter days, the times must be truly terrific; when "There shall be signs in the sun, and in the moon, and in the stars; and 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: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh:" Luke xxi. 25. Such are the tremendous, terrific views given in the Bible, of the end of the world, or harvest; but I must defer their further consideration until we come to that stage of the progress, when that part of the subject, the signs of the times, require to be advanced; and in the mean time continue the illustration of the subject during the Gospel Dispensation, as I did through the two former

Dispensations, in showing something of the delineation of character and disposition, by which the two contrasted families of Cain and Seth, may be certainly distinguished.

I have said that the prodigal son in the parable, and his condition, represent the ten outcast tribes of Israel in every vicissitude and feature of their character, until they are received into favor—until the lost is found, and the dead is alive. “For if the casting away of them, be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches:” Rom. xi. 15. The Jews, as to the outward forms of their own religion, never left their father’s house; they have still the law and the prophets;—they observe the Jewish sacrament of circumcision;—and thus they serve their father in the field, though not in the house—they practise according to the Mosaic ritual, although not according to the precepts of the Gospel: but Ephraim, the prodigal son, the ten tribes have been outcasts, in their graves, the ancient idolatrous nations among whom they have sunk out of sight, without Bible, Circumcision or Passover, or any discriminating mark of separation, for nearly two thousand six hundred years; and no wonder they should be very many, and very dry, bones in the valley of vision—no wonder they should be ready to die with hunger, like the prodigal son: but now is the time represented by that part of the condition of the prodigal son, when he began to “come to himself;” a true sign that their “redemption draweth nigh”—that the Lord is beginning “to open their graves, that they may be brought out of their graves, and be led to the land of Israel—a great army—the whole house of Israel.”

Having thus far established my proposition with regard to the recovery of the ten tribes of Israel, by life from the dead; I shall return to the doctrinal distinction which is ever, even in their commixed condition, observed between those two contrasted families of Cain and Seth, that it may be clearly proved and established, that God's omniscience still traces and marks the discriminating line of distinction, throughout the Gospel Dispensation, as well as throughout the two preceding dispensations, when by national peculiarities, they were distinguishable. The distinction is not conspicuous to man since the intermixture took place; but "the eyes of the Lord run to and fro throughout the earth, and are therefore present everywhere, beholding the evil and the good"—beholding the two contrasted families represented by tares and wheat. God has them still preserved, and visible to Himself in His all-scrutinizing eye, as much in individuality as they possibly could be in their nationality; for the smallest particle or atom of creation is distinctly visible to Him "who seeth in secret;" and from whose all-seeing eyes nothing can be concealed. David, in the book of Psalms, gives a beautiful expansion of that subject, in his sublime eulogy on the omniscience and omnipresence of Jehovah; the whole may be too tedious for the reader of this work, at the time of his perusal thereof; and as access may be had to it at any time of convenience, a few verses may suffice in this place. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be

light about me; yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee. For Thou hast possessed my veins: Thou hast covered me in my mother's womb. I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." *Psal. cxxxix. 7, &c.* That is a mite of an inspired writer's views and knowledge of the omniscience and omnipresence of Jehovah, which can very opportunely and aptly be applied to the subject of my discussion, with regard to the individual existence and visibility of the covenanted people of God to His all-seeing eyes. And they must always stand as two distinct contrasted families in His sight, as by reason of their two opposite, innate dispositions, they never can be blended or amalgamated, so as to lose their peculiar individuality of nature and character—good and evil must always continue as two contrasted objects—and therefore the family of Cain, and the family of Seth, although mixed in the same field, as tares and wheat, yet retain their innate natures, qualities, and dispositions, in the sight of God, so that their separation, to Him, is no insoluble problem: to Him all things are possible. The wicked have no covering by which they can conceal themselves from His omniscience; "for His eyes are upon the ways of man, and He seeth all his goings: there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." *Job, xxiv. 21-22.* Thus we may easily and satisfactorily arrive at the conclusion, that the two families, although mixed, as tares and wheat, in the same field, the world, have not lost their individuality of dispositions and characters in the sight of God, so that according to the parable of the tares and the wheat, they shall be both dealt with as declared by

Jesus Christ; "when they shall come forth; they that have done good, unto the resurrection of live; and they that have done evil, unto the resurrection of damnation," John, v. 29: or the tares to be burnt, and the wheat into the garner. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And 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, shall shine with the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever:" Dan. xii. 1-3.

II. In the farther prosecution of the subject, I have to consider the covenanted people as grossly intermixed with the nations, and therefore wofully defiled, polluted, and corrupted, and yet distinguishable in the sight of God, as his own covenanted people.

It may be alleged, that the Jews are still a separate and distinct people and nation, although dispersed among the nations; "because to them were committed the oracles of God," and because they have an outward show of obedience to the requisitions of the Decalogue; but they also are a mixed people—the seed of the serpent found its way early to them, as well as to the ten tribes. It is true there was a remnant claiming affinity to Abraham, and descent from him, until Jesus Christ, to whom they averred those claims, by his own omniscience detected them, and proved their pretensions to be false. He knew, although the seed of the serpent should lurk in secret places, that their origin was

from
ve
the
po
de
Hi
sai
unt
do
me
hav
the
We
eve
fath
cam
sen
eve
you
ye w
and
lie,
fath
beli
L
reas
neat
tion
inter
ator
the
hold
hum
let it
natu
as if
" If

orth; they
 n of live;
 surrection
 res to be
 "And at
 at Prince
 ple; and
 ever was
 me time:
 ed, every
 k. And
 the earth
 l some to
 hey that
 he firma-
 usness as

subject, I
 s grossly
 e wofully
 tinguish-
 venanted

l a sepa-
 ough dis-
 em were
 use they
 requis-
 a mixed
 ay early
 ue there
 m, and
 m they
 ce de-
 to be
 serpent
 gin was

from Cain, and that those of them whom he reproved for their false pretensions, were the tares among the wheat, while at the same time the malignant poison of their serpentine disposition, rankled in deadly spite against all goodness, and even against Himself, the Prince of Life. "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man who hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one father, even God. Jesus said unto them, If God were your father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech, even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe not:" John, viii. 39.

Let it not be supposed that Jesus Christ, by his reasoning with the Jews in that chapter, when delineating the character and depicting the foul extraction and murderous disposition of His opponents, intended to rob God, or to divest the glorious Creator of His inalienable prerogative; and to invest the evil spirit with the power of creation: nor to hold him forth as the maker of any being that has human faculties and rational human intellect: nor let it be supposed that he meant a renovation of nature, when he speaks of the children of Abraham, as if he meant the spiritual seed in this first charge: "If ye were the children of Abraham, ye would do

the works of Abraham." Now the works of Abraham are these:—"I know him, saith the Lord, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which He hath spoken of him:" Gen. xviii. 19.

In that He clearly refers to the covenant engagements under which Abraham and his lineal descendants, by ordinary generation, were placed. And thus he gives a description of the alluvial, fertile nature of the soil in that quarter,—the kindly, benevolent disposition of the descendants of Abraham—the seed of the woman—in contradistinction to the malevolent, murderous disposition of the descendants of cursed Cain—the seed of the serpent. And in the second charge, he alludes to the principle of love to be found in all who are begotten of God, and are His children by the new birth—the spiritual seed of Abraham, on whom the stamp and image of their father is to be discovered and ascertained. "God is love, and they that dwell in love dwell in God, and God in them." To those He manifestly alludes, when He says, "If God were your father, ye would love me; for I proceeded forth, and came from God; neither came I of myself, but He sent me." Hereby He put them to the test of the Word of God, either as the children of Abraham by ordinary generation, or the children of God by supernatural, spiritual generation; therefore His decision is just when He says that they are of their own father, the devil. Many passages of Scripture might be adduced in confirmation of the decision thus passed, although the simple asseveration of Jesus Christ ought to be perfectly sufficient; but to show that His immediate followers held the self same views, condemnatory of the assertions of the malicious Jews—"Whosoever

of Abra-
ord, that
noushold
he Lord,
ay bring
of him:"

engage-
descend-
d. And
l, fertile
ly, benic-
raham—
on to the
descend-
t. And
nciple of
od, and
tual seed
of their
" God is
od, and
alludes,
e would
m God ;
Hereby
d, either
neration,
spiritual
hen He
e devil.
duced in
although
ght to be
mediate
atory of
nosoever

believeth that Jesus is the Christ, is born of God : and every one that loveth him that begat, loveth him also: that is begotten of him :” 1 John, v. 1. When Jesus proved their first claim of affinity to Abraham to be false, and unfounded in truth, by their own malicious disposition, and murderous conduct, they had recourse to the second argument; anxious to prove their descent either from Abraham, by ordinary generation, or from God, by spiritual generation; but in both attempts they were completely foiled, and beaten out of both positions—both attempts were equally futile and abortive, because the principle of love was not found in them: neither could their conduct bear the trial, as having any similarity to the conduct of the two classes of which they vainly attempted to prove themselves; therefore they had to shrink back from their heavenly pretensions, to the vile and malevolent caste to which it was proved upon them that they belonged. Because, says He, “If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.” And in the other case—“If God were your father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”

Thus then Jesus Christ himself drew the true line of demarcation and distinction between Cain’s line of descendants, and the offspring of Seth—Abraham’s seed by ordinary generation: and as in the parable under the designation of tares and wheat, to be permitted to grow together in the same field, the world, until the day of the harvest. “Lift up your eyes, for the field is already white unto the harvest.”

I understand Jesus Christ’s meaning, when He said, “Ye are of your father the devil, and the lusts of your father ye will do,” to be, as it may otherwise be

expressed, or paraphrased—Ye are neither of Abraham by ordinary generation, nor the children of God by extraordinary generation; but ye are of your father the devil—Cain the murderer—and the lusts of your father ye will do; ye shall kill me, as your father Cain did to Abel, my prototype in suffering death; so the lusts of your father ye will do. Now as I showed above the works of Abraham, by which they were proved, by a negative proposition, not of the descendants of Abraham, it remains for me now to prove the similarity of disposition and character which exists between them and their father the devil, or Cain the murderer. “And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him:” Gen. iv. 8. The Jews were talking with Jesus, as did Cain with his brother Abel, premeditating his death, as did Cain. “And Jesus saith unto them, But now ye seek to kill me, a man that told you the truth, which I have heard of God; this did not Abraham.” Thus proving their disposition diametrically opposite to the disposition naturally to be expected in the children of the covenant—the offspring of Abraham, whom God blessed. “Ye do the deeds of your father.” As Cain did, ye premeditate to do, and ye shall be permitted to perpetrate the murder, which was significantly typified by the murder of righteous Abel, by your murderous father the devil, Cain the murderer; for the Scripture must be fulfilled in my death. These predictions were accomplished, as may be fully and clearly read in the evangelical narration. Cain slew his brother Abel in the field; so the Jews slew or crucified Jesus Christ, without the walls of Jerusalem, under the same pretence, or rather by the same enmity: because the type and antitype were both righteous; and because they, on the other hand,

corresponded in enmity, and malice, and in the infernal, murderous disposition of the devil.

Although hitherto this way of discussing the subject, appears satisfactory ; yet instances may be given more fully than in ordinary discussions ; because the subject is of vast importance, a full development may be required. There are many, who presume to be expounders of the Scriptures of truth, who hold a system, on this subject, wholly reversive of these views which I find opening up to me, as I progress in my present prosperous journey, along the line of connection in the history of these two contrasted families ; but those counter-systems shall be treated in due time and place as they deserve : in the mean time, I shall adduce two examples of undoubted authority, where the seed of the serpent, of the lineage of Cain, the devil, were exhibited in the very disposition and character of their father ; and where they were actually patronymically nominated by Jesus Christ, in the one case, and by the Apostle Paul in the other. " Jesus answered them, Have I not chosen you twelve, and one of you is a devil : " John, vi. 70. I am aware that many attach no further meaning to that declaration of the woful condition of the person alluded to, than as it may apply to the treacherous disposition of Judas Iscariot, without any consideration of his origin or descent ; but after tracing the seed of the serpent in the successive generations of the descendants of Cain, I believe that Jesus made reference to the descendants of Cain, as he did when reasoning with the Jews ; and therefore classed him with his brethren of the same stock ; although we may be allowed to show degrees of depravity and aggravated guilt, among the same wicked fraternity. The Apostle Paul, also met and distinguished another of them, when he said, " O full of all subtilty and mischief ! thou

child of the devil ; thou enemy of all righteousness ; wilt thou not cease to pervert the right ways of the Lord ? And now, behold ! the hand of the Lord is on thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness ; and he went about seeking some to lead him by the hand :” Acts xiii. 10–11.

Now when disposition, discoverable in conduct and actions, is taken as the criterion of decision, and the Bible used as the rule of judgment, the result, with regard to our present enquiry and research, will be found more satisfactory, than at first might be supposed. The result of the whole enquiry will be found to be, that the enmity which was originally put between the serpent and the woman, and between the seed of the serpent and the seed of the woman, still exists between them ; and that we have now to trace them in the Bible according to the development of disposition, conduct, and character, by which alone they are discoverable, until the Lord, by His unerring discrimination, shall mark them for their fate and destiny, at the time alluded to in the parable.

Jesus, when disputing with the Pharisees, addressed them in their real character and disposition.—“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?” He knew not only their dispositions and characters, but He also knew their fate and destiny. He recognized in them the seed of the serpent. He knew them to be the descendants of Cain, and that they would kill Him, as their primogenitor and father slew Abel ; and therefore it was no difficult thing for Him to know their fate, and to express it, as is significantly done in the awful question, “How can ye escape the damnation of hell ?” They were under the curse, as the descendants of cursed Cain and cursed Canaan, and

therefore doomed and destined to be gathered into bundles and burnt; and how could they escape? That question stands unanswered in the Bible, and therefore we may, at this day, deem it unanswerable. Plans for converting tares into wheat, may appear pretty generous and gracious; but if they stand not the test of the Word of God, they must be shuffled out of the way, to make room for the decrees of God, in the fate and destiny of the tares and wheat, as two distinctly separate portions of the inhabitants of the globe. We have no account of any of the Council, or Sanhedrim, of the Jews, who did not assent to His death, but Nicodemus, and Joseph of Arimathea, who were his disciples, but privately, for fear of the Jews; and these alone showed sympathy, and kindness, and respect to His memory, in bestowing funeral obsequies on His mangled body, which they obtained for burial, and wrapped in clean linen, and laid in a new grave, cut out of the rock, wherein no man previously lay. Therefore we may reasonably conclude that these two disciples were of His brethren—of the covenanted seed, the descendants of Abraham—the children of the kingdom. Their sympathy and kindly disposition, agreed with the character of the rest of their brethren of the same extraction; and they showed not the virus and subtle poison by which the rest of the Sanhedrim of the Jews made a full discovery of their nature and extraction from their father, the devil, as he who suffered under their malicious, cruel sentence, previously declared.

And we have no account, or Scriptural authority, by which we can prove that any of the Sanhedrim of the Jews, who sat in judgment on the blessed, innocent Jesus, were any thing but what he formerly declared them to have been—serpents and the generation of vipers—the descendants of their own

father the devil—Cain the murderer. And for further confirmation of these assertions, read the following passage of the language of inspiration: "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified:" Rev. x. 8.

Now I have formerly proved that Egypt was the land of Ham, and that Ham was a descendant of Cain under the curse: and that the Canaanites, the descendants also of Cain under the same curse, which was perpetuated in Canaan, the son of profane Ham, were the inhabitants of the countries where Sodom and Gomorrah stood, the two cities which perished, when God rained fire and brimstone upon them, for their wickedness, and the abominations of their depraved, cursed natures, which manifested and proved their extraction from their own father the devil—and such is declared by Jesus Christ to have been the satanic nature and disposition of the Pharisees who contended against him; and such was sadly proved to have been the disposition and nature of the council, or Sanhedrim of the Jews, who crucified the Lord of Glory. And now it must be manifest to every one, whose eyes the God of the world has not blinded, that God by Jesus Christ revealed to John, that they were of the seed of the serpent who crucified Jesus of Nazareth. That the covenanted people of God, who were ever strictly prohibited from intermixture with the idolatrous heathen, had admitted the seed of the serpent, by illegal, interdicted marriages with the nations among whom they dwelt; and that therefore the enmity which God had put originally between the serpent and the woman, and between the seed of the serpent and the seed of the woman, now manifested itself against Him who is pre-eminently the seed of the woman, who was originally appointed to bruise the

head of the serpent. It made its appearance in all ages and generations of the mankind on earth, as I have shown by adducing and instancing a few prominent collateral cases: but against Jesus Christ it seems, that the enmity mustered the whole force and strength of the powers of darkness, in order, if possible, to crush all goodness, and to master the very Prince of Life—the Author of all goodness himself; and to obtain a complete counter-balance and ascendancy in favour of the Prince of the power of the air—the spirit that now works in the children of disobedience. “Why do the heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak to them in his wrath, and vex them in His sore displeasure:” Psalm, ii. 1, &c. But although His enemies raged tumultuously against Him, they could have “no power against Him except it were given to them from above,” as He himself declared to Pilate, and as He declares plainly and fully in the following passage:—“No man taketh my life from me, I have power to lay it down, and I have power to take it again.” And again, “I am the good Shepherd; the good Shepherd layeth down his life for the sheep.”

The great city, Jerusalem, where stood in majestic grandeur the Temple of God, the pride of the whole earth, where God appointed that His name should dwell, was, at that time, become Sodom and Egypt, through the means of the mass of the people of those perverse and adulterous nations among whom the people of God were interwoven and incorporated, almost to their extinction, while the

people of the nations were occupying their places, and filling up that noble, and once holy city, Jerusalem, with the uncircumcised in heart and ears. "Moreover the multitude of thy strangers shall be like small dust, and the multitude of thy terrible one shall be as chaff that passeth away : yea, it shall be at an instant suddenly : " Isa. xxix. 5. And thus on account of the multitude of their strangers, and of their terrible ones, the enmity had arrived at its highest pitch of rancorous malevolence, when Jesus Christ himself was sent by the Father into the world. It never ceased to prove its origin and murderous designs, from its first appearance in the world, until it dared to face, in hostile form and deadly malice, the very Son of God himself. The prophets and messengers of heaven had formerly to encounter the implacable enemies of all goodness ; and at last, although God, in His mercy and compassion, and loving kindness, was pleased to send His only Son Jesus Christ into the world, yet no respect was paid to His high and heavenly origin and descent, although He ever maintained that He was the Son of God, sent as the mighty deliverer of His people, Israel. "Hear another parable : there was a certain house holder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country : and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another. Again he sent other servants, more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and

seiz
cast
the
will
him
and
whic
Mat
T
nati
and
Jesu
ced,
tion,
whic
tares
them
res l
had
And
gres
the s
impo
be n
in th
case
body
of th
mise
tions
with
tribe
ted f
by J
sin, a
wher
to w

seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do to those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their season:" Matt. xxi. 33, &c.

The progress of mixture and blending with the nations, which I have been tracing, after all the evils and opposition to the purposes of Jehovah, of which Jesus complained in that parable, had so far advanced, that Jesus, who knew their adulterated condition, gave the description of the state of His people, which is expressively contained in the parable of the tares and the wheat. "The holy seed have mingled themselves," Ezra. ix. 2: although the Lord declares by the mouth of His servant Jeremiah, that "He had planted them wholly a right seed:" Jer. ii. 21. And therefore it is necessary at this stage of progress, to give rather more expanded illustrations of the subject than may be necessary in minor and less important parts of the discussion. For although it be necessary to preserve a distinct line of separation, in the general treatment of the subject, yet there are cases where charges are brought against them as a body politic, although the horrid enmity of the seed of the serpent be not found in the true line of promise, any farther than what is caused by the pollutions they must have received from their connection with the uncircumcised heathen nations. The ten tribes rejected the Messiah, when they were separated from the tribe of Judah, of whom Christ came, by Jeroboam the son of Nebat, who made Israel to sin, and they were led away by him to Samaria, and when he set up the calves of Bethaven as their god, to whom they were taught to give a species of

worship and godly honors; and "when all Israel saw that the King hearkened not unto them, the people answered the King, saying, What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents:" 1 Kings, xii. 16. And when they vociferated against the holy, innocent Jesus, "Away with him! crucify him! crucify him!" they not only rejected him, but also became guilty of his death, by their mean and servile compliance with the seed of the serpent, whom Jesus himself had marked out as such, whose enmity premeditated His death, when He declared that they were of their own father the devil, and that the lusts of their father they would do. And now was their hour and the hour of the powers of darkness, and what they maliciously premeditated, they now found means to perpetrate; He came to do the will of his Father, and the will of their father they did, as Jesus formerly had declared to them. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father:" John, x. 17. Peter therefore charged his death against the whole nation, in his all-convincing sermon on the day of Pentecost. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ:" Acts ii. 36. Whatever number of exceptions there may have been among them, from the murderous tares, or descendants of Cain, his death is charged against all the house of Israel, as a national act. And therefore they are, as a nation which was under covenant to God as their King, charged with a sore breach of loyalty and allegiance

to th
find,
to th
awfu
and
vocif
but
refer
nor v
scien
broug
fore
Peter
breth
Pilate
vocif
lic re
timid
count
hour.
cal f
could
nant
in vir
their
clear
it; an
our c
Aw
awful
their
upwa
mind
logue
ter of
now,
in ful

to their lawful Sovereign Lord and King: and we find, that they could not withstand the faithful charge to that effect, brought against them by Peter. The awful deed was perpetrated—Christ was crucified and slain—and whether Peter's hearers on that day vociferated with the rest or not, they could not re-but the charge as a national act,—they could not refer to any protest against the act of their rulers, nor vindicate their own silence; therefore their conscience testified against them, when the charge was brought fully and faithfully against them, and therefore “they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?” “Shall I crucify,” saith Pilate, “your king?” “we have no king but Cæsar,” vociferated his enemies; and at the time of that public rejection, his enemies were in power, so that his timid followers were too weak and powerless to counteract the awful decision of that important hour. Pilate alone, as far as we are led by historical facts, protested to his innocence; and when he could not prevail against the weight of their malignant rage, which he attempted to contend against, in vindication of his own conduct, he took water in their presence, and, washing his hands, said, “I am clear of the blood of that innocent person, see ye to it; and they said, Let his blood be upon us, and upon our children:” Mat. xxvii. 24, 25.

Awful as that self-imprecation may appear, more awful have their sufferings, and the sufferings of their children, been, in consequence thereof, for upwards of eighteen hundred years, than human mind can conceive, or tongue utter: Read the catalogue of their sufferings, in the twenty-eighth chapter of Deuteronomy, and from that, dread a rejection now, as still more awful, as bringing these sufferings in full weight and measure, not only in this world,

but also in the world to come, without end. The sufferings which came upon the twelve tribes in their rejected, scattered condition, as a national catastrophe, have an end, as foretold in many parts of the Holy Bible ; but rejection under the Gospel call, will bring endless misery, without any promise, or prospect of deliverance, either here or hereafter ; as "there is no salvation in any other, and as there is no other name given among men under heaven, whereby we must be saved."

When God wrote the second commandment, he had the woful revolt of the Jews, and their final rejection of Jesus, in view ; and what the tribes of Israel have long been suffering, appears to me to have been shadowed forth in the language of that commandment. "For I am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me and keep my commandments." If the interpolated word, "generation," which is not in the original, and which is therefore found, in our translation, in Italic letters, were supplanted by the word "dispensation," then in the beginning of the third dispensation, the iniquity of the fathers would be seen no longer visited on the thousands of the children—the Jewish converts to Christianity ; and at the beginning of the Fourth, or Millennial Dispensation, it might be expected, that the iniquity of the fathers would no longer be visited on any of the children of those Jewish revolters from one end of the earth to the other ; but that they all would be forgiven, and be gathered home, from the North, and from the South, from the East and from the West, to sit down in their heavenly Father's kingdom, with Abraham, Isaac, and Jacob, and with the general

asse
in h
She
T
pens
of G
the
the
the
helic
of th
cont
the
thou
God
His
all t
thee
shal
ket
bod
kine
be, v
whe
thee
sette
troy
wick
ken
cata
den
here
the
sinc
renc
rable
on t

assembly and church of the first born that is written in heaven, until there should be one sheep-fold, one Shepherd.

The law was given to them under the second dispensation; the revolt and apostacy from the worship of God, to the mixed, idolatrous worship, as well as the rejection of the Messiah, took place also during the second or Mosaic Dispensation; and therefore the curses that were denounced against their dereliction of duty, and their declension from the laws of their God, fell heavily upon them, and have been continued in unrelaxed severity, as threatened by the Lord their God. "But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all His commandments and His statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shall thou be in the city, and cursed shalt thou be in the field: cursed shalt be thy basket and thy store: cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep: cursed shalt thou be, when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me:" Deut. xxviii. 15, &c. The enormous catalogue of appalling and terrific curses which are denounced in that chapter, is too long for insertion here; but whosoever desires a farther knowledge of the miserable condition of the twelve tribes of Israel, since they were scattered abroad, will find the heart-rending amount of their unspeakable misery, deplorable fate and condition, by perusing and meditating on that doleful chapter. Their condition has been

more deplorable than can be conceived by any who have not been partakers of their unmitigated sufferings; but there is hope in their end, that they shall return, and be at rest—their unmitigated sufferings shall not only be alleviated, but they shall be brought out of all their tribulations, and they shall wash their robes, and make them white in the blood of the Lamb; and shall yet sing in the height of Zion.

The Lord hath visited the iniquity of the fathers upon the children to the third and fourth generation, age, or dispensation, of the church: he did show mercy to thousands of them at the beginning of the third: and the rest, a multitude which no man can number out of all nations, kindreds, and tongues, and people, shall now at the end of the third, or Gospel age, and beginning of the fourth age, or dispensation, the Millennium, be completely emancipated; and the iniquity of their fathers shall no longer be visited upon them. The terms are two, for the righteous visitation of their iniquities upon their offspring or children—to the third and fourth, and the ellipsis filled up, by the translators, by the word generation. I by no means deny, that ordinary generation may be meant in the language; for the experience of ages, and the similarity of physical disposition, temper, and inclination in the children, seem to corroborate the ordinary translation of the language, in our common form of the second commandment, in the numerical order in which that commandment is found in the divine arrangement of the Decalogue: but I do aver—and it can be clearly proved by corroborating Scriptures—that the meaning of that heavy denunciation of God against evil works, must be extended to the ages, or generations, or dispensations, in the historical divisions of the church, as if it should be read: “Visiting the iniquity of the apostazing, rejecting Jews, upon their

child
This
not
iniqu
tacy
dwell
onal
natio
vinci
fore,
God
cruci
not o
them
holy,
son,
them
veng
Pilat
rathe
his h
cent
Them
us, an
heavy
and u
as the
and t
and a
ment
ronor
holy
of lo
of the
again
The
rise;

children, to the third and fourth dispensations." This is considering it as a national judgment, and not merely as an individual visitation ; because the iniquity of forsaking the living God, and their apostasy to the idolatry of the nations among whom they dwelt, and the rejection of the Messiah, were national acts ; and charged against the whole Jewish nation, by the Apostle Peter, in his sublime, all-convincing sermon on the day of Pentecost. " Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ : " Acts, ii. 36. And not only did these national acts of the Jews subject them to the righteous judgment of a righteous, a holy, and a just God ; but they, in their own person, and by their own mouths, imprecated upon themselves, and upon their children, the righteous vengeance of highly offended Majesty. " When Pilate saw, that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of that just person ; see ye to it. Then answered all the people, Let His blood be on us, and on our children : " Mat. xxvii. 24, 25. These heavy and awful imprecations fell upon themselves, and upon their children, in full weight and measure, as their history plainly and indubitably proves ; they and their children have been forsaken of their God ; and all the curses denounced, as I have repeatedly mentioned, in the twenty-eighth chapter of Deuteronomy, have fallen upon them, in fulfilment of God's holy Word, in their scattered, abandoned condition, of long and painful captivity among all the nations of the earth. " Hear ye this word that I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen ; she shall no more rise ; she is forsaken upon her land ; there is none

to raise her up:" Amos, v. 1, 2. "Therefore the Lord, the God of hosts, the Lord saith thus, Wailing shall be in all streets: and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the Lord. Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him:" Amos, v. 16, &c. Such is the language of the Bible with regard to the day of the Lord, which came upon Israel for their apostacy from the Lord their God, and for their rejection of their Messiah. "Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols that thou hast made; and thou hast caused thy days to draw near, and art even come to thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. Behold the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my Sabbaths:" Ezek. xxii. 4, &c. Thus then their iniquities have been sorely and grievously visited upon them, to this day, as a nation forsaken of their God; but there is hope in their end, that they shall return and be at rest. The iniquity of the fathers has thus been visited on the children, to the third and fourth dispensation, of them that hated the

L
th
d
w
o
o
m
vi
th
of
fo
Al
Lo
co
me
ye
the
ne
no
ser
Lo
I
fam
by
be
cha
tip
the
tha
all
it
on
the
floo
fami
men
of G

Lord; but the Lord showed mercy to thousands of them that loved him, at the beginning of the third dispensation; and mercy shall be shown to the whole house of Israel, at the beginning of the fourth, or Millennial dispensation; for the word of God, not only in the denunciations of the second commandment, but in the Bible throughout, extends not the visitations of God's wrath against them, but unto the third and fourth dispensations of the divisions of the church's history. The time is now at hand for mighty deliverance to the whole descendants of Abraham, Isaac, and Jacob,—for the mouth of the Lord hath spoken it: in remembrance of His own covenant with the house of Israel, He will show mercy unto them. Lift up your heads, therefore, ye scattered tribes, your redemption draweth nigh—the Lord of Hosts will break His yoke from off thy neck, and will burst thy bonds; and strangers shall no more serve themselves of thee: but ye shall yet serve the Lord, and David your King, whom the Lord will raise up unto you.

During the Antediluvian dispensation, the two families of Cain and Seth were distinctively known by the appellations, men, and sons of God, as may be seen immediately before the flood, in the sixth chapter of Genesis. "When men began to be multiplied on the earth, and daughters were born to them, that the sons of God saw the daughters of men that they were fair, they took wives of them of all whom they chose." That displeased God, "and it grieved Him at his heart that he had made man on the earth:" and because the two seeds were then intermixed, God drowned the world by the flood; but spared Noah, a righteous man, and in his family the distinction and separation were commenced again, and continued agreeably to the will of God. That separation was necessary, because of

the prevalence of evil in the world, as a necessary consequence of its materiality and dissoluble qualities, and terminable constitution: and because, therefore, enmity was put between the serpent and the woman, and between the seed of the serpent and the seed of the woman, by the irreversible, interminable decree of Jehovah: and because it pleased God that His own image should be conspicuous, by contrasted objects, on the creation of His own hands. The enmity could not but exist between the two families of Cain and Seth, by reason of their opposite qualities, and the disparity of their physical constitutions, as the very natural consequence of good and evil in the world.

I showed formerly that we have no faculties by which we could comprehend how creation could exist as dissoluble materiality, without contrasted objects; and therefore, although we have to lament the grievous prevalence of evil, yet, in the midst of our complaints, we have cause of thankfulness, that our merciful Creator has provided a powerful counteracting remedy—all-powerful and all-mighty—to stem the tide and torrent of evil, so as ever to keep up an effectual counterbalance, for the honor and glory of His own great and glorious name: therefore, knowing that merciful disposition of God towards His own covenanted people, it is our duty, as rational beings, who must be held accountable to God for our actions, to exert the faculties with which it has pleased God to endow us, in the diligent use of the means and ordinances of the Gospel; to act our part aright in the world, leaving the decision of the whole matter with God, the righteous Judge of the quick and the dead.

The prevalence of evil, and, consequently, of the enmity against goodness, of which I have given a descant throughout the work, even during the

int
of
wi
co
Go
Ch
tai
Hi
Go
to
of
clo
sha
hol
wo
les
unt
the
chu
ow
ing
spa
gel
the
evil
and
ring
two
tha
que
vel
iii.
Jes
wer
but
sen
you

intermixture of the two families, since the dispersion of the twelve tribes, and since their woful blending with the nations, cannot be pointed out by family contrasts, yet it can easily be learned, during the Gospel dispensation times, by the language of Jesus Christ, and of His servants, the Evangelists, as contained in the Lord's cautions and declarations to His servants, when sending them forth to preach the Gospel, and in many other declarations of Scripture to that effect. Behold, says Jesus Christ, "Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits:" Mat. vii. 15. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves:" Mat. x. 16. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock:" Acts xx. 28, 29. These evangelical admonitions and precautions, prove, beyond the possibility of refutation, the prevalence of the evil influence of the corruptions of human nature, and the prevailing enmity that is in the world, during the Gospel dispensation, as much as during the two former dispensations. The Scripture declares that the whole world lieth in wickedness, in consequence of the lamentable prevalence of evil. "Marvel not, my brethren, if the world hate you:" 1 John iii. 13. "If the world hate you, ye know," saith Jesus, "that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you:" John xv. 18, 19.

Therefore, by the fairest possible treatment of the language of the Holy Bible, it may be satisfactorily proven, that the peculiar people of God, the offspring by ordinary generation, and lineal descent from Abraham, have the immediate prospect, in the covenant and promises of God, of reigning with Christ a thousand years as the Millennial Saints, to the exclusion of all the nations among whom they have long dwelt in misery and unspeakable affliction. Or that, in other words, they are the good seed, the children of the kingdom, to the exclusion of the tares, the children of the wicked one, sown among the wheat by the devil, who are doomed and destined to be gathered into bundles to be burnt, when the wheat shall be gathered into the garner, in the day of the harvest, or end of the world.

In the discussion of the subject hitherto, I have confined my researches to two principal, contrasted families, those of Cain and Seth, as the tares, and the wheat, without taking much notice of the many nations besides those, which are mentioned in the Bible, as branching families, such as the Ishmaelites, which are descended from Abraham, because they were originally excluded from the blessings of the covenant, for God said, "In Isaac shall thy seed be called." It is true, Abraham was Ishmael's father, yet Hagar, an Egyptian, was his mother, and therefore he is not mentioned in the line of the genealogy of Jesus Christ; nor the Ammonites and Moabites, because they were only the descendants of Abraham's brother's son, Lot, by his two daughters, and therefore not reckoned in the registry of the genealogy of Jesus Christ, as of the elect covenanted people from their original, nor in any stage of the progress of their history to this day, and I cannot therefore introduce them for covenanted blessings, since the Bible does not warrant their insertion.

Th
not
Jac
Jac
exc
birt
no
priv
Jac
offs
mo
be
was
Lon
con
beh
Chr
hav
and
bles
the
see
to u
to g
mat
ture
been
the
acco
dest
that
dles
the
T
the
and
clusi

The Edomites also, or descendants of Esau, must not be reckoned with Israel, the descendants of Jacob, because God said, "Esau have I hated, but Jacob have I loved;" Esau, by his own actual deed, excluded himself, by his profane treatment of the birthright, which he sold to Jacob, and therefore, on no principle of equity could he claim the birthright privileges and blessings, but these were bestowed on Jacob and his offspring. Abraham had a numerous offspring by his wife Ketura, but Sarah was the mother of Isaac, in whom Abraham's seed were to be called, and therefore she, together with Abraham, was blessed of God, and obtained, together with her Lord, that she should be the mother of nations, and consequently in her, as the mother of nations, we behold the fair image of the Millennial Church of Christ; for in her offspring, as their mother, we have to trace the genealogy of Jesus of Nazareth, and consequently a continuation of the covenanted blessings. From those families I have mentioned, the earth was greatly filled with inhabitants, as we see by the recorded history we have handed down to us in the Bible; but I have not engaged myself to give any historical account of them, or their ultimate fate and destiny. They may serve some future purpose in the work; but my main object has been, according to my original proposition, to treat the two contrasted classes, the tares and the wheat, according to the text—to show their final fate and destiny; and to draw the unavoidable conclusion, that the tares are destined to be gathered into bundles to be burnt, and the wheat to be gathered into the garner.

These two kinds are not now distinguishable to the human view, as nations, or churches, or people; and no nation, church, or people, can lay claim exclusively to the title of the covenanted people of

God ; and consequently no nation, church or people, can be excluded from the honor of containing among them their share of that good seed, the children of the kingdom, which shall have to be delivered out, for completing "that multitude which no man can number out of all nations, kindreds, tongues, and people, who are to stand before the throne, and before the Lamb in white robes, and palms in their hands—who are to come out of great tribulation, and to wash their robes, and to make them white in the blood of the Lamb." The tribes of God were to be sifted, as corn is sifted in a sieve among all nations, yet the least grain was not to fall on the earth ; for the promise of ingathering runs parallel with the language of scattering—from where they have been scattered, they are again to be gathered—and He that scattered them shall gather them, and lead them as a shepherd doth his flock. And the people or nation that was scattered, are the people and nation that shall be gathered : and their own Millennial song, as given prophetically, agrees with these views. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation. And hast made us unto our God, kings and priests : and we shall reign on the earth : " Rev. v. 9, 10.

My main object has hitherto been to trace, by undoubted Biblical authority, the line of demarcation between two families, the family of Cain under the curse, and the family of Seth, as the elected family of promise, in which line of descent, we have the clear, undoubted genealogy of Jesus Christ, through fifty-seven generations, from God downward to the child of promise, Mary's son. This I have done with care, in order to arrive at a satisfactory con-

clusion with regard to the tares and the wheat in the parable : and I feel perfectly satisfied, that the Bible warrants the assertion, that the twelve tribes, which have been scattered among the nations, are still the covenanted people of God ; and they have the exclusive promise and immediate prospect of mighty deliverance, and glorious covenanted favour, privileges, and blessings.

They are, no doubt, in a most defiled, polluted, and corrupted condition, intermixed among the idolatrous nations ; but many and glorious are their promises. "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful 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 an 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. And an 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. 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:" Isa. xxxv.

III. *The Twelve Tribes of Israel still the covenanted people of God, and heirs according to promise.*

Much of the language of the New Testament would prove unsatisfactory, inconsistent and inconclusive, without the corroborating testimony of corresponding, parallel passages and circumstances—and even the parable of the tares and the wheat, could not be advanced consistently, with the views which the Scriptures throughout present of an impartial God, who respecteth not the person of any; and of a righteous Judge, who shall give to every man according to the deeds done in the body, according to that which each hath done, whether it be good or evil, without regard and reference to God's covenants expressed in the Old Testament. The foundation and groundwork of the whole edifice, are laid in the Pentateuch, or five books of Moses; upon that foundation, the whole plan for the recovery and redemption of mankind, rests and depends. The whole plan is therein divulged and developed, which we see gloriously expanded, and convincingly displayed, during the whole revelations of God to mankind, to the close of the New Testament, which may clearly be perceived to be a fulfilment of what is laid down by unerring wisdom, unparalleled skill, and perfection of understanding, in divine communications, angelic visions, typical observances, covenants, and prophecies in the Old Testament throughout. Jesus Christ himself refers to all these sources of information, with regard to all that he did and

suffered in the flesh on earth, as our sure source of knowledge and intelligence, when he says, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me:" Luke, xxiv. 44; which passage must be considered a full, uncontroverted proof of what I have advanced: so that it must be observed, as an absolutely necessary rule for every one who would desire a satisfactory knowledge of the things contained in the New Testament, and no safe exposition can possibly be given of the doctrines of the New Testament, without uniform and steady reference to what is contained in the Old Testament, as every case may require. "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them:" Isa. viii. 18-20. Therefore for the satisfactory illustration of the section of the work which I have now commenced, I find it absolutely necessary to have recourse and reference to the tenor of the covenants, and prophetic declarations and prospects, held forth in the Old Testament, in order to present the covenanted promises of God in their applied and extended bearings, and that their fulfilment may be anticipated according to the divine purpose, and bequest of Jehovah. "And the angel of Jehovah called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing,

and hast not withheld thy son, thine only son ; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is upon the sea shore : and thy seed shall possess the gate of his enemies : and in thy seed shall all the nations of the earth be blessed :” Gen. xxii. 17.

The Gospel Dispensation is the third division of the history of the church, and of the great plan of Jehovah for the final development of the wise counsel of the Trinity for the glorious display of the divine perfections, that the redeemed, exalted creation may admire with rapturous delight, the benevolent design of the glorious Creator and Projector of the immense fabric of the universe. The exact order and harmony observable in all the divine procedure, and the perfection conspicuous in the exact fulfilment of the whole heavenly structure, by Jesus Christ, who was appointed, in the counsel of the Trinity, from all eternity, for that glorious purpose, in unerring wisdom, and conformity to the original design, and plan of a perfect God ; and to behold and adore with extatic delight and pleasure, the great First Cause of all things, and the wise Disposer of all events.

Therefore the successive openings of seals, will be continued until the rational intellect be expanded into full and perfect comprehension, for receiving the glorious views which yet remain to be vouchsafed and communicated to man. The means of divine appointment, by the spiritual application thereof, are fully adequate for the perfecting of the holy, immense design of Jehovah : and therefore, in conformity to the advancement and progress of His purposed plans, the Lord enlightens the rational intellect and understanding to understand the Scriptures, that there may be a power and capacity of comprehension,

sufficiently expanded for receiving every additional communication, until the whole revelation be delivered and received.

Agreeably to these views the covenanted promises of the ancient peculiar people of God, are to be extended through the several successive dispensations, that the same grand plan and original design may be viewed in unchangeable, unvaried progression, until the whole be perfectly accomplished by him who is the Almighty Creator, and Ruler of the universe: and consequently we may expect, not only the extension, and expansion of the prospect originally presented to our view, in the Pentateuch, or five books of Moses, but also the accomplishment of design, in regular, unvaried progression through the several ages, or dispensations of the Church of God, until the whole be accomplished, and the kingdom shall have been delivered to the Father, and the Son shall have appeared in all his glory, and the Father shall have been all in all.

Not only were the decendants of Abraham plainly and unequivocally distinguished from all the other nations, by the covenant of circumcision, but they were remarkably so, by having it in their power to appeal to their origin and genealogical progress, unadulterated, and uncontaminated; free from gross prohibited, interdicted blending with the nations, as a people whom God was pleased to elect, and choose out for his own name and glory; as well as by the exact accomplishment of promised temporal blessings, and painfully experiencing the imposition of threatened temporal severe judgments: we have therefore a distinct historical view of them, as the peculiar people of God, not only in their genealogical descent from God, through the respective generations, as exhibited in the first chapter of first Chronicles, unto Abraham, in whom commenced this

historical line of the Abrahamic church, or the covenanted twelve tribes of Israel, and the same line we see continued in the Book of the generation of Jesus Christ, the gospel by Matthew, downward to the infant Jesus, Mary's son, as originally promised in the garden of Eden the seed of the woman manifested in the fullness of time to bruise the head of the serpent.

They were highly distinguished not only according to these views ; but they were distinguished above all the nations of the earth, as, of all nations, they alone were honoured as the peculiar people of God. "You only have I known of all the families of the earth ; therefore I will punish you for all your transgressions : " Ezek. iii. 2. Therefore, " to them 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, of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen : " Rom. ix. 4, 5. No master of distinction higher than is expressed in that passage of extensive prerogative could be conferred upon any people or nation, and upon these grounds of distinction I have hitherto been building my whole system of arguments in their favour. And from these instances, and cases of high and exclusive precedence over the nations of the earth, I am still encouraged and enabled to follow up these views as still applicable to them even in their scattered, dispersed, neglected, despised, and grievously afflicted condition ; because to them alone pertaineth these high distinctions—the adoption and the glory are still theirs ; but in this section of the work, it will be sufficient for my object to avail myself of such arguments as may pertinently be drawn from these marks of high distinction and prerogative. The covenants and the promises have never

been withdrawn from them, although there has been, on account of their apostacy, a suspension of privileges and covenanted blessings, and therefore these two marks of distinction will be sufficient to prove them still the covenanted people of God, and heirs according to promise.

Although the depravity, and idolatrous practices, of the people of God have caused the withdrawing of his favour and countenance from them for a season, yet his covenant with his people cannot be broken, nor can the Lord's purposes towards them ultimately fail; for the encouraging declarations, which appear every where in the Holy Bible, still prove the ultimate purposes of God in their favour; many and indubitable proofs of these assertions may be read, not only in the old Testament, but also in the new. The prophet Ezekiel affords the following beautiful and encouraging promise from the mouth of the Lord of hosts, "therefore say, thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, thus saith the Lord God, I will even gather you from among the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." Ezek. ii. 16, 17. Thus not only promising to shew them some favour, which he never promised to any of the nations among whom they have been scattered, nor indeed could such promises be extended, on covenanted principles and grounds, because to them alone pertain the adoption, the covenants, and the promises.—And even before they were scattered there was a promise held out before hand unto them by Moses, that after they should be scattered, the Lord would shew them mercy, even in their scat-

tered condition, and that he would not forget the covenant of their fathers which he swore unto them. And if any one presume to exclude them forever from the benefits and blessings of the covenant which God swore unto their fathers, let them pause, and suspend their rash judgment, until they form a more extended intimacy with the tenor of God's covenant with his people, and until they view it in its extended nature and character. I formerly adverted to the Decalogue as the foundation upon which the whole plans and purposes of God's revelations to man are founded, and therefore I shall quote Moses' language on this subject. "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger; I call Heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice; (for the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them." Deut. iv. 25. &c.

On these and such like declarations of the Pentateuch, greatly rest the declarations of the Prophets when speaking of them in their scattered condition. The prophet Isaiah gives a beautiful specimen of corroborative testimony to these declarations of Moses; and indeed all the prophets agree in united evidence and testimony, that the twelve tribes of Israel are still the covenanted people of God, and heirs according to promise, which is the part of the subject I have undertaken to prove in this section. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me, for as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee:" Isa. liv. 7, &c. Isaiah evidently refers to the Abrahamic covenant of God, then, and previously, in existence, and not to any covenant made in the time of his prophesying; and therefore to the decalogue and covenant of circumcision, which, in the very wording and expression, is declared by the mouth of the Lord to be interminable and everlasting; consequently the covenant still exists, although the privileges and blessings thereof have long been suspended, and withheld from the scattered, dejected, and afflicted Israel. As to the supposition, that they shall not, according to the Word of God, be gathered together, and received into favor, and covenanted blessings and privileges, no credit ought to be given to it, as it comes

in direct opposition to the tenor of the covenants of promise, and falsifies every declaration of God to the contrary: the repeated mention that is made in the Scriptures of the nations, may lead to such erroneous views, and gender systems repugnant to the true exposition of the Word of God: without keeping in view the clear line of distinction which is evidently drawn between the many nations which are undoubtedly descended from Abraham, and which are assuredly included under the covenant of circumcision, which in its very nature and complexion, is unchangeable and eternal; and the many idolatrous nations of the earth (although both kinds are now wofully intermixed,) who never were intended to be partakers of the blessings and privileges of the covenants of God with his chosen, peculiar people; and also between the peculiar promises, privileges, and blessings of the covenanted nations, and such blessings as were promised prophetically to Ishmael and Esau, and their offspring, we would be apt to be led to very erroneous conclusions in our views of the destiny of the once highly favoured people of God; and might be led to suppose that they might indiscriminately be received into a parity of condition and privileges: and indeed, without paying the strictest attention to some particular portions of the Word of God, we might heedlessly be induced to draw that conclusion. The following passage may be presented as a fair specimen of such passages.—When Ezekiel prophesies of the restoration of the Holy Land, he writes, “So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you, which 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 :” Ezek. xlvii. 21, &c. Now it must be remarked here, that the twelve tribes have the promise, in virtue of special covenanted right of property ; but the strangers, as sojourners among them, merely by special favour : and besides, the strangers can assert no claim by which they could have the privilege of vote or lot in the division of the land ; for that honor is conferred on them whose right it is, and the stranger is to receive a portion from them. That passage—although upon a superficial view, it might appear to militate against, and overturn my arguments,—rather strengthens and confirms them ; for the Lord gives it to His people, to whom by right of covenant it belongs ; and they are merely, so as to make charitable provision to the strangers who sojourn among them, directed to give a portion of their rightful inheritance to those who would require maintenance among them ; for the earth is the Lord’s and He giveth it to whomsoever he will ; but His covenant He will not break, nor alter what goeth out of His mouth.

If the idolatrous nations, the descendants of Cain, Ham, and Canaan his son, from whom they originally sprang, were admitted into indiscriminate participation of covenanted privileges and blessings, with the many nations which are the lineal descendants, by ordinary generation, of him to whom it was originally granted by covenant, all distinction would be confounded, and God’s covenant would be null and void ; His promises broken—His servants, the Prophets, and the Evangelists, and the Apostles, falsified ; and the whole plan and economy of the Bible, would be enveloped in gross darkness ; and the whole design and arrangement of the Bible

would be swallowed up in the grand confusion of covenants, and prophecies, and promises, and revelations.

The things that may appear impossibilities to man, are perfectly possible with God ; for with him nothing is impossible. It may appear incredible to man, that the most minute object in the creation should be observable in the sight of God ; but it is not the less true on that account. We are ourselves but atoms in the vast immensity of space, yet we do not doubt, that God sees and knows every thing with regard to us, as separate particles in the immensity of space: and although it might appear impossible, that God could distinguish, after the lapse of so many centuries, between the different generations of men, so as to separate the tares and the wheat, let the Word be examined, and there abundant proof may be found. "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth:" Zech. iv. 10. And therefore we find in another place, that all things are open and visible to the eyes of Jehovah. "The eyes of the Lord are in every place, beholding the evil and the good:" Prov. xv. 3. These views are not applicable to individual cases merely, but extend also in their general amplification, to nations, countries, and condition and circumstances; and therefore may be specifically applied to the tares and the wheat. Now, as their fate and destiny are expressly determined, as shown by the parable, and the threatenings not yet put in execution, nor the promises yet fulfilled, the conclusion is fair, that the scattered tribes, even in their blended, intermixed state with the nations of the earth, are still distinguishable, and discernible to the eyes of the Lord, which "run to and

fro through the whole earth," and therefore may be singled out, and separated, and gathered together into one compact body or family; returned to the Shepherd and Bishop of their souls, that there may be one fold, one Shepherd. "And other sheep I have, who are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd:" John x. 16. And therefore we may view the twelve scattered tribes of Israel, as the covenanted people, and heirs according to promise, who have the legitimate, covenanted claim, and right to the promised inheritance, and all the privileges, and immunities of adoption; for "To them 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, of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen:" Rom. ix. 4, 5.

It may be maintained from such passages as the following: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord:" Isa. liv. 1. When Isaiah thus encourages the barren to sing, I understand him as referring to the ten tribes that address of encouragement, although they were at that time intermingled with the idolatrous nations; and although the line of contents in the Bible would have it applied to the Gentiles, I may have opposition to that view, as many may still continue to apply the word Gentiles exclusively to the ancient idolatrous, reprobated nations, and their offspring, among whom the covenanted people of the Lord dwelt, and among whom they were ultimately scattered. But when the scope of the chapter throughout is closely

examined, and compared with parallel views, it will be found to run plainly in accordance with the tenor of the Abrahamic covenant. The ancient idolatrous Gentiles, by no stretch of ingenuity, can be made to inherit the Gentiles, as the expression runs, in the third verse of the chapter. "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make desolate cities to be inhabited." The promise here held out to the barren that did not bear, is undeniably contained in the covenant made with Abraham, not only for himself, but more especially for his seed, as may be read. "That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is by the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice:" Gen. xxii. 17, 18. Now, "to possess the gate of their enemies:" and "thy seed shall possess the Gentiles," must appear to every unprejudiced, candid student of prophecy, to apply to the same identical people, and to contain the self-same promises; and therefore the prophet held out to the barren that did not bear a prospect which must be acknowledged to run parallel with the promise contained in the covenant of old, which was given, upon the veracity of the oath of Jehovah, to Abraham's seed. The second verse of the same chapter points to the magnitude of the promised blessings, as a transcript of the magnitude of the promises of the covenant. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes." Answerable to that is the promise of a numerous offspring to occupy extensive territory. "That in blessing I will bless thee, and that in multiplying I will multiply thy

seed, as the stars of the heaven, and as the sand that is upon the sea shore." And what are the fourth and fifth verses, but merciful and abundant encouragement for them during their afflicted state of widowhood, during the suspension of their privileges and marriage rights; but still continued to them under suspension of marriage endowment. "Fear not, for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband: the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." Nothing can be clearer than the application of these most encouraging passages to the ten tribes, in their scattered condition, when the husband's favour could not be obtained, until the time of their widowhood should have an end; which follows, together with the call to more abundant endowment than the first, in the eighth verse, where the prophet speaks, as if the call had been already given and received, and they reinstated in former favour and love. "For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." A more convincing proof could not possibly be adduced, not only in regard of the identical people, but also in corroboration of the whole strain of reasoning, which I have hitherto advanced. Every idea of an application, therefore, of that chapter to the ancient idolatrous Gentiles, must be laid aside, for they never were under marriage or covenanted engagements to the Lord as the people of His choice; but all that Scriptural language which I have quoted, must be exclusively restricted to them to whom it belongs, even to the ten tribes of Israel; for

Judah is to be considered the married wife, in contradistinction to Ephraim, or the ten tribes. Judah was only dispersed, and not cast away as Ephraim, or the ten tribes were. Judah, or the Jews, are still in the observance, however imperfect, of the Mosaic ritual; and therefore considered not in the desolate, forsaken state of widowhood, as the ten tribes, or Ephraim, who have long been buried in their graves, the heathen nations, completely lost to the human view, and not recognizable to themselves; but there is hope in their end, that they shall return, and be at rest. In the succeeding parts of the same chapter, we have these views beautifully and convincingly expanded. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn, that the waters of Noah should no more cover the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." No language could be desired containing clearer evidence, that the whole chapter must, undoubtedly, be applied to the tribes of Israel, even in their cast off, and dispersed condition; and that therefore, they are the covenanted people of God, and heirs according to promise. For not only is the covenant itself, in the very terms and expression of it, from the mouth of Jehovah, of interminable and everlasting duration; but the Prophet Isaiah, in that chapter, from which I have copied freely, on account of its confirmatory perspicuity, taught of God to remind them, for their

...e, in com-
s. Judah
Ephraim,
s, are still
ne Mosaic
e desolate,
tribes, or
ir graves,
e human
at there is
and be at
e chapter,
vincingly
forsaken
hee. In
moment;
mercy on
this is as
orn, that
e earth ;
with thee,
er. For
removed,
, neither
ed, saith
anguage
ee, that
plied to
and dis-
are the
rding to
f, in the
outh of
uration ;
n which
rmatory
or their

comfort and confirmation, of the impossibility of any infringement, or failure in the fulfilment, of God's covenanted promises. Some may consider the gracious promises of favour and deliverance of the captivity of Judah, from the bondage in which they were held in Babylon, the subject matter of general prophecies ; no doubt, their own share of prophecy applies ; but the general scope and tendency of prophecy must necessarily be greatly extended beyond that minor consideration : that deliverance from captivity no doubt was in itself, abstractedly considered, a favourable manifestation of divine goodness and mercy toward the poor captives ; but it is not manifest deliverance to a multitude which no man could number out of all nations, kindreds, tongues, and peoples, as is prophetically promised, at these latter days, when the Lord Jesus shall take unto himself his great power, and shall reign. There was a first recovery and redemption from captivity ; and by considering God's care over the captives in Babylon, and his solicitude for their welfare, and the prospect of deliverance which he held out unto them, after the lapse of seventy years, by the prophet Jeremiah, we may draw the safe inference from God's dealings with them, even in Babylon, in favor of the permanent, and interminable nature of God's covenants with his people, which he chose out of all nations, as a peculiar people, and treasure for his own name : but the promises in the Bible enable and warrant us to extend the views of prophecy infinitely beyond the narrow limits of that first recovery ; for the language of prophecy leads us to a second, and a more glorious, and extensive deliverance, not merely out of Babylon, but out of all nations, kindreds, peoples, and tongues, by a new and more glorious deliverance and redemption. " And in that day, there shall be a root of Jesse, which shall stand

for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries also of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim:" Isa. xi. In the first verse which I have quoted, I observe the word "Gentiles," from which, as well as from a number of passages in the New Testament, we might be apt to consider, that it refers to the ancient idolatrous Gentiles, or nations descended from Cain, Ham, and Canaan, Ham's son ; but by such application of the term, all distinction would be confounded, and all the covenant promises of God to one peculiar people, would be rendered nugatory and unscriptural: that is, they would lose their Scriptural character of probity, inspiration, and truth: therefore every necessary attention must be paid to the words "nations," and "Gentiles," in all places where they occur in our perusal of the Holy Bible ; because the words *ethnē*, in Greek, and *gentes*, in Latin, are both translated, or rather anglofied, by the terms *heathen*, and *nations* and *Gentiles* ; and because the terms apply to the covenanted Israelites, as much as to the uncovenanted and uncircumcised ancient idolatrous nations, or Gentiles ; for in the terms of the covenant, Abraham had the promise of being "the father of many nations," *heathens* or *Gentiles*, which bear the same import and explanation

by correct translation and interpretation. Where then is the difficulty of applying to the many nations implied in the terms and tenor of the Abrahamic covenant, the promises we see held forth both in the Old and New Testaments, when we know assuredly that, in as far as they concern the subject which I have undertaken to discuss, they are the undoubted rights and privileges of the twelve tribes of Israel? That they are their inalienable, indisputable, and exclusive prerogative, and birthright, and inheritance, from the Lord of Hosts, by an irreversible, interminable covenant. We must respect the covenant of God, and not cast the children's bread to the dogs. True, says the gainsayer; but did not the Syrophenician woman of the Gentiles obtain her request from the Lord himself, after trying her faith? Yes, when she admitted her want of claim, and that the Lord's remarks, with regard to the idolatrous, uncircumcised Gentiles, were just: when she expressed her request, in her own character and condition, and did not presume, in the Lord's presence, to gainsay His remarks on the low and despicable condition of the idolatrous heathen; nor to aspire to the prerogative of the children of the kingdom, whose inalienable right it was by covenant, to approach the Lord of glory with their petitions and requests: and so shall the idolatrous nations, when they shall have come up to Jerusalem to worship the God of Abraham, Isaac, and Jacob, in the self-same state of self-abasement, in admitting the disparity of the claims of God's covenanted people, and their own. Woman, in Scripture, signifies church; and the several churches are to be known in their real character and condition by the description and character of the particular woman given in Scripture to represent or emblemize them; and therefore the Syrophenician woman is introduced in

order, that the disparity of the condition, character, and claims of Jew and Gentile might be drawn, and handed down to us, by Him who could not err, that we might learn not to confound all the distinctions which God has been pleased to put between His covenanted people, and all the uncovenanted nations of the earth: especially with regard to the ingathering of his own peculiar people, as well as to the covenanted privileges and blessings, which God in his unbounded mercy, has reserved in store for the offspring of the seed of the blessed of the Lord; because, "to them 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."

In the passage under review, we have not only the differential line drawn by inspiration of God, as well as the continuance of favour, but we have also a satisfactory view of the universality of the covenanted promises of God, both to Ephraim and Judah, or to the ten tribes, and the tribe of Judah and Benjamin, which shall undoubtedly be fulfilled and accomplished in these latter days: they are now cast away, and dispersed among the nations of the earth; but they are still the covenanted people of God, and not hid from the all-seeing eyes of Jehovah; and "there shall be a root of Jesse, which shall stand for an ensign of the people; and to it shall the Gentiles seek, and his rest shall be glorious: He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, which shall be left," &c. And even allowing that the Gentiles mentioned in the first verse, should not be included with Israel and Judah in the rest of the passage, we can clearly perceive

character,
drawn, and
not err, that
distinctions
between His
red nations
e ingather-
to the cove-
God in his
or the off-
he Lord ;
n, and the
of the law,
es ; whose
rning the
essed for

not only
f God, as
have also
the cove-
n and Ju-
udah and
illed and
now cast
ne earth ;
God, and
ah ; and
stand for
Gentiles
shall set
mble the
dispersed
nd even
the first
d Judah
perceive

the differential treatment, for it is merely mentioned of them, what they themselves shall do ; whereas the promises of covenanted blessings—they shall seek to that ensign, but Israel and Judah shall be assembled and gathered together from all the countries and nations whither they have been scattered in the cloudy and dark day. Thus, then, even admitting that the Gentiles were of the stock of the ancient idolatrous nations, the promises of the covenant are not held out to them in that passage of the word of God ; but they are unequivocally held out to Israel and Judah. Now in all cases it is necessary to keep in view the line of distinction between the descendants of Cain, and the descendants of Abraham, by Hagar and Keturah, and the descendants of Isaac by Rebecca, although twins, because the Lord loved Jacob and hated Esau. The descendants of Cain alone were marked out under the curse which he himself was originally marked out under ; and therefore, I have all along considered them alone as the tares, which are destined and fated to be gathered into bundles to be burnt. They are mixed among all nations—they are mixed among the wheat in the field, the world, and the all-scrutinizing eye of God alone can discover them, until the wheat is in the blade, and nearly ready for the sickle : therefore, no nation, or people, or church, can be singled out as tares, else the idea of their mixed condition in the field would cease, and the parable, with all consequent views, would lose its consequence and importance in the Holy Bible : and not only so, but all the glorious views which are held out to us in the Bible, with regard to the great pre-millennial, mighty doings of the Lord, in gathering His people from the North, and from the South, and from the East, and from the West, to sit in the kingdom of their Father, with Abraham, and with Isaac, and with

Jacob, and with the general assembly of the church of the first-born which is written in heaven, would lose their character of inspiration; and the ingathering would prove itself to be a mere redundancy in the Holy Bible. But it is not so, for the corroborating testimony of the Bible proves from all quarters thereof its inspiration with regard to its many declarations in favour of the subject I am advocating; and the language, with regard to God's purposes of mercy, will ultimately be fulfilled to His people, and no redundancy in the Bible. Therefore, saith Isaiah farther, "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:" Isa. xliii. 5, 6, 7. In the same strain run the Scriptures, in all places where allusion is made to the favour of God towards His people, to be manifested in the latter days. "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 God hath forsaken me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee:" Isa. xlix. 13, &c. Now that shows plainly that they are, even in their desolate condition among the nations, still in remembrance with their God; and therefore that they are still the

cov
pro
of I
peo
tion
peo
ears
day
son
cen
ther
unt
peel
ning
und
plac
Zion
God
pect
forth
ped
part
disp
Jeru
they
Israe
alwa
cour
that
by t
and
the
gosp
is th
of th
own
siah,

covenanted people of God, and heirs according to promise. The long continuance of the desolations of Israel, cannot disannul God's covenant with His people, nor can the wide dispersion among the nations, obstruct the purposes of the Lord towards His people, when the cry of His people cometh up to his ears, He will come down and deliver them, as in the days of old, when their sighs and their cries, by reason of the hard bondage of Egyptian servitude, ascended to His ears, and he came down and delivered them. "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people 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:" Isa. xviii. 7. That is appointed of old, where God appointed His name should dwell, and the prospect of restoration to the same locality by name is held forth to the offspring of them who formerly worshipped there the Lord their God. Let it therefore be particularly remembered, that, under the Mosaic dispensation, although the Gentiles, who went up to Jerusalem to worship, were permitted that privilege, they were never admitted either into the courts of Israel, or into the courts of the priests, but were always restricted to their own courts, called the courts of the Gentiles: and although many insist that the features and aspect of things are changed by the introduction of a better covenant—that Jew and Gentile have now an equal right and title to the privileges and blessings of the covenant under gospel calls; nay, but that the Gospel dispensation is the dispensation of the Gentiles, to the exclusion of the Jews. The Jews no doubt forfeited, by their own apostacy, and their rejection of their own Messiah, their birthright and covenanted privileges for a

season ; but the covenant of God could not be broken, nor frustrated in its ultimate purposes and designs: although the sins of his people caused a temporary suspension, that could not ultimately transfer to the idolatrous nations, what God insured by the veracity of His oath to Abraham, and to his seed after him, in their generations, for an everlasting covenant ; therefore at the time of ingathering, which is surely at hand, the same mode of treatment may be expected by the Gentiles, who were not permitted the high privilege of entering into the courts of Israel, to worship there the God of Abraham, Isaac, and Jacob ; but had to be content with the court of the Gentiles, which was appropriated for their use, apart from the court of Israel : in like manner, they must now again be content with an inferior station and privileges, and not aspire to the birthright of God's peculiar people. John the Divine, who surely saw this distinction, reserved for the twelve tribes of Israel their own prerogative and birthright blessings, and privileges, when he shows the order of things according to God's purpose and appointment. "And there was given unto me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court that is without the temple leave out and measure it not : for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months : " Rev. xi. 1, 2. As by the law of Moses the Gentiles were precluded from the temple, and from the service thereof, so in the book of Revelation, which is prophetic, there is an evident continuation in perpetuity of the same interdict, and exclusion : and thus their birthright and immunities are reserved for the covenanted people of God, although a suspension of eighteen hundred years has taken place in their

circ
of
pro
the
fou
the
the
thu
wit
som
(liv
tha
san
1,
to
city
in
ma
stil
ing
con
fac

mu
tin
sol
Ne
ver
ge
to
da
ful
tra

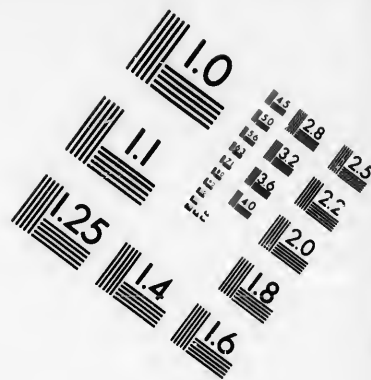
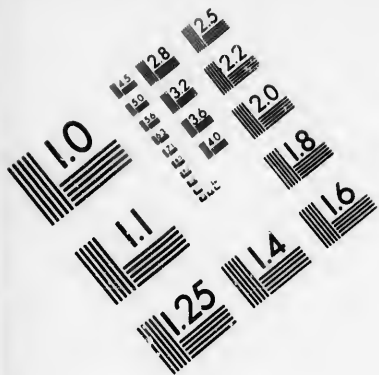
not be bro-
 ooses and
 caused a
 ultimately
 and insured
 and to his
 an everlast-
 gathering,
 treatment
 e not per-
 into the
 of Abra-
 tent with
 appropriated
 l: in like
 with an in-
 aire to the
 n the Di-
 served for
 gative and
 he shows
 rpose and
 nto me a
 d, saying,
 d the altar,
 court that
 ure it not:
 e holy city
 months:"
 e Gentiles
 n the ser-
 n, which is
 in perfe-
 and thus
 ed for the
 onension of
 e in their

circumstances. I shall quote also another passage of the holy Scriptures in corroboration of the same proposition. "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps. And they sung as it were a new song before the throne, and before the four beasts (living beings) and the Elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth:" Rev. xiv. 1, 2, 3. But as the forty and four thousand lead us to a consideration of the New Jerusalem, the holy city, and as that is best and most satisfactorily done in another section; and as more abundant proofs may be adduced, that the twelve tribes of Israel are still the covenanted people of God, and heirs according to promise, in the progress of that section I shall continue my researches, and give such statement of facts as the Bible clearly affords.

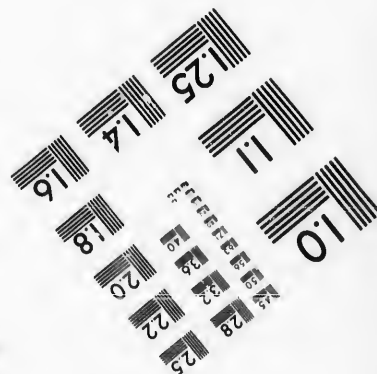
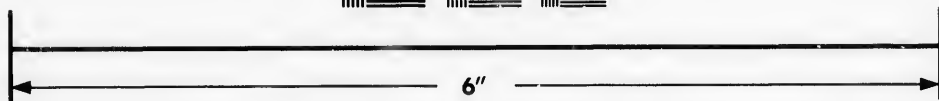
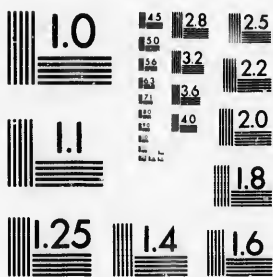
THE HOLY CITY, NEW JERUSALEM.

I have read of late, theories, treatises, and communications of the students of prophecy, of modern times, on the grand subject of my present anxious solicitude and meditation—the Millennium, and the New Jerusalem: but not having satisfaction, on that very important subject, from either, or all put together, I found it necessary to commit my thoughts to paper, in some kind of arrangement, for the elucidation of the subject: and, in so doing, I found that full satisfaction could not be obtained without tracing the progress of events in the grand and





**IMAGE EVALUATION
TEST TARGET (MT-3)**



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

1.5 2.8
2.0 3.2 2.5
3.6 2.2
4.0 2.0
1.8

1.5
2.0
3.6
4.0
1.8

glorious plan and purposes of Jehovah, as He has been pleased to reveal them, in the Holy Bible.

The Mormons, of the States of America, proposed to build the holy City, New Jerusalem, on the vast plains of the Mississippi; and the Rev. Mr. Beg, of the Free Church of Scotland, went to the other extreme, and produced, and presented to the public, an unintelligible theory—a renovation of the old Jerusalem, and a constructing and building of a new Jerusalem in heaven, above the skies I suppose, to be let down into the renovated Jerusalem in due time. I merely state that from recollection, and I think my memory has not failed me, but of what materials the city was to be composed, I think, he did not state. Therefore the Bible will not countenance his theory; because the Bible explicitly states the materials.

Mr. Miller, and the States' Millenarian Newspapers, stated much, but appeared to me to be equally objectionable. Miller has declared in unequivocal terms, that the condition of the Millennial Saints was to be the eternal, glorified condition: but I hope I shall be able, by simple Biblical criticism, to refute all those inconsiderate, over-hasty theories. Mr. Wilson's (of London) researches, did not extend much beyond the English nation: and as in his English partiality, he took no notice of the nation I am of—the Highlanders of Scotland—whose oriental language proves them, in the judgment of every unprejudiced antiquarian, classical scholar, at all events, to be of oriental origin, if not of very Israelitish origin and descent—I shall take no farther notice of him or his lucubrations, but leave him to enjoy his contracted, monopolizing English opinions. In handling so important a subject, it is safe and necessary to keep a steady eye on the declarations of God given in the Holy Bible, and not rashly to give to

mankind the hasty, crude notions of the vain philosophy of the world. I shall therefore, as the Spirit of God may be pleased to guide me, and prosper His own work in my hands, state fairly, from the Holy Bible, without paying any attention to the opinions and theories of others, what that holy book affords on the subject. The ways by which it pleases the Lord to reveal His will to the creatures which He has made, are various, but all suited to our capacity of comprehension. In the Holy Bible, He has directed, by inspiration, His holy servants, the Prophets and Apostles, to use numbers in such accordance and consistency, one with another, as, by His holy Spirit, He may, at all times, lead the enlightened understanding to more certainty of the nature of subjects, which would be otherwise, perhaps, inexplicable, and darkly mysterious. Of that nature is the subject on which I have now entered; and therefore I call the steady attention of my readers to the wonderful effect of numbers, in leading us to conclusions to which, I cannot conceive, how we could be led in any other way, or by any other method, to so clear, and to so satisfactory results, on this grand, important subject. The number one hundred and forty-four thousand, evidently and expressly signifies the twelve tribes of Israel, or God's covenanted people, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." When John saw in prophetic vision, as recorded in the book of Revelation, the ingathering, and restoration of Israel, he uses the number "one hundred and forty-four thousand," answering to the square of the number of their tribes, when multiplied into itself. "And there were sealed an hundred

and forty and four thousand of all the twelve tribes of Israel:" Rev. vii. 4. That number is repeatedly used where the twelve tribes of Israel are to be marked out, in the frequent mention which is made of them: and although various other modes of expression are used in the descriptions which are given of them, yet the same numbers are uniformly used. When they are represented as twelve tribes, the square of their own number is exhibited, to mark them out to the reader, so that he cannot be mistaken, nor be left in doubt as to what class of people the description given is to be applied. When speaking of the Bride, the Lamb's wife, the same identical number is used, to lead us to the class of people of which the Bride, the Lamb's wife, is composed. When directing our attention to the class of people of which the Millennial church, or saints, who are to reign with Christ a thousand years, is made up or composed, we find John leading our attention to the self-same twelve tribes, by the same number, one hundred and forty and four thousand. And when expressing the view and spiritual prophetic vision, which was presented to him, of a holy city, which he understood to be the New Jerusalem, he deviates not, but gives his account, under various aspects, by the same identical number, one hundred and forty and four thousand; and therefore we need not hesitate in our decision on the subject. And therefore I shall treat these several places, where the number of the tribes is used, or the number one hundred and forty and four thousand, in successive order, to confirm the mind with regard to the materials of the holy city, New Jerusalem. The first place I have mentioned in the arrangement, leaves no room, by the language which is used, for any doubt or hesitation, as to the class of people which are meant, seeing they are expressly mentioned, not

only by their ancient national name, children of Israel, but also by distinct individual tribes, as well as by the number of each tribe which was sealed, which, when multiplied together, amounts to the exact number stated, namely, one hundred and forty and four thousand; and having thus expressed their number, as may be understood from the number of each tribe, which was sealed, he uses afterwards, in other descriptions, the number, without mentioning the people; because the meaning he would assign to the same identical number, is that ascertained and laid down in the first account.

The number one hundred and forty and four thousand, is not to be considered the exact numerical amount of the people, when ingathered, and put in possession of their covenanted privileges, and royal prerogative, but a number to be used as the twelve tribes squared for illustration of other views, with regard to them, as shall be seen in the farther progress of the work: for John immediately relates a second part of the vision, or a second vision on the same subject, in which the multitude presented to him is expressed by him as an innumerable multitude. "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, in white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb:" Rev. vii. 9, 10. Now if that passage should be applied to the ancient idolatrous, it would leave the number of tribes too few—fewer even than the present number of one tribe—the tribe of Judah, or the Jews; and thus no room would be left for the reception of the multitude, which John describes from his prophetic visions, in other parts of his book, "And I beheld,

and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands:" v. 11. And also when we find this view of a glorious multitude, agreeing with God's covenant promises to Abraham. "And the Lord said to Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered:" Gen. xiii. 14, &c. The covenant promise of God to Abraham then, being a multitude, which no man could number, of descendants, we need not wonder that John's visions with regard to God's peculiar people, should be in exact accordance with God's promises with regard to them. The greatness of the multitude of the descendants of the venerable patriarch Abraham, is given under the oath of God in the covenant which the Lord made with him, in words and language, which agree exactly with the ten thousand times ten thousand, and thousands of thousands, which John saw in the vision as above. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice:" Gen. xxii. 13, &c.

Therefore as these two indefinite numbers—the number in the covenant promise, and the number in the Revelation—coincide and agree; and as there is no other indefinite number found to coincide with either, the conclusion is fair and just, to affirm that John's vision, or God's revelation to John, is nothing more or less than the fulfilment of God's solemn promise to Abraham with regard to his offspring, as the whole New Testament is to be considered the fulfilment of the promises contained and exhibited in the Old. Therefore, I have these grounds to believe, that those beings which John saw in his prophetic vision, were neither mystical, nor aerial beings, but the very hundred and forty-four thousand sealed of all the twelve tribes of Israel; or the "multitude which no man could number, out of all nations, kindreds, people, and tongues," which John beheld standing "before the throne, and before the Lamb, in white robes, and palms in their hands:" and my belief is farther confirmed, with regard to this statement, by their own Millennial song. "And when he had taken the book, the four beasts [living beings, Zoōn,] and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth:" Rev. v. 8-10. The next verse would appear, upon ordinary, slight acquaintance with the grand arrangement, and accordance, and coincidence of the plan of God, as exhibited in the Holy Bible throughout, to express some new vision of some other beings, and not a continuation of the glorious

views which are given of the self-same identical beings, or holy people, by additional prospects held out to them with regard to their Millennial reign a thousand years with Christ, as the King of Kings, and the Lord of Lords. Those who are fond of the marvellous, may mystify the language above their own comprehension, and that of all human intellect; but by sober consideration, and sound Biblical criticism, their unintelligible sublime can be reduced, and brought within the reach of rational comprehension. It is worthy of being remarked, in this place, that as the number of the Apostles answered to the number of the twelve tribes of the children of Israel, they were therefore restricted in their commission to the twelve tribes of Israel. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel:" Mat. x. 5, 6. John's commission, therefore, did not extend beyond the limits of the twelve tribes; and answerably to that, James and Peter addressed their Epistles exclusively to them. "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting:" James, i. 1. Peter also addressed one of his Epistles after the same manner: "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, grace unto you, and peace be multiplied:" 1 Peter i. 1, 2. It is more natural, therefore, to consider John as acting in compliance with the terms of his commission, than that he should be led away, by visions of the Lord, to other subjects inconsistent with the original

identical
 icts held
 l reign a
 f Kings,
 nd of the
 ove their
 ntellect ;
 ical criti-
 -reduced,
 nprehen-
 is place,
 d to the
 of Israel,
 nmission
 ve Jesus
 Go not
 y city of
 er to the
 x. 5, 6.
 beyond
 rably to
 stles ex-
 od, and
 es which
 Peter
 e same
 rist, to
 Galatia,
 rding to
 gh sanc-
 -sprink-
 to you,
 It is
 acting
 nmission,
 s of the
 original

terms of his commission. And besides, when he was directed by the Revelations of the Lord, to measure the temple, and they that worship therein, that he is limited, as in his original commission. "And there was given to me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein ; but the court which is without the temple leave it out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months : " Rev. xi. 1, 2. As in conformity, therefore, with the other views which the Bible affords us on this subject, we must conclude that none but the twelve tribes were included in this vision ; and John's commission, at that time, as meant by measuring the temple of God, and the altar, and they that worshipped therein, must be understood and concluded to be, that he should keep by the historical line of that people's promises, as they are recorded in the Holy Bible, and contained in God's covenants, and the prophetic promises which God held out to them by His holy servants the prophets : and his commission did not authorise him to comprehend in the scriptural line of delineation, any but those who had, under the Mosaic dispensation, the high privilege and prerogative to enter the temple, where God had graciously appointed that His name should dwell, and to worship the God of their fathers, Abraham, Isaac, and Jacob, in the courts of Israel. And his commission directed him, in express terms, not to measure the court which was without the temple, but to leave it out ; because it was given to the Gentiles : and thus we see, that he was instructed to abide, in his revelations, to Mosaic usages, and not to give any thing to the public contradictory of other parts of the Book of inspiration. And therefore we may reasonably

conclude, that where great and precious promises are held out, in the Book of Revelation, that they are advanced in favour of those whose right it is, by God's covenanted promises to Abraham, Isaac, and Jacob, and their seed and offspring. "They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them:" Isa. lxx. 23. Peter also, in his eminent sermon, on the day of Pentecost, bears testimony to the same views and doctrine. "For the promise is unto you, and to your children, and to all that are afar off, (the ten cast-off tribes,) even as many as the Lord our God shall call:" Acts ii. 39. Therefore we dare not take up the Bible, the "reed like a rod" given to John, and comprise in our applications of its language, any in the measurement, survey, or line of delineation, but the twelve tribes of Israel, for the privileges, and blessings of the high and exalted condition and states of Millennial Saints, to reign with Christ; they alone are his brethren, as concerning the flesh, he is "bone of their bone, and flesh of their flesh," being the "son of David, the son of Abraham." He singles them out, when he says, "I will declare thy name to my brethren, in the midst of the church (or assembly) will I sing praise unto thee:" Heb. ii. 12. In addition to all these conclusive views, we find them presented to us in language far from ambiguous, where they are represented as acting a part which none but themselves could act. "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song, before the

thro
and
but
we
whi
chu
whi
The
firs
mor
faul
I
we
thei
qua
clus
qua
but
lear
caus
song
hun
seal
the
plac
thy
for t
thy
tong
rede
they
fore
nam
sing
suits
visio
is al

throne, and before the four beasts, (living beings,) and the elders: and no man could learn that song but the hundred, and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; (idolatrous churches,) for they are virgins. These are they which follow the Lamb, whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God:" Rev. xiv. 1, &c.

In that ample, and beautifully descriptive passage, we behold the twelve tribes of Israel introduced, by their number, in a condition of high and eminent qualification and distinction—in a condition of exclusive prerogative and privilege—and, by their qualifications, prepared to sing a song which none but the hundred and forty and four thousand could learn. And why could they not learn it, but because they had not experienced the subject of their song; and because they were not sealed with the hundred and forty and four thousand who were sealed; and because they were not redeemed from the earth: or according to their song, in the other place, which I have quoted above: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, cut of every nation, and kindred, and tongue, and people; for these are they which were redeemed from the earth." In the seventh chapter, they, as the servants of God, are sealed in their foreheads: and here they have the Lamb's Father's name in their foreheads: and they in both places sing a song of their own experience, and highly suitable to their high and exalted station. The vision is a prophetic vision; and therefore the song is also a prophetic song, put, by inspiration of God,

in the mouth of John; and is to be understood as the song of the Millennial Saints, when brought into the condition expressed in these prophetic, millenarian songs: now what we have particularly to attend to, in the highly conclusive, agreeing passages, is, in the one case, the number sealed, one hundred and forty-four thousand; and, in the other case, the innumerable multitude, and the ten thousand times ten thousand, and thousands of thousands. Ten thousand times ten thousand can be numbered; but the thousands of thousands cannot be calculated, so as to ascertain the full amount; and therefore as the evidence, with regard to the multitude that no man could number, has not so clear a certainty of their being the twelve tribes, in their high and exalted millenarian condition, yet the exact coincidence and agreement of the two passages with regard to their innumerable character, and their being gathered out of all nations, and kindreds, and people, and tongues, are sufficiently confirmatory of one another as signified; and, in the one case, they are represented to be "standing before the throne, and before the Lamb, in white robes, and palms in their hands;" and, in the other case, they are exhibited, by their own confession in their song of gratitude, as made "kings and priests unto God, and to reign on the earth;" we have, from these coincidences, sufficient warrant to consider the two descriptive views to signify the same identical people. And there is another confirmatory connection and accordance to be observed to exist between one of these, and another perfectly conclusive view in another passage, which I have quoted, where "they sung a song which none but the hundred and forty-four thousand could learn." Now I signified my belief that these views were the same; and therefore, as in the one case, none but the hundred and forty-four thousand

cou
thou
sam
are
num
glor
wer
Lan
T
are
wor
sain
year
of A
belo
But
holy
ral
inhab
may
arise
Scri
earth
lang
of t
is no
him
rise
how
afte
plac
the
"N
peop
tion
that
are

could learn the song, the ten thousand times ten thousand, and the thousands of thousands, are the same as the innumerable multitude; and therefore are given to express the amount incalculable of the number of the tribes of Israel in their Millennial glory, as the hundred and forty-four thousand which were sealed, which is the number of the Bride, the Lamb's wife.

The materials of the holy city, New Jerusalem, are thus far convincingly ascertained: or in other words, the people who shall be, in due time, the saints that shall "reign with Christ a thousand years," are thus far pointed out as the descendants of Abraham, Isaac, and Jacob, to whom that honor belongs as their own royal prerogative and birthright. But still questions may be started with regard to the holy city, New Jerusalem; because people in general are not accustomed to consider a city, and the inhabitants thereof, to be the same. And indeed it may, at first sight, appear paradoxical; but that arises from the too common practice of viewing Scriptural, spiritual things as if they were common earthly things: but it is no uncommon thing, in the language of Scripture, to use a place for the people of the place: and, indeed, in common language, it is no uncommon thing. "And there went out unto him all the land of Judea:" Mark i. 5. "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him:" John xii. 9. In these two instances, the places are put for the people of these places; and the case we are considering, "holy city," and "New Jerusalem," are put in the passage for holy people, and a new church, yet in anxious anticipation; and therefore the people that shall compose that new church, expressed by "New Jerusalem," are themselves the materials with which that holy

city, New Jerusalem, shall be built; and therefore I have taken the more pains to prove who these people are, as described in the Holy Bible, and hitherto I am satisfied, that the offspring of the ancient, peculiar people of God, whose covenant was in their flesh, are to be the materials of that holy city, New Jerusalem: the hundred and forty-four thousand, who were sealed in John's prophetic vision—the Bride, the Lamb's wife. If the Bride, the Lamb's wife, and the holy city, New Jerusalem, can be clearly proven to be the same identical people, and these again to be the twelve tribes of Israel, in their ingathered condition, no reasonable objection can be adduced against my theory and proposition. And for that purpose, I shall, as the Lord may be pleased to guide and instruct me by His unerring Spirit, take a view of the contents of the two last chapters of Revelation, and show the beautiful connection, and the conclusive evidence which can be derived from their contents. That may be necessary, as the strongest and the most convincing proofs are to be found there. What has already been written, might serve ordinary purposes; but as the world is full of contrariety of opinions on this sublime and glorious subject, farther elucidation of the subject, from still clearer evidence and proofs, may be necessary, in order, at least, to draw the attention of those who may be desirous to form a closer, and a more intimate acquaintance, with so important an inquiry as that before us: as well as to refute, by plain and simple Scriptural authority, the objections of those who may still be sceptical with regard to the Millennium itself, and all the views which the Bible certainly affords, of a glorious era which is still future, but surely near at hand. Should it even be but for satisfaction to one's self, it is a subject which deserves serious attention, and ought to call

for
of J
and
by
in t
V
the
con
Rev
mig
It i
wit
wit
ligh
tion
nan
The
the
exc
rays
aro
per
very
the
its v
the
was
per
glor
tong
to d
and
gin,
and
love
Jeru
cenc

Therefore I
 these peo-
 l hitherto
 ent, pecu-
 their flesh,
 Jew Jeru-
 und, who
 he Bride,
 b's wife,
 e clearly
 and these
 their in-
 on can be
 on. And
 may be
 unerring
 two last
 tiful con-
 h can be
 e neces-
 ng proofs
 dy been
 ut as the
 this sub-
 on of the
 ofs, may
 e atten-
 a closer,
 import-
 o refute,
 e objec-
 h regard
 hich the
 hich is
 d it even
 subject
 ut to call

forth all the energies of the teachers of the religion of Jesus most especially, that they might be qualified and prepared to lead those whom they are bound, by every solemn consideration, to instruct and guide in their search after useful knowledge.

We have the fullest and most complete view of the holy city, New Jerusalem, its materials and its condition, in the twenty-first chapter of the Book of Revelation, which the Bible can afford;—indeed, it might well be termed the New Jerusalem history. It is full of the riches of revelation—it is fraught with the sweets of divine beauty and elegance—with information and satisfaction to the diligent, enlightened student of prophecy, as if all the revelations of prophecy, in connection with God's covenants, were concisely concentrated within its limits. The New Jerusalem seems to shine forth there, in the brilliancy and bright splendour of Millennial excellency—its bright effulgence diffuses glorious rays of prophetic light and knowledge every where around—it encompasses within its radiant circle, the perfect history of the Abrahamic church from its very foundation, resting its weight and greatness on the twelve patriarchs, as the twelve foundations of its walls, with the names of the twelve apostles of the Lamb. It has the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as chrystal. And the honour and glory of the nations brought into it. O for the tongue of the learned, and the pen of a ready writer, to describe thy perfections of beauty, and elegance, and excellency; and the glory of thy heavenly origin, history, and final greatness, in songs of gratitude and triumph, to God and the Lamb, for redeeming love and grace, and glory! for O holy city, New Jerusalem! thy beauty is perfect: thy name is transcendantly honourable. “We have thought of thy

loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death." Psalm *xlvi.* 9, &c. "And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it:" Rev. *xxi.* 22. Hasten it, O Lord, in its time, and let the holy city appear.

The beautiful chapter which I have mentioned, begins with a view of an extensive nature—with a view of the heavens and of the earth, transformed, as it were, so that all things appeared to him under a renovated aspect, and gradually increased in beauty and elegance. The new heaven and the new earth which were presented to him, so far transcended the old, as to eclipse them, and throw them into the shade; but we have not to do with dazzling phantoms, or with the shades of colour in the rainbow; we have engaged ourselves to delineate and show forth substantialities, and real existences: we have to do with men, and with their conditions, and with their advancement, and progress through the different historical ages and dispensations of the church of God, from its early dawns, until we see it happy and glorious under the complete sway and government of its legitimate King, the Lord our Righteousness.

On these views I have hitherto rested all my arguments, and reasonings, and on such grounds, I find it safe and satisfactory to rest still my views on this sublime twenty-first chapter of Revelation. My

reas
are
tent

T
I co
the
sati
first
and
riou
and
Jeru
pha
yea
the
no
Chr
Rev
thei
time
wher
con
has
we
first
tion
yea
thei
of t
diti
nu
of
reig
pea
we
reig
in t

reasons for that mode of treatment of the subject, are drawn from the chapter itself, because the contents thereof in general require such explication.

The new heavens, and the new earth, therefore, I consider a new dispensation of the church, that the twelve tribes may enjoy a more glorious dispensation of covenant privileges and blessings, than the first, or Mosaic dispensation, which, as old heaven and old earth, are passed away: and that more glorious dispensation, altogether suited to the condition and privileges of the church, the holy city, New Jerusalem, during the promised period of its triumphant reign with Christ on earth, even a thousand years. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6. Compare that with the conclusion of their own prophetic song, and the corroborating testimony of these two witnesses must carry with them, where received and understood, an overwhelming conviction of the truths therein displayed. "And hast made us unto our God kings and priests, and we shall reign on the earth:" Rev. v. 10. In the first passage, they are given under the holy designation of priests, and to "reign with Christ a thousand years;" and in the second, we read the history of their renovation, redeemed unto God by the blood of the Lamb, and placed in the high and holy condition of the priesthood, and anticipating the continuation of their prerogative of priesthood, and also of their royal honors and dignity: "And we shall reign on the earth." Now, these two passages appear to be synonymous, and parallel; and therefore we have their renovated condition in both, and their reign with Christ, in the first a thousand years, and in the second, their reign on the earth: we have

therefore all that we could require for evidence and testimony on the subject,—their renovation, part in the first resurrection, and redemption from the earth, all agreeing in that essential qualification—their high and holy condition with regard to office—and the place where they are to reign, in the one case, and the duration and permanency for a thousand years, in the other; and when both relations are put together, it amounts to this—that those to whom it belongs, are to be recovered, renovated and renewed, and to reign with Christ a thousand years on the earth, which constitutes the glorious character of what is commonly called Millennium.

And in consistency and accordance with these views, the old heaven and the old earth, which are passed away, are the Mosaic dispensation people, which was the first dispensation of the twelve tribes of Israel, by the covenant of God, the covenant of circumcision which was in their flesh; and the new heaven and the new earth signify the more glorious dispensation of the duration of a thousand years reigning with Christ, by the everlasting permanency which they are to enjoy, during a thousand years, not as the covenant of circumcision made with hands in the flesh, but the covenant of circumcision made without hands in the soul, which constituted the difference between the two dispensations of the same covenanted, peculiar people of God. These are the old heaven and the old earth, and the new heaven and the new earth. "Behold," saith the Lord, he that sat on the throne, "I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely." Rev. xxi. 5, 6. And corresponding, in satisfactory agreement and accordance with that

view of
conditi
given
ate ne
shall n
be ye
ate: fo
her pe
and jo
shall b
ing.
days,
for the
sinner
And th
they sh
They
shall n
of a t
elect sh
shall n
for the
their o
We
tings, t
confirm
new ea
the tw
atcd ar
ness, p
resurre
and bo
holnes
dignity
thousan
Ther
be obt

ence and
n, part in
the earth,
n — their
ñce—and
one case,
thousand
s are put
whom it
renewed,
s on the
racter of

with these
which are
people,
ve tribes
renact of
the new
glorious
nd years
manency
nd years,
th hands
on made
the dif-
he same
e are the
heaven
e Lord,
gs new.
ords are
is done.
the end.
water of
ding, in
with that

view of their renovation, acceptance, and glorious condition, is that beautiful, indisputable description given by the Prophet Isaiah: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind: but be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the works of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them:" Isa. lxxv. 17, &c.

We have, from these portions of the sacred writings, the completeness of proof and satisfaction to confirm us in the belief that the new heaven and the new earth, and the holy city, New Jerusalem, are the twelve tribes of Israel in a renovated state, created anew after God in righteousness and true holiness, partaking together of the blessings of the first resurrection, and enjoying, in the unity of the Spirit, and bond of peace, the blessings and privileges, in holiness of nature, their royal, priestly, and kingly dignity, and honor, and glory, with Jesus Christ, a thousand years, on the earth.

There is still more corroborating testimony to be obtained from that beautiful passage in Isaiah,

which shows the agreement of these two bright witnesses in all the essentials of proof with regard to the subject of my research: I allude to their joyful condition, freed from their former sorrow, anguish, and affliction, which they had necessarily to endure, in their scattered and peeled condition. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying:" Isa. lxxv. 19. This is the condition of the Lord's people, when He shall have created a new heaven and a new earth; and shall have created Jerusalem a rejoicing, and her people a joy. Now, the same description and joyful account is given by John, when, in prophetic vision, he saw a new heaven, and a new earth: and saw, in like manner, the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride, adorned for her husband. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat on the throne said, behold, I make all things new: Rev. xxi. 3, 4. The coincidence and agreement between Isaiah and John, in their descriptive language, shew that, whatever Jerusalem God promised, by the hand of the prophet Isaiah, to "create rejoicings, and her people a joy," is the self-same, identical holy city, New Jerusalem, coming down out of heaven, from God, "prepared as a Bride, adorned for her husband:" "creating new heavens, and a new earth, and Jerusalem a rejoicing, and her people a joy," is what John expressed in terms of the same

impor
the he
and in
band,
of a p
effects
of Go
ment
no di
which
remov
to the
John,
ah: "
may b
sus C
believ
Isaiah
of th
Jesus
rity to
tion t
condi
New
which
that t
of life
sages
as a m
the sa
writin
"He
and h
but th
36.
know
whom

import, although in different words; Isaiah promises the heavenly change, and John beheld her changed, and in the prepared condition, adorned for her husband, as the Bride, the Lamb's wife. Isaiah speaks of a promised work, by which the change was to be effected, and John confirms the veracity and truth of God's word and promise, by showing the fulfilment of God's promise. There can be, therefore, no difficulty started, or broached on this subject, which may not with equal facility be refuted and removed: the only difficulty which can appear, even to the gainsayer, is an expression made use of by John, which does not appear in the passage in Isaiah: "And there shall be no more death;" but that may be considered a quotation, or transcript of Jesus Christ's words. "And whosoever liveth and believeth in me, shall never die:" John xi. 26. Now Isaiah and John both had obtained a glorious view of the New Jerusalem—the condition of faith in Jesus Christ; and John alone had Scriptural authority to coalesce and agree with Isaiah, and in addition to that, to advance, in his description of the condition of the people comprising the holy city, New Jerusalem, the words of his beloved Master, which he quoted in his evangel, as above: signifying that the Millennial Saints are to be in the condition of life and salvation, as expressed in both these passages: and indeed it is more frequently used by John as a mode of expression peculiar to himself. We find the same idea expressed by him in other parts of his writings, although they are given in other terms. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him:" John, iii. 36. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent:" John xvii. 3.

Where then lies the difficulty with regard to the passage under review—"And there shall be no more death," when it is exactly a counterpart of the other three cases I have stated? and when one of them implies nothing more than that they are alive from spiritual death, or risen from the dead, or having part in the first resurrection; and are believers in the Lord Jesus Christ, and that they shall never die—that there shall be no more death—and that they shall not be hurt of the second death. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me:" Gal. ii. 20. Now, it must appear plainly evident, that John alluded to the life in the soul which should never fail; so that in place of difficulty, or any thing to keep back our application of all the language of that chapter from human beings, in their renewed, spiritual condition, the whole language is employed to give a grand display of the exalted condition, blessings, happiness, and glory, to be enjoyed by the Millennial Saints, reigning with Jesus Christ, on earth, a thousand years.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." That passage would seem, when taken in contrast with the passage of indescribable wickedness, and consequently of indescribable, never-ending misery, to signify the inheritance in the glorious regions of eternity: it no doubt implies all things hereafter; but not to the exclusion of "all things" belonging to this holy and happy state of existence, which shall be enjoyed by the holy city, New Jerusalem, that cometh down out of heaven from God, prepared as a Bride, adorned for her husband; for, saith Paul, "Therefore, let no man glory in men: for all things are yours; whether

Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's; and Christ is God's:" 1 Cor. iii. 21-23. Therefore when Paul could hold out those precious promises to the Church of Christ at Corinth, much more might John say it of the holy city, New Jerusalem, or of the people composing that city, or church. The saints shall inherit all things, both here and hereafter. "The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together:" Rom. viii. 16, 17. Those then who are denominated holy city, New Jerusalem, or Jerusalem above, are the good seed, the children of the kingdom, sown in the field, the world, by the Son of man, in contradistinction to the tares, or children of the wicked one, sown by the devil, according to our original text, which appears in the next verse. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death:" Rev. xxi. 8. As the others must be acknowledged to be the good seed, the children of the kingdom, who are destined, nay predestinated, decreed, and purposed to be gathered into the garner; so these cannot but be recognized, with shuddering horror, to be the tares among the wheat to be burned: or, to have "their part in the lake that burneth with fire and brimstone, which is the second death." And blessed be God, through Jesus Christ our Lord, the children of the kingdom cannot be hurt of that second death; but they shall "reign with Christ, as the Bride, the Lamb's wife, a thousand years, where God shall wipe away all tears

from their eyes; and where there shall be no more death, neither sorrow, nor crying; neither shall there be any pain; for the former things are passed away."

Hitherto I have brought forward incontrovertible evidence and proof, in favour of my original proposition; namely, that the twelve tribes of Israel are the covenanted people, even in adverse fortune: and latterly, I have, I trust, shown, by the agreement of the Scriptures of the Old and New Testaments, that the holy city, New Jerusalem, is composed of the offspring of Abraham, Isaac, and Jacob, and not a mystical city beyond the comprehension of the rational intellect; but more convincing proofs remain to be considered, in what still remains of the wonderful chapter before us. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like a stone most precious, even like a jasper stone, clear as crystal: and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates:" Rev. xxi. 9, &c.

In this beautifully conclusive passage, we have first to remark, that the angel promised to show John, the Bride, the Lamb's wife, and that what he showed him in fulfilment of his promise, was that great city, "holy Jerusalem, descending out of heaven from God." Now, although it is called, in the second verse, "the holy city, New Jerusalem," and,

in this place, "the great city, the holy Jerusalem," yet, in both places, it is represented as "coming down out of heaven from God;" and also, in both places, called "the Bride, the Lamb's wife;" we have all the essentials of evidence and proof, that the Jerusalem which is mentioned in both the places I have quoted, is the twelve tribes: and, as if to remove every doubt from the mind of the reader, holiness is ascribed to the city, in the one case, and to Jerusalem in the other, thus connecting the words "city," and "Jerusalem," by a common qualification of holiness, to prove the two names to mean the same object: so that we need not hesitate to say, that the New Jerusalem, and the Bride, the Lamb's wife, are the same, identical, glorious object. And now what remains for me to do, is to prove, that the Bride, the Lamb's wife, is the twelve tribes of the children of Israel: and let it be observed here, that John, in his perfect manner of managing his language, has given us sufficient proof with regard to the sameness of the Bride and the New Jerusalem. No judge of the modes of expression, by which the sacred writers communicate instruction, and God's messages, and revelations to mankind, can hesitate for a moment, with regard to the names "Bride, Lamb's wife," but must unhesitatingly give his assent to the application of these terms to the Church of Christ; for it is universally admitted, that woman, in Scripture, signifies Church, and the terms "Bride" and "wife," have two meanings with regard to condition. After espousals, woman is called bride; but after marriage, wife: but in the case we are considering, purity and unity may be considered by the terms, Bride, and wife: and as the city is termed holy, that view will coincide with the other, and that is quite sufficient for our present purpose. What remains, therefore, to be proven is, that the

terms "Bride, the Lamb's wife," are introduced by John, to prove that the twelve tribes of the children of Israel are the Bride, the Lamb's wife; and to draw our conclusions from that proof and evidence, with regard to the holy city, New Jerusalem. I have already adverted to that proof and evidence; and when, as I formerly showed, twelve gates and twelve angels are multiplied together, they produce the hundred and forty-four thousand; and I showed before, also, that the hundred and forty-four thousand were sealed of all the twelve tribes of Israel, and for more complete proof, if necessary, the very terms "twelve tribes of Israel," are exhibited in this description, as in the fullness of testimony in other cases. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Therefore all the evidence we might require, must be viewed as contained in these many coincidences and agreements; but lest there might be dullness of apprehension in any, who might be anxious for information on this very important enquiry, the very foundations of the city are laid bare, and exposed to public view, as is to be seen in the progress of the vision, and description; for God is pleased to accommodate himself to weakness, and slowness of the conception and comprehension of His people; and therefore uses every necessary method for informing and enlightening His people. "Thy word is a lamp unto my feet, and a light unto my path:" Psalm cxix. 105. Therefore the Lord is pleased to shine light abundantly on our path, that we may walk safely and securely. "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb."

Foundation is universally understood and admitted to be that on which any building or buildings rest ; or that from which any edifice, or building, or plan, or community, arises in growing progress to any magnitude. That royal city, New Jerusalem, in the account in this chapter, has great and high walls ; showing that its bulwarks are the munition of rocks ; but the foundations of its walls are the subject of our present inquiry, as still bearing upon our main object of study. The number of these foundations being twelve, continues the same prospect before our eyes, and still leads us forth to more confirmed testimony with regard to the twelve tribes of Israel, as the Millennial Saints. The number twelve has been already repeatedly shown, when multiplied into itself, to produce one hundred forty and four thousand, and that sacred number has been proven to signify the Bride, the Lamb's wife ; and that again has been proven to be the holy city, New Jerusalem ; and now the very foundations of the walls of that New Jerusalem, are unveiled, and placed conspicuously before us, that we may view them also, if any doubts should remain, they might be dissipated and removed, and that no obstacle or impediment might any longer obstruct us, nor retard our progress in the investigation of other departments of this grand and sublime subject. It cannot surely be difficult to prove, after all that has been advanced, that the twelve foundations of the great and high wall of the New Jerusalem, are the twelve sons of Jacob, exhibited in their patriarchal position and character, as the primogenitors of the twelve tribes of Israel, which sprung from them : and when it has been proven that the offspring of these twelve patriarchs are to compose the holy city, New Jerusalem, there surely can be no difficulty in understanding the views held out by John, when he states that the walls of the

city had twelve foundations; that is the same as to say, in common language, that the twelve sons of Jacob were the founders of the great and high commonwealth of Israel: the commonwealth of Israel was composed of twelve minor communities, which, when united, constituted the great aggregated commonwealth. Therefore as each community sprung from an individual patriarchal head, each community or tribe had that same patriarch as its original foundation; and therefore the composed commonwealth had the twelve patriarchs as the foundations on which it was built: or, in other words, the spacious and glorious commonwealth of Israel, as a mighty edifice, the work of a glorious, all-wise, all-mighty, ever-present Architect or Master-builder, sprung from, and was built upon, the twelve patriarchs, the twelve sons of Jacob: and although always distinguished by separate tribes, yet, as a commonwealth, they were but one united, compact body, assembling three times in the year to worship the God of their fathers, Abraham, Isaac, and Jacob; and to offer sacrifices, and free-will offerings, and the tythes of their substance to Him, according to the requisitions of the Decalogue, the laws of their God. In like manner, although the foundations of the great and high walls of the holy city, New Jerusalem, which John saw in prophetic vision, "coming down out of heaven, from God, prepared as a Bride adorned for her husband," were twelve, yet, when their number is multiplied into itself, it just produces one hundred and forty-four thousand, the exact number of the Bride, the Lamb's wife—the New Jerusalem, as proven above: or the twelve tribes of Israel, united together as a compact body, or commonwealth, the building of the Lord. "For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house

not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life:" 1 Cor. v. 1, &c. Now, Paul's solicitude for his kinsmen, his brethren, according to the flesh, in other parts of his writings perfectly harmonizes with the views contained in that passage. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God:" Rom. viii. 16, &c. That passage, together with the other passage which I have quoted above, may be considered Paul's anxious solicitude for the scattered, depressed, and sorely afflicted twelve tribes of the children of Israel; and a full and lively expression of his fond hopes, that they shall yet, as the sons of God by the everlasting covenant, and when manifested, the sons of God by new creation, and adoption, and sanctification of the spirit, and the New Testament in the blood of Jesus Christ, be gathered together to compose John's holy city, New Jerusalem: this earnest solicitude, and expectation he expresses in most benevolent and forcible language, in the following chapter; "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great sorrow in my heart. For I could wish that myself were

accursed from Christ for my brethren, my kinsmen according to the flesh ; who are Israelites : to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen :” Rom ix. 1, &c. No doubt he had in his writings throughout in view the covenant of God with his people ; and views them, in the passage I have quoted from his writings, not only in their scattered, distressed condition, but also expresses his earnest expectations, and hopeful anticipations, for their recovery and adoption, as the Bride, the Lamb’s wife, in a more exalted, and a more excellent state, than ever they enjoyed, when as a commonwealth, they appeared before God in his holy temple at Jerusalem. I am aware that I may meet with opposition in the application of parts of the texts I have just quoted, to the twelve tribes of Israel—when I would conscientiously give my views of the building we have of God, “an house not made with hands, eternal in the heavens,” to be the same as the holy city, New Jerusalem. I would direct the attention of my readers to the following verse of the same chapter, where Paul speaks of a house from heaven. “For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.” John expresses his views in accordance with Paul’s expression, when he describes the holy city, New Jerusalem as “coming down out of heaven from God:” and although Paul speaks of the dissolution of our earthly tabernacle, in the first verse of the chapter from which I have quoted his language, before we could have a building of God, “an house not made with hands, eternal in the heavens:” yet that but strengthens and confirms me in my views the more ;

because he agrees perfectly with John's account of the happy condition of the holy city, New Jerusalem; where he says, "And God shall wipe away all tears from their eyes; and there shall be no more death." And also by Paul's own language, where he attributes to men the qualities and properties of a house. "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Now Paul, in this place, was addressing the Hebrews, and being a Hebrew himself, he includes himself with his brethren, his kinsmen according to the flesh, for whose welfare, recovery, and redemption, he often uses the most sympathizing and endearing language; therefore I can plainly, conscientiously, and unhesitatingly ascribe to the twelve tribes, in their glorious, adopted condition on earth, all these views, although they would seem to be applicable exclusively to glorified beings beyond death and the grave. By many marks in the language itself which is used, I am fully confirmed in these views, such as "our house which is from heaven"—"whose house are we"—"holy city, New Jerusalem, coming down out of heaven from God," and such like expressions. It matters not by what name the church is described, provided such characters are expressed as are suitable, for the church of Christ is designated in the holy Scriptures by above one hundred and forty names, perhaps, the exact number of the Bride, the Lamb's wife, one hundred and forty four, and each of them expressive of some qualification, grace, beauty, and durability—for instance, Assembly of Saints, Body of Christ, Bride, Building of God, Candlesticks, Children of the kingdom, Disciples, Corner-stones, Daughter of the King, Dove, Elect, Flock of God, Hidden ones, House of God, City of God;—these are but a few

of the many names of the Church of Christ, even while on earth: and if any diligent student would take the trouble and pains to make up, from the Bible, a list of the names of the Church, he would, I believe, with astonishment exclaim, the number of the Bride is assuredly one hundred and forty-four; for the Church of Christ, the Bride, the Lamb's wife, is mentioned in the Bible one hundred and forty-four times. Wonderful as that may appear, it is no more wonderful than true. Whether John made allusion to that or not, it affects not our present researches; although it is of much confirmation by the corroborating testimony which it affords. "A building of God, an house not made with hands, eternal in the heavens," cannot be excluded from the list of the Bride's names and titles, in the Holy Bible; therefore, by whatever name or designation the Church of Christ is exhibited, we are not so much confined to the bare name, as to deprive us of the liberty of examining into her character, and qualifications at the different periods and stages of her history, from her very twelve foundations—I mean the Abrahamic church, for it is the history of the Abrahamic church I have hitherto been tracing through the historical progress of her rise upon her own twelve foundations, or patriarchal progenitors. And we have now before us, in that twenty-first chapter of the book of Revelation, a most exalted view of her glory and greatness, actually come down out of heaven, from God—actually prepared as a Bride adorned for her husband; but we must suspend our admiration, exultation, and praise of her beauty, and heavenly excellence, and complete our proofs in favour of the twelve tribes of the children of Israel, as clearly and evidently that holy city, New Jerusalem, now, in these latter days, coming down out of heaven, from God, prepared, according to the promises of the Holy Bible.

Besides, the twelve gates, and the description which is given of them, together with the twelve foundations of the city, are again introduced under another form and aspect. At the first notice of them they are merely mentioned in the description of the city; but again they are shown individually in their elegance and beauty: each gate is successively and distinctly described by the name of a pearl, and the number of the pearls collectively amount to the often-repeated sacred number, twelve; or the number of the Bride, the Lamb's wife, or Millennial Church, as if to make a deeper and a more lasting impression on the mind of the reader: but at any rate, the repetition, under these different forms, confirms and establishes the doctrine beyond the power of refutation or contradiction.

The only thing necessary to be explained in this section of the work, is the allusion which is made to the twelve Apostles. "And the walls of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." The twelve foundations of the walls of the city, I formerly showed to be the twelve sons of Jacob; and now we have other characters introduced, as having their names only in those first twelve; but upon the first twelve the walls of the city were founded. It must be remembered, that I proved that the twelve apostles had their commission to the twelve tribes: "Go ye not in the way of the Gentiles; but rather go ye to the lost sheep of the house of Israel." And now their names being found in the twelve foundations of the walls of the city, they are thus given and exhibited in conjunction with the twelve patriarchs for the same glorious ends: but the first are they from whom the people sprung, to whom the Apostles had their exclusive commission. The twelve patriarchs were purposed for their place as foundations: and the

Apostles had their commission to the people sprung from these patriarchs. There are other twelve mentioned, in that wonderfully comprehensive chapter—"twelve angels standing at the twelve gates of the city"—these also are to be received in our reckoning of high and illustrious characters, for the same purposes also; for the carrying on of the same views in conjunction with the other two illusrious classes of twelves: now the twelve patriarchs were appointed as the twelve foundations, representatives for the Mosaic dispensation—twelve Apostles for the Gospel dispensation—and the twelve angels for the Millennial dispensation, which is the theme of my labours, as the wheat which has the promises of God for glorious ingathering, at the day of the harvest, which is fast hastening, when the wheat, or children of the kingdom, shall be gathered into the garner; but the tares into bundles to be burnt. The beauty, grandeur, elegance, and excellency of the city presented to us at this very place in this chapter, would almost incline me to step out of my present line of discussion, to behold and show forth its splendour; but I must restrain my over-hasty curiosity, and plead for the patience of my readers, until we shall have fully measured the city and the temple, and they that worship therein, with the reed like a rod; and until the entrances are clearly pointed out, so as that our entrance may be in triumph and joy.

The twenty-second chapter also affords much conclusive evidence on the same line of doctrine I have been tracing, in addition to the full and satisfactory proofs we have drawn from that wonderful twenty-first chapter.

“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:" Rev. xxii. 1, 2. Although the Gospel dispensation, succeeding the two preceding dispensations, be given under the emblematic character of a river, in the first verse, yet immediate reference is made, in the second verse, to the street of the city, still showing an uninterrupted continuation of the same views as contained in the foregoing chapter; but we find the river, or Gospel dispensation, intervening between some two objects: or rather, the same object shown on either side of that river, as well as in the middle of the street of it. The tree of life is the object; and this leads us towards the conclusion of the description of the wonderful city, to Jesus Christ himself, the tree of life, who is now pointed out as the original foundation, soul, and life, and substance, bearing the whole fruit: the number twelve still, both as to fruit and months. Now when these twelve fruits are, as formerly, multiplied into the number twelve, the operation still produces one hundred and forty-four, as on former occasions,—and when the number, twelve months, is multiplied into itself, it also produces one hundred and forty-four—the Bride. It might be objected to that method of ascertaining the meaning of Scripture by the calculation of its own numbers: that it is forcing a meaning not contained in the numbers themselves. To such objection I would answer, that the repeated coincidence and harmony subsisting between the passages, where that number twelve is used, that it forces upon the mind of the Student of Divinity the full conviction of their import and meaning, where that number is placed in connection with other words which are of the same bearing with the meaning I have uniformly assigned to the number twelve. It may also be objected to

my views of the number twelve, that more than the square of twelve were sealed—that the square of twelve, one hundred forty and four, does not amount to the number sealed of all the twelve tribes of Israel—that the word thousand could not be annexed to the square of twelve. To that objection I answer, that the prophetic number is not to be considered a definite number, nor the full amount of the multitude which no man could number out of all nations, kindreds, tongues, and people; which is in the fifth chapter, given also by an indefinite number—ten thousand times ten thousand, and thousands of thousands, because in the promise of the Abrahamic covenant, they were to be “as the stars of the heavens, and as the sand which is upon the sea-shore;” or “a multitude which no man could number:” therefore the radical number twelve, is that which we have to do with in our calculations; because it answers to the number of the tribes of Israel, and because, whether we take the radical number, twelve, with or without the appendage, thousand, the product in either case must be considered an indefinite number, by no means amounting to the actual number promised in the terms of God’s covenant. We find also, when the prophet Ezekiel measures the goings out of the city, after the names of the tribes of Israel, that he uses numbers different from those used by John; yet their object is the same, namely, the restoration of Israel: John gives only walls and foundations, and gates; but Ezekiel, in addition to John’s gates, assigns three gates on each of the four sides of the square city respectively, so that the amount of the numbers of the tribes, or city, put together by him, amounts to eighteen thousand. “It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there:” Ezek. xlviii. 35. And David, in the book of Psalms,

holds out the same prophetic promise and encouragement to the people of God.—“For 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.” Psalm. cxxxii. I have already shown that the holy city, New Jerusalem, signified the twelve tribes, so that we need not a frequent recurrence to the same mode of proof: and although Zion is the name which David uses, still it means the twelve tribes, or the Church of God: so that, although various names, and various numbers, are used in Scripture language, when they are proved by the contexts, and their own concomitants, to mean the same thing, they have the same effect in the illustration of the views to be communicated. The tree, therefore, which John saw in the midst of the street of the city, and on either side of the river, is Christ; and the twelve tribes are the twelve fruits; and also the twelve months of the year, when that number is multiplied into itself, will amount to the same.

Now we have arrived at the full proof and evidence, that the twelve tribes of Israel are to be the Millennial Saints, from the clear testimony of the Word of God: the middle of the street of the city is the Gospel dispensation; because the length of the historical line, or street of the Abrahamic church, is three dispensations—Mosaic, Gospel, and Millennial dispensations: the Gospel dispensation, or river, is the middle one between the other two; and as the same tree, bearing twelve manner of fruits, was presented to John, on either side of the river, the proof is undeniable, that the descendants of them who were the Church of God, on the Mosaic side of the Gospel dispensation, shall undoubtedly be the Church of God on the other, or Millennial side of the Gospel dispensation, which is the midst of the street of

the city. And besides, another promise of the covenant is fulfilled by the effect of the leaves of the tree, that they are to be for the healing of the nations. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice:" That then is the Scriptural account, which I have been enabled to derive from the holy Bible, as regards the materials of the composition of the holy city, New Jerusalem, the Bride, the Lamb's wife; and I find that the prospects which are every where held out, in the Scriptures of truth, of a glorious reign for a thousand years, is clearly, in the primary and exalted sense of the word, held out and extended to that holy city, New Jerusalem; or to the twelve tribes of the children of Israel, the peculiar, covenanted people of God: and no man can exclude them from these prospects, without doing gross injustice to the Word of God, and wresting it, as they do the other Scriptures, to their own destruction: nor without wresting the true, legitimate, and real birthright prerogative from them, to whom, in virtue and right of God's covenant, it belongs, as their rightful, and inalienable inheritance.

THE BUILDING OF THE HOLY CITY, NEW JERUSALEM.

It is common, in educational practice, when speaking of the progress of pupils or students of any of the arts and sciences, or even theology itself, to make use of the term "edification"—although its strict meaning, according to its derivation or etymology, barely means house-building; and as the Church of Christ, in the Scriptures of truth, is called the house of God, and as a city also is given to signify church, the term "building a city, or house," cannot be considered inappropriate in the language used to

describe the manner in which Israel is to be restored. "But if I tarry long, that thou mayest know, how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar, and the ground of the truth:" 1 Tim. iii. 15. The term "building the holy city, New Jerusalem," shall be used according to that explanation, to prevent repetitions, repeated explanations, and unnecessary redundancies. But a few passages of Scripture where the term "building," as referable to the church, or holy city, new Jerusalem, occurs in the Bible, may be appropriately applied to the building up of the twelve tribes of the children of Israel, as I have already proved them to be the holy city, New Jerusalem, in anticipation of their favourable restoration. "At the same time"—a time alluded to in the preceding chapter—"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 of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. And 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:" Jer. xxx. 1, &c. The prophet Jeremiah in that passage speaks of great favour to be in reserve in the covenants of God, and when viewing the progress of restoration, he expresses it by the term "building the virgin of Israel." Now, the virgin of Israel must signify the church in hopeful expectation of deliverance and great favour; but as the church, at that period of her history, when she was small and full of corruption, is termed "virgin of Israel," we surely need not hesitate to conclude, that the prophet

had a hopeful view of the gathering and restoration of the scattered and peeled twelve tribes of Israel, in a purer, and a holier condition than their state then was: not only favour and restoration, but restoration to purity and holiness; and therefore to the favour and love of God, who alone is holy, just, and good, who declares that holiness becometh His house well. "Thy testimonies are very sure: holiness becomes thine house, O Lord, for ever:" Psalm xciii. 5. And the reason for that is, that he himself sitteth on the throne of his holiness. "God sitteth on the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted:" Psalm xlvii. Under the Mosaic dispensation, their judicial pollutions and defilements disqualified the children of Israel; and there were also legal purifications, after which form they were reckoned holy, and qualified for all the duties of their stations, and were permitted to enter the congregation of Israel; and offered, according to the law of the Lord, for their cleansing, and eat of the passover, and other sacrifices, according to the custom. These were all typical, as they belonged to the typical or law dispensation; but such are not the purifications and holiness which are anticipated by the prophets, and expected by the new dispensation messengers of Jesus Christ, the holy Apostles and Evangelists, but—real holiness of heart, and life, and conversation in the world: therefore when we may hopefully look for a renovation of nature before the commencement of the reign of the saints with Jesus Christ; and before the New Jerusalem can appear, a holy city, "coming down out of heaven from God, prepared as a Bride, adorned for her husband;" and before Zechariah's prophecy concerning the children of Israel, and Jerusalem, can be fulfilled.

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the Lord’s house shall be like the bowls before the altar. Yea every pot in Jerusalem and Judah shall be holiness unto the Lord of Hosts ; and all they that sacrifice shall come and take of them, and seethe therein : and in that day, there shall be no more the Canaanite in the house of the Lord of hosts :” Zech. xiv. 20, 21. Before all these things can be realized, there must be a very great change wrought : but to effect so great a change as is absolutely necessary for fulfilling the Scriptures, and for answering the anticipations of prophecy, the change must be more than ordinary renovation, and the work and power would require to be great and glorious : and indeed such are the promises of God for that purpose. “Behold I make all things new.” And the Apostle Paul corroborates that full amount of expectation, which we have presented to us in the holy Scriptures, when he speaks of the beneficial effects of their dispersion to the world in general, and anticipates greater benefits to accrue to the Gentiles by their reception and restoration. “I say then, Have they stumbled that they should fall? God forbid ; but rather through their fall, salvation hath come to the Gentiles for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office ; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” Rom. xi. 11 &c. That is Paul’s expectation with regard to Israel, at the time of reception and restoration, and surely

he whose flesh they were, and who had experience of the reception, could not but have adequate ideas of the manner of reception, by life from the dead, which he declares to be the alone way of divine appointment for the reception of his brethren, his kinsmen according to the flesh; and therefore he puts it as a question "What shall the receiving of them be but life from the dead?" His own restoration was supernatural and glorious, and therefore he understands what restoration from death to life signifies. "And as he journeyed, he came near Damascus; and suddenly there shined around him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what will thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do:" Acts ix. 3-6. That may safely be considered a fair specimen of the commencement of what Paul means, when he speaks of the reception of Israel; and what he afterwards experienced must be considered the full amount of the manner in which life from the dead may be expected for disconsolate, afflicted Israel. The Prophet Ezekiel, gives a very full account of the deplorable condition of the ten tribes; and here I may remind my readers that I showed a difference of condition in the afflictions endured long by the twelve tribes of Israel—that I showed that the Jews were but dispersed; but the ten tribes were, according to Isaiah, outcast; now it is the prospect of deliverance for the ten tribes, by life from the dead, which both these prophets typically promise.

The vision of Ezekiel is of a most melancholy nature, as well as of long duration for the ten tribes, the outcasts, if we are to consider them in that condition of death ever since Ezekiel wrote his prophecy—we have every reason to consider the vision perfectly descriptive of their condition in general, which will continue so until the same prophecy with regard to their resuscitation and resurrection, shall have been fully accomplished and fulfilled. As some of my readers may not feel so lively interested in the vision as to read it in their Bibles, that they may have it before them in this same book, I shall transcribe it, that there may not be interruption in their course of reading, and that they may have frequent reference to the sacred text before them. “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 that 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, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord:” Ezek. xxxvii. 1, &c. The commencement of the chapter gives an intimation of a Messenger, and of his commission, and the power and authority in which he was to act, when the great valley was opened to him, that he might have a full view, at once, of the objects to which he was sent, or rather carried out in the Spirit; and although we

are not to doubt Ezekiel's prophetic vision of the open valley full of bones, yet we have to consider him in his commission and authority as a personification of Jesus Christ, receiving his commission and authority from his Father, as he declares himself in the latter part of the twenty-eighth chapter of the gospel by Matthew, "All power is given to me in heaven and in earth," and no other could be qualified or empowered for so great a work: and even he himself, when asked, Could these bones live? honours the Father by saying, "O Lord God, thou knowest." And then when he thus honoured the Father, the Father immediately confers the highest honour upon him, by commissioning him to speak to the dead, with Almighty voice, and cause them to live, as he did at the grave of Lazarus, and elsewhere, as a specimen of the power which was conferred upon him, that he might be qualified to that greatest of works, to bring the dry bones into life, although there were very many in the open valley, and very dry. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And he hath given him authority to execute judgment also, because he is the Son of man:" John v. 25-27. Now this same Son of man is he who received his commission and authority to cause the dry bones to live, although personified by Ezekiel: but we are not to suppose, that the prophet of the Lord had not the view of the valley, for he calls it an open valley, which he describes, with its contents: therefore, having thus premised, we shall treat the subject in such a manner that the whole glory may be attributed to Jesus Christ. During the Mosaic dispensation, types and personifications had necessarily to be used,

because Christ, the Son of Man, had not then been manifested in the flesh. But now that he hath appeared, and become the Author of salvation to all them that believe, we can introduce Him into the Mosaic or Old Testament language in the room of all types and personifications, and attribute to Him alone the merit and glory of all things concerning his own kingdom. Therefore we have now in our view the ten outcast tribes of Israel presented to us in their most abject state of destitution, in the open valley, under the metaphorical, or figurative appearance of dry bones—but bones that could be made to hear the word of the Lord, and be raised to life by the power of the voice of him who was commissioned, endowed, and qualified for that purpose.

My reason for restricting that portion of the chapter exclusively to the ten tribes, is, that the tribe of Judah have retained Mosaic usages to this day, they have the Bible—the Jewish Sabbath—the circumcision, and many other rites and ceremonies borrowed from the Mosaic usages; so that they, in the perfection of the Word of God, could not be termed very dry.—The tribe of Judah, and the remnant of the tribe of Benjamin who joined them, after the tribe of Benjamin was almost annihilated, in the battle at Gibeah of Benjamin, are they, in their dispersed condition, whom we now call Jews, in contradistinction to Israel: that distinction in their designations took place, after Jeroboam the son of Nebat, who made Israel to sin, had carried away the ten tribes of Israel to Samaria, and reigned over them there—ever after that disruption of the twelve tribes, they were distinguished as Israel and Judah—and their kings were denominated the kings of Israel, and the kings of Judah, so that it is by no means uncommon to speak of all Israel, and all Judah, as the prophet has done in the chapter before us, when he says the whole

house of Israel. The tribe of Judah and the remnant of the tribe of Benjamin, are they whom we are accustomed to call Jews, distinguished from all other people among whom, in their scattered condition, they now languish; and among whom they have long suffered without claim for legal redress of all their unparalleled miseries and grievances: but the ten tribes were utterly outcast, and have been above two thousand five hundred years mixed in among all the nations where it has been their fate and destiny to sojourn.—The ten tribes thus lost all idea and knowledge of their patriarchal, heavenly origin—lost their distinction among all nations among whom they have been sifted, as corn is sifted in a sieve, according to the prophecy of Amos concerning them: “For, lo, I will give command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” Amos ix. 9. This sifting may be considered common to the twelve tribes, yet the ten tribes are to be considered the dry bones—very many, and very dry, as shall be proven in the sequel of the demonstration. The Jews have retained much of their family peculiarities, by which a distinction is still maintained; but Israel, or the ten tribes, are long ago become Idolaters—Mahomedans—Pagans—Jews, and Christians, so that their family distinctions are long lost and forgotten. They are, in short, blended with all nations, and have learned, and long practised with them, their different forms, habits, and manners, scattered and peeled, according to the prophecy upon them. “Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation melted out and trodden down, whose land the rivers have spoiled:” Isa. xviii. 2. That is their condition in their scattered and peeled, dejected, and forlorn condition—

the rem-
om we are
from all
ed condi-
nom they
redress of
nces: but
ave been
mixed in
their fate
s lost all
heavenly
nations
is sifted
nos con-
and, and
ations, as
ast grain
ting may
s, yet the
es—very
e sequel
ed much
nction is
ibes, are
—Pagans
distinc-
in short,
and long
habits,
g to the
ers, to a
ble from
out and
poiled :”
eir scat-
lition—

the dry bones in the vision of Ezekiel; very many and very dry, peeled, and exposed, until necessarily become very dry: and these are they who have, in the same chapter, the exclusive promise, and prospect of covenanted blessings, and favour from the Lord of hosts. “In that time shall the present be brought to the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Lord of hosts, the Mount Zion:” Isa. xviii. 7. That is evidently the purpose for which the commission is issued, and the power bestowed on one who is mighty; that the dry bones might live—that the present might be brought to the Lord, of a people “scattered and peeled, and from a people terrible from their beginning hitherto;” that “sinews might be put upon them, and flesh,” and that the “skin might cover them:” that the “breath might be put in them,” and that “they might live, and rise up a mighty army, the whole house of Israel.” “For,” says Paul, as I have already quoted, “If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.” Now that agrees perfectly with the prophecy upon the dry bones. “Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: and ye shall know, that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know, that I the Lord have spoken it, and performed it, saith the Lord:” Ezek. xxxvii. 12, &c. In that part of the prophecy, a view is given of their

condition in their darkest and deepest state of concealment from all human search, so that those who foolishly, though zealously, explore unknown regions of the earth in quest of the ten tribes of Israel, would require to have their graves individually pointed out to them, by Him whose eyes "run to and fro throughout the earth," and have the power of the almighty voice which called dead Lazarus out of his grave into life, before they could discover one of the multitude without number, or bring him to the view of mankind; but God has given no intimation in all the Bible of any commission, but that given in the chapter before us: nor has he given any intimation but of his own power, for that purpose. "Prophesy, Son of Man, and say unto them, O ye dry bones, hear the word of the Lord." And again, "Prophesy unto the wind, prophesy, Son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon the slain, that they may live." That then is the commission of God to Ezekiel, as personifying Jesus Christ; for he was the prophet of the Lord, prophesying then of times far distant, and of glorious events then far remote, to be achieved in the latter days, by Jesus Christ, of whom he also prophesied, as the gracious and almighty deliverer of Israel. No doubt the promise of ingathering, in the parable of the tares and the wheat, speaks of angels to be sent, and the sound of that word angel, dazzles the weak eyes and understandings of unenlightened men, so that they mystify that plain and simple parable, as if it meant supernatural, aerial beings descending on golden pinions from the skies; but the word angel (Greek *angelos*) means, in plain English, messenger, and what constitutes a human being an angel, is, that the angel of the Covenant, Jesus Christ, the Son of Man, dwells in him as the indwelling God: "I will

e of con-
 hose who
 n regions
 el, would
 uted out
 through-
 almighty
 grave into
 multitude
 of man-
 n all the
 the chap-
 ation but
 hesy, Son
 nes, hear
 Prophecy
 d say to
 from the
 the slain,
 mmission
 rist ; for
 ing then
 then far
 by Jesus
 gracious
 the pro-
 are and
 he sound
 and un-
 hat they
 it meant
 golden
 (Greek
 ger, and
 is, that
 e Son of
 " I will

dwel in them, and walk in them :” And again, “ I
 in them, and thou in me, that they may be made
 perfect in one ; and that the world may know that
 thou hast sent me, and hast loved them, as thou hast
 loved me :” John xvii. 23. Therefore all the mes-
 sengers of the Lord, sent forth at the day of the
 harvest, will give the whole glory of the ingathering
 of the children of the kingdom to God, through
 Jesus Christ our Lord and King, and say with Paul,
 “ I can do all things through Christ which strength-
 eneth me.” And again, “ Not I, but the grace of
 God which was with me.” And in another form of
 words, “ To whom God would make known what is
 the riches of the glory of this mystery among the
 Gentiles ; which is Christ in you, the hope of glory :
 whom we preach warning every man and teaching
 every man in all wisdom : that we may present every
 man perfect in Christ Jesus : whereunto I also labour,
 striving according to the working which worketh in me
 mightily :” Col. i. 27-29. All these passages may be
 easily understood in harmony and consistency with the
 views prophetically presented by Ezekiel, and show
 the propriety of ascribing the whole glory of the re-
 covery and restoration of Israel to the Son of man,
 although angels and servants are mentioned for the
 great day of the harvest : for it is by the power of
 the voice of the Son of man, the quickening Spirit,
 that it may be rationally considered the graves can
 be opened—the dead called out of their graves, and
 be brought to the land of Israel, agreeably to the
 promises of God in the chapter, from which I draw
 my present views, on this all-important subject.
 They are, it is true, the lost sheep of the house of
 Israel, but he himself says, “ I am not sent but to the
 lost sheep of the house of Israel :” Mat. xv. 24.
 And accordingly he saith of his disciples, “ As thou
 hast sent me into the world, so have I sent them into

the world:" John xvii. 18. The Father sent him not into the world, but to the lost sheep of the house of Israel; and as their commission is a transcript of his own commission, they also were sent, but to the lost sheep of the house of Israel: and as I have already signified, the twelve patriarchs were the twelve principal men of the Mosaic dispensation, as the twelve foundations of the city for that dispensation or period of the Abrahamic church; the twelve Apostles for the Gospel dispensation; and latterly, twelve angels standing at the twelve gates of the great city, holy Jerusalem, or the church in its third stage of progress to full eternal perfection. The wheat, in the condition represented as dry bones, therefore is decreed to be gathered into the garner by Jesus Christ, as Angel of the covenant, and chief head of the twelve angels in the twenty-first chapter of the book of Revelations.—All his servants, at the day of the harvest, are to be qualified and indued with power from on high, and being born of the Spirit, fully authorised to act by his delegated power, with a sharp two-edged sword in their hands: to bind the tares with fetters to be burnt. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds: let the high praises of the Lord be in their mouth, and a two-edged sword in their hand: 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 judgment written: this honour have all the saints. Praise ye the Lord:" Ps. cxlix. 4.

Now although many shall be commissioned more than the number twelve angels, yet the Lord himself worketh all things after the counsel of his own will; and therefore he receives originally the high commis-

sent him
 the house
 nscript of
 out to the
 have al-
 he twelve
 on, as the
 dispensation
 e twelve
 d latterly,
 es of the
 n its third
 on. The
 ry bones,
 e garner
 and chief
 t chapter
 ts, at the
 d indued
 n of the
 ed power,
 ands: to
 For the
 beautify
 joyful in
 : let the
 h, and a
 ute ven-
 upon the
 and their
 on them
 all the

ed more
 d himself
 own will ;
 commis-

sion in his threefold office, of Prophet, Priest, and King, and all his messengers act in his name in virtue of their commission from him, and with delegated power and authority, as co-workers together with God ; but the whole power, accompanying the word which they preach must be attributed to God, and the glory to Jesus Christ, the Son of man, proportionate to the greatness of the work entrusted to him when he was commissioned to prophesy upon the dry bones, and through him, to the Father who sent him.

As the ancient idolatrous heathen, &c., must be considered the graves into which the ten tribes, who have long been entombed and concealed among them, have fallen, from thence they must be brought—their outcasting was among all nations, and by them they have been so completely devoured, that a vestige of them could not be found, after all the toil, trouble, and cost, which have been expended in the search and explorations of men, through many and far remote countries. They are not to be found by the wisdom and exploration of men ; they are outcasts—they are lost sheep, and none can find them but the Shepherd of the sheep, who says, "Other sheep I have, them also I must bring ; and there shall be one sheepfold, one Shepherd." They are swallowed completely out of sight, among the heathens, among whom they have been scattered. "Have all the workers of iniquity no knowledge ? who eat up my people as they eat bread, and call not upon the Lord : " Psalm xiv. 4. In that prophetic passage, the mixed, lost, and concealed condition of the ten tribes especially is depicted in doleful sounds ; but their recovery is declared in language which harmonizes satisfactorily with that doleful plaint. "And I brake the jaws of the wicked, and plucked the spoil out of his teeth : " Job xxix.

17. And David delivering the lamb out of the mouth of the lion, and from under the paw of the bear, represents the power of Jesus Christ for the execution of his commission. Therefore He will accomplish His word in bringing His people out of the most secret places where they are hid, and rid them of the fetters with which they are bound : He will break the gates of brass, and cut the bars of iron asunder, and bring the people of His love out from the power of the grave. "Fear not: for I am with thee: I will bring thy seed from the east, and gather them 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; yea, I have made him:" Isa. xliii. 5. That is prophesied by Isaiah in harmony and accordance with the extent and nature of Ezekiel's commission, to prophesy upon the dry bones, which are very many and very dry, in the open valley. And perfectly consistent with these views is the parable of the prodigal son—the ten tribes of Israel are often to be understood in the representative name "Ephraim," as in the following passage: "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:" Isa. xi. 13. And that view leads me to the consideration of the next step of progress of the marvellous doings of the Lord in the recovery and restoration of His ancient, peculiar people, that the manner of the building of the holy city, New Jerusalem, may be described and shown, as we advance in our delineations and explications of Scripture language. The joining of the tribes together, after their recovery from the state of dry bones, and out of their graves, is beautifully described in the

out of the
paw of the
Christ for the
pre He will
people out of
mid, and rid
ound : He
the bars of
is love out
t: for I am
e east, and
to the north,
ack: bring
n the ends
lled by my
ry; yea, I
prophesied
the extent
prophesy
y and very
consistent
dical son—
derstood in
the follow-
n shall de-
oe cut off:
h shall not
view leads
of progress
e recovery
people, that
city, New
as we ad-
of Scrip-
s together,
bones, and
ed in the

operation of joining together the sticks in the hand of the prophet. "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions: and join them one to another into one stick: and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew unto us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick and they shall be one in mine hand:" Ez. xxxvii. 16, &c. That joining, and the restoration of the prodigal son to his father's favour and house, agree, and are both significant of the same great and glorious events; and the joining together of the ten tribes, and of Judah, may be illustrated by observations on the parable of the elder brother, Judah; the joyful reception of the prodigal son, and the jealous reluctance of the other. It may be read in the fifteenth chapter of Luke; where we find that both brothers lived together with their father, until the younger son, or the ten tribes, Ephraim, received the portion of goods which came to him, and took his journey to a far country—that parable shows the condition of the twelve tribes, living together in the bonds of brotherly affection, until the ten tribes revolted from under the government of Rehoboam, the son of Solomon, and under the guidance of "Jereboam the son of Nebat, who made Israel to sin," by making for themselves the calves of Bethaven to worship them, and to turn away from the living God, to

worship idols the work of their own hands, to provoke God to wrath by their evil deeds, and heathenish practices, in which they wearied themselves, and brought upon themselves the curses denounced in the twenty-eighth chapter of Deuteronomy: and thus Ephraim spent the portion in riotous living with harlots, the idolatrous heathen among whom they dwelt; but when they were carried away from Samaria into captivity by Shalmaneser, King of Assyria, beyond Babylon, that they, as signified by the prodigal son, when he went and joined himself to a citizen of that country, who sent him to his fields to feed swine, were utterly excluded from the commonwealth of Israel, and were absorbed and swallowed up of the workers of iniquity, and eaten of them as bread; so that the prodigal son joining himself to one of the citizens of the country to which he went, is emphatically descriptive of the state of the ten tribes of Israel, in their outcast and lost condition, feeding swine: or in servitude and bondage in their blended condition among the nations. The prodigal son is described, in the time of great dearth in the far distant country to which he went, as desirous of filling his belly with the husks on which the swine fed, and that may be considered the time when the Gospel begins to make a heavy impression among the heathen nations where the ten tribes of Israel are in their scattered, outcast, absorbed state. The heathen mythology begins to appear in comparison with the substantiality and nourishment to be derived from the glorious system of christian truths, but as empty, unsavoury, and unnourishing husks, the food of swine: and thus, by the satisfactory, salutary, and alimentary qualities, and essence of the Gospel presented to them, there is a dearth in the land, and their former food becomes nauseous, and even by that they cannot fill their bellies, according to their

craving hunger, and no man can give them, of those husks, the heathen mythology, what will now satisfy the craving hunger which begins to gnaw their vitals ; and therefore they, as the prodigal son, come to themselves, and begin to think of the only living and true God, their own covenanted Father, and the food of His servants : they begin to understand the comparative condition of the Christians of the Gospel dispensation as far more richly supplied with savoury and nourishing food than they can obtain from pagan mythology, and the disgusting heathen sacrifices offered to the idols which they, among the rest, have been worshipping ever since they joined themselves to the citizens of the pagan world : and that is what is signified by the prodigal son's coming to himself, and remembering the condition of the worshippers of the true God : and then begins the desire to return home to the Bible, to the ordinances, and to the religion thereof, as much more satisfactory and enriching, than what they now begin to deem but empty husks, the food of swine. Jesus Christ, who knew perfectly the condition of the ancient people of God, describes it thus by a parable, and assimilated their condition with the description which he gave in the parable of the prodigal son : and also showed plainly, not only that they were again to be received into great favour, to the exulting joy and gratitude of their hearts ; but even the very manner of discovery and restoration are clearly laid before us, in that beautiful, descriptive parable, which Jesus Christ issued for that purpose.

The prophet Jeremiah also agrees in his description, of their return and favour, with the application of the name, Ephraim, to the ten tribes ; and also with the uncultivated, impoverished condition in the lamentation as follows : "I have surely heard Ephraim bemoaning himself thus : thou hast chastised me

and I was chastised as a bullock unaccustomed to the yoke: turn thou me and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Jer. xxxi. 18, 19. That agrees with the condition of the prodigal son, and both the prophetic view, and the parabolic representation agree, and apply, according to the intention of both, to the distressful condition of the ten tribes of Israel, about the time that the dislike and distaste is propagated in them, of their former nourishment, from what the pagan mythology, and idolatrous rites and practices afforded them: and the verse which follows shews plainly that, by their representative, Ephraim, they are God's covenanted people. "Is Ephraim my dear son? is he 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." In that passage we see, that it is a counterpart of the parable of the prodigal son, not only as to the misery and uncultivated condition of the ten tribes, but also as to the certainty of return, acceptance, and fatherly favour and love, and covenanted endowment in their heavenly Father's house.

There is another part of the parable which plainly justifies my assertion, with regard to the prodigal son's representing the ten tribes, to the exclusion of the tribe of Judah, the account which is given towards the latter part of the chapter, of the elder brother, who is included in the same parable as the child of the same father, expostulating with his father for the rejoicing and feasting which he understood from the servants, and which was confirmed by his compassionate father, entreating him to come and join in the hilarity and

festivity of the auspicious day: for as the prodigal son, or (Ephraim, bemoaning themselves in the dolorous plaint, on account of the misery of their condition,) is a fair representation of the ten tribes in their first awakened condition—awakened to a sense of their deplorable state, absent, and in a far distant country, from the God of Israel, their father's house, and the blessings and privileges, which they then begin to understand, are enjoyed by the truly Christian church of Christ: so the elder brother in his prejudice, and reluctance, misgiving, and disaffectionate conduct towards his recovered, restored brother, may be considered, the Lord's communication, in parabolic revelation, of the untoward conduct of the Jews, when it shall be proposed to them, by the servants of the harvest, the reapers, to embrace the joyous tribes, discovered by God's revelation to them of their condition, embracing the gospel of the kingdom, and serving and worshipping the God of their fathers Abraham, Isaac, and Jacob, in the beauties of holiness, according to his written word: as well as solicited and entreated by the condescending God of Israel, to forgive the long lost tribes their revolt from the commonwealth of Israel, under the guidance and conduct of Jeroboam the son of Nebat, who made Israel to sin: and also their long disrespect and neglect of the Bible, its laws, and ordinances, which was the portion of goods which they received in the land of promise, "a land flowing with milk and honey, which is the glory of all lands:" or, in their father's house. The elder brother, the Jews, at the time signified in the parable, will still continue their remonstrances against those, although then recovered and happy, whom they were always beholding as vile idolators, and whom they now find restored in joyful triumph, and lovingly embraced, and they cannot deny it, by the Messiah of the Jews, with the best

robe, the righteousness of Jesus Christ, put on ; with the ring on their hand ; and shoes on their feet—the ring signifying the everlasting covenant made with Jesus Christ from all eternity: and the shoes on the feet signifying “the preparation of the gospel of peace,” in which alone the believer can stand before God.

The part of the elder brother's remonstrance which refers to his own uniform conduct and condition harmonizes beautifully and convincingly with the condition of the Jews, even in their dispersed, abject, and long-neglected condition: the Jews have been highly favoured, in that, “to them were committed the oracles of God,” and that they have not been allowed to squander their portion of goods: they have held fast their belief of the divine inspiration of the Bible: they have been always practising, although imperfectly, according to the requisitions of its laws; and they have retained its ordinances: and thus the remonstrance of the elder brother that he had never left his father's house; (mosaic dispensation church) but always continued in his service: not as that prodigal who spent all in riotous living with harlots: and not understanding the merciful, forgiving genius and disposition of the gospel of the kingdom, the Jews will thus endeavour to advance arguments inconsistent with the spirit and impartiality of the gospel, against admitting, from the idolatrous nations, poor Ephraim, the prodigal son: and one paramount reason, together with that drawn from the amount of service done in their father's field, will be, as that exhibited in the parable; “And he was angry, and would not go in: therefore his father came out, and entreated him, and he answering said to his father, Lo, these many years do I serve thee; neither transgressed at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was

come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine; it was meet that we should make merrry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found." The parable of the prodigal son of itself comprises within its narrow, but amazingly comprehensive limits all that we could desire for information, with regard to the historical part of the condition, from the happy, prosperous, and religious commonwealth of Israel, through all their changes, vicissitudes, misery, and affliction, until they shall yet be seen enjoying their birth-right, covenanted prerogative, reigning with Jesus Christ, their own Messiah, in millennial splendour and glory, sealed with the seal of the living God in their foreheads: but the part which suits now this part of the work, is the complaint that his father had not even given a kid to the elder brother that he might make merry with his friends: and the killing of the fatted calf for the most undeserving—the fatted calf killed, signifies Jesus Christ slain from the foundation of the world, become the Saviour and Redeemer of restored Israel, when the virgin of Israel is again adorned with her tabrets, and going forth in the dances of them that make merry: that rejoice in the Lord their Saviour, with joy unspeakable, and full of glory—the kid, under the law dispensation, was offered as a sin offering. "Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace-offerings:" Lev. xxiii. 19. Now we read in the scripture, that the sin of Judah was cut in the rock with a pen of iron, and with the point of a diamond: and no marvel, if the elder brother, Judah, should complain, that he had not received, or rather obtained a kid that he might make merry with his

friends, when we consider the unparalleled curses under which the whole twelve tribes had to suffer, on account of their forsaking the God of their fathers, and their proneness to the idolatrous practices of the heathens among whom they dwelt; and their not observing and obeying the laws of their God: prospects of deliverance from their appalling miseries under those curses, are plainly held out to them in the Bible throughout, where mention is made of the returning favour of God towards them; and in the book of Revelation, where the restoration of Israel is set forth in glowing language, and the Millennial Church revealed in her established, sealed, adopted condition, as the Church of Christ, is fully declared that all those curses under which they long suffered, are completely taken away. "And there shall be no more curse: but the throne of God, and the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads:" Rev. xxii. 3, 4. Now these are the hundred and forty-four thousand—the Bride, the Lamb's wife—the holy city, New Jerusalem—the twelve tribes of Israel in their accepted condition; but not until the fatted calf is slain for Israel, and also for Judah, after the kid of the goats is sacrificed for Judah, as well as the fatted calf; by the one kid of the goats sacrificed, we are to understand Jesus as the sin-offering for the sins of His people: and the same of the lamb as may be seen in the law of the Lord. "And he shall bring his trespass-offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats for a sin offering; and the priests shall make atonement for him concerning his sin:" Lev. v. 6. And also the calf was appointed unto the children of Israel for a sin-offering: "And he said unto Aaron, Take thee a calf for a sin-offering,

and a ram for a burnt-offering, without blemish, and offer them before the Lord:" Lev. ix. 2. Both kid and calf are thus found as the sacrifices of the children of Israel: and they are also appointed for a meat-offering, as in the following passage in the book of Numbers:—"Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid:" Num. xv. 11. But in the case of the prodigal son, the fatted calf was for a meat-offering, as it was appointed by his father, that it should be killed, that they might eat and make merry: and the same may be considered in the expressed complaint of the elder brother, that he had not obtained a kid that he might make merry with his friends. Although we must consider the necessity of the sin-offering before the meat-offering; because their sins would have to be pardoned before they could be received into the family to eat at their father's table: yet we may see, in the complaint, a desire for the benefits of the sacrifice. All these things signify the restoration of Israel and Judah through the atoning efficacy of the sacrifice once offered up for sin, even the sacrifice of the "Lamb of God which taketh away the sin of the world:" and by the shedding of the blood of Jesus Christ, atonement is made; and by the application thereof to the souls of men, their sins are washed away. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin:" 1 John i. 7. In harmony with the declaration, is that given in the Revelation, where the hundred, forty and four thousand are shown to John in the vision, when the question was put to him by an elder: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to

me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them:" Rev. vii. 13. And this latter part of the passage seems to bring out clearly the proof that the great multitude are the aggregated amount, in indefinite calculation, of the hundred forty and four which were sealed of the twelve tribes of Israel : in the sealing vision, and in the twenty-second chapter, their number is precise and definite—one hundred forty and four—and the word "thousand" is an appendage to the radical number, in the one case, and omitted in the other—the sealing is given in both places: and with regard to service, the multitude which no man could number, and the number of the tribes squared in the twenty-second chapter, agree and coalesce ; and the twelve squared, are declared as the twelve branches of the tree of life, which was in the midst of the street of the city, and on either side of the river, which proves them to be the twelve tribes of the children of Israel ; therefore I conclude that the indefinite number "multitude," "which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb," are the same as the twelve squared on either side of the river ; because the "multitude which no man could number," have come "out of great tribulation," and have "washed their robes and made them white in the blood of the Lamb:" and the twelve squared are sealed, and because there is no more curse upon those marked out by their number in the second case. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:" Rev. xvii. 3. Therefore they that have

“ come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,” are freed from all the curses, which are to be seen in the twenty-eighth chapter of Deuteronomy, and under which awful imprecations the twelve tribes of the children of Israel fell : and under which they have necessarily fallen, and are dejected, and in great tribulation, to groan, without hope of deliverance, until the day of the harvest, when they should be “ gathered together from the north, and from the south, and from the east, and from the west ; to sit in their father’s kingdom, with Abraham, Isaac, and Jacob ;” and with “ the general assembly of the church of the first-born which is written in heaven.” The removal of all the curses, and the coming out of great tribulations, are the same ; because those great tribulations were the awful consequences of the horrifying curses under which they suffered ever since these curses were imposed, for their own apostacy and rebellion, and under which they have to suffer the great affliction, until they are washed and purified from all their idols, and from all their filthiness, by the blood which cleanseth from all sin : and until there shall be no more curse, as seen in the Revelation of God to John, as already remarked. The nations must, according to prophecy and revelation, retain them among them, and maltreat them, until the time of the end come—a time of trouble, such as was not since there was a nation even until that prophetic time, and then they shall be delivered in defiance of all the powers of darkness, and all the nations, kindreds, people, and tongues, who have with one accord conspired together to make their captivity and dispersion as afflictive, with wanton, unprovoked, unredressed cruelty, as their licentious, heathenish rancour and enmity impelled them to afflict. And poor Israel found no friendly, potent

hand raised, in pity and compasson, to protect them from cruel, brutal, and barbarous treatment in any part of the inimical, hostile world, where they had to fulfil the prophecies upon them—there was no respect paid to their heavenly origin, parentage, or the favour and protection of heaven which they long enjoyed; there was no fear upon those heathen, or even people calling themselves Christians, who showed no more mercy to the poor, dejected, disconsolate descendants of Abraham, the friend of God, although God's threatenings against the oppressors of His people Israel, are many and awful in the Holy Bible: but God gives a potent reason for that want of fear in those who sorely afflicted them—"Because sentence against an evil worker is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil:" Eccles. viii. 11. "The wicked plotteth against the just, and gnasheth against him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken:" Psalm xxxvii. 12. These are some of the reasons given in the Word of God, why judgment has not been put in execution to the full upon those who afflicted His people; and besides, His people had grievously perverted their ways, and provoked the God of Israel to wrath, therefore he gave Jacob to the curse, and Israel to reproaches; yet, notwithstanding all that could be done against them, or inflicted upon them, of misery and wretchedness, they could not, in any corner of the earth, be completely crushed or annihilated, because God has wise and gracious purposes in store for them—they are the materials of the new

dis
the
bra
Th
the
an
lick
Go
tile
the
da
An
que
the
the
the
for
hav
hav
but
the
the
hills
dah
fort
vall
Edo
agai
shed
dwe
gen
have
Joel
are
A
Chri
chun

dispensation church, which shall be made to succeed the Gospel dispensation. They are the twelve branches on the tree on either side of the river. They were the Mosaic dispensation church, and they shall be the Millennial dispensation church: and their enemies shall be constrained to come and lick the dust of their feet. "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face 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:" Isa. xlix. 22, 23. So then, although they have long been forsaken, destitute and forlorn, they have not been forgotten of their covenanted God; but abundant favour shall return, and be restored to them. "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: 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:" Joel iii. 18. Such returning favour and prosperity are laid up in store for the people of the covenant.

As the word "temple," signifies the Church of Christ, as may be seen in Paul's description of the church, as well as city, it matters not whether we

use the word city, temple, or house, as an emblem of the same object. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, whose temple ye are:" 1 Cor. iii. 16, 17. Therefore whether we use the word, temple, or house of God, or holy city, New Jerusalem, in the prosecution of the subject, as they bear upon it, and convey the same import, either word is equally suitable. The building of the temple at Jerusalem, is fully and sufficiently descriptive of the building of the holy city, New Jerusalem: and when the people, who are the growing materials, are come to prophetic maturity; or, in other words, when the time of the end is come—the day of the harvest—to gather the tares into bundles to be burnt, and the wheat into the garner, the materials for the building of the holy city shall be operated upon, and prepared, brought together, and shall be compactly built together. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is built as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David:" Ps. cxxii. 1–5. Now, although these descriptions were true, with regard to the concerns of the Mosaic Church, they are equally true, and more real and substantial, with regard to the Millennial dispensation; for the tree on the one side of the river, with its twelve branches, bearing twelve fruits, is the same tree which was seen on the other side of the river, bearing the same twelve manner of fruits, upon its twelve branches, the twelve tribes of the children of Israel; that which was done typically

during the former dispensation, is what shall be done spiritually during the Millennial dispensation ; therefore the building of the typical city, and typical temple, represents the building up of the Millennial church—the materials of the former city and temple were wood and stone, and the tree has wooden branches ; and Jesus Christ is understood by the corner-stone, which the builders of the former dispensation rejected ; but shall be received and believed on by their offspring, which shall comprise the whole house of Israel ; therefore as the materials for the temple were prepared and fitted for the place and station where they were to be laid, so that the stroke of an axe, or of a hammer, was not heard in the adjusting of the materials to one another, in the building of the temple ; so also the tribes shall be prepared, in the place signified by Mount Lebanon, in such a way that they shall suit the Lord's purpose in the spiritual building : and therefore by giving close attention to, and acquiring sufficient knowledge of, the typical transactions in the building of the temple at Jerusalem, sufficient information is easily obtained with regard to the building of the holy city, New Jerusalem : or the way which the Lord has been graciously pleased to adopt and reveal, with regard to the ingathering, and establishing on the Rock of ages, of the descendants of His ancient, peculiar people, to enjoy an uninterrupted reign, with Jesus Christ, a thousand years. The former commonwealth were not brought to the condition promised in the Word of God ; nor was it the purpose of God they should be. Their Canaan was terrestrial, typical possessions—their milk and honey, with which the land flowed, were, of their kind, no doubt, a fulfilment of God's promise of nourishing, and a sweet provision made for them, to show the favour and bounty of their God ; but the sincere milk of the

Word, and the honey from the rock—the “meat out of the eater,” and the “sweet out of the strong,” are of a spiritual, heavenly nature; but the promise of the one was included in the other, just as the twelve patriarchs were the twelve foundations of the city, and as the names of the twelve Apostles of the Lamb were written therein, in like manner the things of the Millennial dispensation were written in those of the Mosaic: and consequently the names of the materials of the spiritual building were written in those of the typical, temporal materials. Thus, then, we find that the former things had to be dissolved, and laid aside, to make room for, and to give place to, a better and a more enduring building, which shall consist of spiritual, holy, unfading and everlasting materials.—“For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens:” 2 Cor. v. 1.

Such then are the nature, and materials, and construction of the holy city, New Jerusalem, the city of our God—the twelve scattered tribes of Israel to be prepared and qualified, by the great and glorious Master-builder, to be laid and adjusted to His own pleasure and glory, in the condition and station purposed of old, by the patterns of heavenly things which were exhibited for a season, during the typical dispensation, without varying from the patterns laid down, by unerring counsel, wisdom, goodness, mercy and love; for whom He loved from the beginning, He loveth to the end. That is but a compendious, and summary illustration of that great and sublime subject; but as I have written more for instruction and information, than to gratify the taste of the refined, who look for beauty and ornament, more than for substantial, profitable reading, I have endeavoured to avoid every thing which might savour of the heathen schools.

THE

In
taug
and
men
king
as o
pect
to g
dow
God
Holy
sister
seek
ness
Mat.
illust
twelv
dom,
acco
tinue
sion
right
the p
claim
with
years
other
ledgn
to the
child
and
family
Here

THE HOLY CITY, NEW JERUSALEM, COMING DOWN
OUT OF HEAVEN FROM GOD.

In that inimitable form of prayer which Christ taught his disciples, immediately after the invocation and glorifying doxology, we have the petitions commencing with these all-comprehensive words, "Thy kingdom come:" and that supplication recommended as our first request from his footstool, in humble expectation that the Hearer of prayer shall be pleased to grant our directed request—that is the rule laid down for us in the commencement of our prayers to God: and the Lord's direction, elsewhere in the Holy Scriptures, harmonizes beautifully and consistently with that part of the form of prayer. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you:" Mat. vi. 33. Now, in conformity with the rest of the illustration of my original theory, namely, that the twelve tribes of Israel were the children of the kingdom, from Abraham downward, until this day; and according to God's everlasting covenant, shall continue so to be, whatever length of time the suspension of their covenanted privileges, immunities, and rights, may be continued; theirs is the birthright, the prerogative, and the legal, covenant, inalienable claim, and the exclusive promise of regal co-heirship with Jesus Christ, to reign with him a thousand years. They are the Bride, the Lamb's wife. No other nation was ever honoured with God's acknowledgment of marriage to them, as he acknowledges to the children of Israel: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:" Jer. iii. 14. Here God addresses them, the children of Israel, not

only in language expressive of the love of a husband, but also in the language of fatherly affection, and even when the lamentation over their revolting propensities continues, he extends still the endearing language, of backsliding children, to the nation. It would not bear so much weight in my reasoning if that language were employed towards them, in the days of their most fervent allegiance and homage to Jehovah ; but you find the same acknowledgment of permanent love and affection proffered and promised on their return to obedience : “ Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee ; for thou art the Lord our God :” Jer. iii. 22. Now we may easily perceive and understand the nature of the authority and privilege given by Jesus Christ in the form of prayer which he taught his disciples, to address Jehovah by the appellation “ Our Father, who art in heaven.” And not only that, but we may easily perceive and understand, from that form of words, that He still encouraged the Jews to look upon God as their covenanted God, even in the days of their reproach and dispersion, in virtue of the permanent, interminable nature of the covenant of God with them—they were of the tribes who solicited him to teach them to pray, and to whom he taught that form of prayer ; and we know, before his ascension, that he directed the same disciples to “ teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;” and to “ teach them to observe all things whatsoever he commanded them ;” and no doubt that form of prayer among the “ all things.” Observe here, that their commission restricted them to the lost sheep of the house of Israel ; and although they are commanded to teach all nations, yet we must bear always in mind, that Abraham, in the covenant, was made the father of many

nations; and therefore good caution and guardedness are always necessary in using the term "nations," lest unwittingly we should fall into the disgraceful error of exhibiting parts of Christ's language, in a solemn commission to His servants, in plain contradiction of other parts of His language to the selfsame servants. The twelve tribes of Israel, in virtue of God's covenant marriage with them, of all the nations of the earth, had the right and privileges of wife and children; and therefore they alone had a right to approach the Lord Jehovah, in the language and affections of His children.

To consider God as our Father, would not, since the fall in Adam, entitle any of the human race to appeal to God in the language of children; and even should some be, (I am afraid too many are) presumptuous to use language to the holy, just, and righteous God, which His own Word does not authorise or warrant, the presumption will meet with due reward: the Lord will shut out such presumptuous, unwarranted application—their prayers He has declared He will not regard.—"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear:" Isa. lix. 1, 2. And again, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood:" Isa. i. 15. It is a question then, since the tribes themselves have lost their scriptural, covenant warrant, to address the Lord Jehovah, in the authorized language of the children, and that all mankind had lost the favour of God, and covenant rights, in Adam, to approach the Divine Being, in the warrantable language of the Lord's prayer, who has the warrantable privilege? all, who by transgres-

sion have lost their rights and warrant, He will not hear; but the form has been used since it was first delivered, and I am far from saying, that it ought not to be used; but it is my incumbent duty to prove who has a scriptural right and authority so to do. I do not say but the twelve tribes of Israel, even in their present condition, if they could ascertain themselves to be of the tribes, have the right; but that they cannot do: but the form was originally given to the believing disciples of Jesus Christ, who could put their Amen to Peter's declaration, when he said, "Thou art Christ, the Son of God:" and also to another part of his language, "Lord, to whom shall we go, thou hast the words of eternal life." But the Jews, far less the outcast ten tribes, will not yet receive their own Messiah; how then can they use a form of prayer composed and recommended by Him in whom they do not believe? But it is not their ability, or want of ability, we have to do with; but the right and warrant of using that form of prayer. I have shown that God will not hear the wicked; and now I have shown, that the whole twelve tribes of Israel are completely disqualified and rendered unfit, while they disbelieve and reject the Author of that beautiful, concise, and comprehensive form of prayer, which Christ taught his disciples. All mankind, by being under the original sentence of disqualification and disability, (for man, in his natural condition, is prone to everything that is evil, and to do good has no knowledge,)—alienated from the life of God—dead in sins and trespasses—is the child of wrath, and the wrath of God abides on him. Now surely every man who can use the reason of man, must conscientiously confess and acknowledge, that such a being as that could not, for a moment, be considered either qualified, or privileged, or authorized to approach God, and say, "Our Father, which

art in heaven ;” although he should be taught the form of words, I should like to hear the man’s warrant whom I would encourage, by scriptural authority, to practise that beautiful, impressive, and comprehensive form of prayer. “Who hath required this at your hand, to tread my courts? Bring no more vain oblations : incense is an abomination unto me : the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting :” Isa. i. 12, 13. These were called the rulers of Sodom, and inhabitants of Gomorrah, on account of their wickedness, and therefore their prayers were rejected ; and so are the prayers of all the wicked on the face of the whole earth : therefore the enquiry is of vast moment, who has the right and warrant to address the glorious Jehovah in the form taught by Jesus Christ to his disciples. The dispersed, scattered tribes have long ago lost their covenanted right to make use of that name as their covenanted father—the wicked heathen never had any right or privilege of the kind, for they never had it in virtue of any covenant with the God of Israel ; but God’s ancient people, when restored to favour and privilege, as the Bride, the Lamb’s wife, shall have double claim, and full privilege through the merits of Him who shall wash them with His blood from all sin. But the part of that form which suits most immediately our present subject is, after the sublime and holy doxology : “thy kingdom come,” because that petition was proposed and dictated in the form, and has been used ever since its delivery, by Jesus Christ, to his disciples : and as the word “kingdom” implies the word “king ;” therefore when we pray, “thy kingdom come,” it would surely be but rational to suppose the person thus praying would have an interest in the king himself, before using that petition, else

he could not be deemed sincere: but the view of some future prospect is what is contained in the petition, and the coming of that very object is what is fervently prayed for, by every one who can pray like Paul, with the Spirit, and with the understanding also: now God the Father has intimated a king, and speaks prophetically of anointing him king over a certain object as his kingdom: "Yet have I set my king upon my holy hill Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Psalm ii. 6, 7. Thus then a king and kingdom are intimated in the language of prophesy as if the thing was done previous to the intimation given as above.—That mode of expression is common and peculiar in prophecy, even when the object is still in the womb of futurity: so it was with regard to the only begotten of the Father, whom he declares, he hath set as his king upon his holy hill Zion, although he was not then, nor for centuries after, born of the Virgin Mary, nor yet manifested to the children of men. The covenant of grace was eternal, therefore, when God speaks His word, He speaks truth, He set him from all eternity His king over Zion, His holy hill, and fulfilled His eternal decree in the fulness of time, with regard to the manifestation of Jesus Christ in the world; but much still remains to be fulfilled; for he has not yet appeared the second time without sin unto salvation: He has not yet come, as promised by his servants after the first advent, sufferings, resurrection, and ascension; in power and great glory. "The four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned:." Rev. xi. 16, 17.

Nor has that threatened vengeance upon his enemies, which is prophetically announced in the second Psalm, been put in execution.—“Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel:” Psalm ii. 8, 9. Nor are the tares yet gathered into bundles, to be burnt; nor the wheat into the garner. The children of the kingdom are yet in their dispersed condition, therefore all who have an immediate interest in the kingdom, will do well to pray in earnestness, and in fervency of Spirit, “Thy Kingdom come.”

That the expressions “thy kingdom,” and “the kingdom of heaven,” are synonymous terms, no one of judgment will feel inclined to deny: it matters not therefore, whether we use the one or the other, when the discussion of the subject requires the use of them; and as they both signify the Church of Christ, they must appear, upon due consideration, to be considered synonymous with other expressions which are most frequently used to lead our views to the same object. Jesus Christ likens the kingdom of heaven to many objects in his inimitable parables; and those objects are judiciously chosen, as conveying the meaning of what He, in his unerring wisdom, proposes to illustrate: and not only so, but He teaches John the Baptist, and the seventy disciples, to go and teach, and declare that the kingdom of heaven was at hand; or, near at hand to be manifested.—“Repent ye, for the kingdom of heaven is at hand:” Mat. iii. 2. And Jesus, in his disapproval of the conduct of the rulers of the Jews, saith unto them, “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: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth:" Mat. viii. 11, 12. I have introduced that passage, that I might have an opportunity to obviate any objections that might be broached against my original theory, with regard to the good seed, as the children of the kingdom, which is declared in the parable, to have been sown by the Son of Man. At the time of issuing the declaration which I have quoted, the children of Israel were grossly intermixed with the heathen nations, so that their rulers were declared, by Jesus Christ, whose kingly prerogative they boldly questioned and disputed, to be of their own father the devil, and that the lusts of their father they would do: and they were they whom he called "serpents," and "generation of vipers;" and of whom he asked, "How could they escape the damnation of hell?" or in other words, the gehenna of fire. Now these could not have been the legitimate children of the kingdom; but bastards of a spurious race, who had usurped the name and prerogatives of the lawful children of their own Father who is in heaven: and therefore when the lawful children should be gathered from the east, and from the west, those who then held usurped possession were to be dispossessed, and the legitimate children, as co-heirs with Jesus Christ, who is "bone of their bone, and flesh of their flesh," were to be put in possession, and to enjoy regal authority with Him in their Father's kingdom.

Having then thus obviated any objection that might, by gainsayers, be started from that passage, I shall proceed, in due form, in the prosecution of the object I have had, from the beginning, in view, namely to shew the holy city, New Jerusalem, coming down out of heaven prepared as a bride,

adorned for her husband: and as John saw a new heaven and a new earth, after the old heaven and the old earth were passed away, before he saw the holy city, New Jerusalem, coming down out of heaven from God, and that there was no more sea, or river to keep up the separation between the people of the Mosaic dispensation and their offspring of the third dispensation, although scattered and peeled; that the tree on the one side of the river bearing twelve manner of fruits, and bearing fruit every month, or, the hundred and forty-four thousand, on the one side of the sea or river, might be manifested on the other side of the river, even the millennial saints, who are to reign with Christ a thousand years. But John saw them "coming down out of heaven from God, prepared as a bride, adorned for her husband:" and as that is my object in this second part of the section, I shall endeavour to follow out my regular, uniform plan of adhering strictly to the simple word of God, that the reader may find the whole reduced from the ideal, mystical phantoms, which are usually presented in books on this simple, and plain subject, to something tangible and comprehensible.

I have already, in the work throughout, kept a steady eye on the descendants of Adam in the line of Seth to Noah downwards, as declared, a little before the flood, to have been the sons of God, as in the sixth chapter of Genesis: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." And after the flood, Shem, the son of Noah, was blessed; and Ham's posterity were continued still under the curse which was originally put on Cain: and thus the distinction is still maintained between

the two seeds.—After they had again been blended together as before the flood, God chose out a patriarchal head, Abram, from whom came the twelve tribes of Israel: and thus the line of promise was kept distinct, as may be seen in the first chapter of first Chronicles, which comprises twenty generations; and in the first chapter of the gospel by Matthew, which is called “the book of the generation of Jesus Christ the Son of David, the Son of Abraham,” which chapter continues the genealogy to Jesus Christ. It was absolutely necessary, that such genealogy should be registered and chronicled, for ascertaining the lineage of Jesus, according to the flesh, from God downward to his mother. Mary, the holy Virgin, in order to fulfil the Scriptures, that “the seed of the woman should bruise the head of the serpent;” and that his pedigree from God, the Father, might be clearly proven, from the register and chronicles of his descent from God downward to his manifestation: now there are a people mentioned in the Scriptures, which are called his brethren, bone of his bone, and flesh of his flesh; and as his own descent from God, is thus recorded, by ordinary generation; where is the difficulty of tracing the lineage and descent, by ordinary generation, of all his brethren, of the same distinct and preserved line through which he himself descended? or, to ascertain who his brethren were, at the time of his manifestation in the flesh in the world. The twelve tribes of Israel alone were the offspring of Abraham, and therefore they alone were the brethren of Jesus Christ: And as he was descended from God, and of the seed of the woman; so were they descended from God: they were the descendants of Adam, and Adam is called in Scripture the Son of God, for he made him: therefore, are they also descended from God, out of heaven, the habitation of his holiness. But I formerly proved by

cle
ho
La
wa
wi
tha
“n
tio
thr
pal
lati
in
for
in l
“
lem
tho
the
of
fles
sev
fed
and
of t
we
set
peo
Chu
hug
ing
ing
ado
pare
des
and
othe
pos

clear deductions from the Word of God, that the holy city, New Jerusalem, meant the Bride, the Lamb's wife; and that the Bride, the Lamb's wife, was the hundred and forty and four thousand, sealed with the seal of God in their foreheads: and again, that these were prophetically shown to John as a "multitude which no man could number, of all nations, kindreds, and tongues, and people, before the throne, and before the Lamb, in white robes, and palms in their hands;" who "came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple."

That is the descent of the holy city, New Jerusalem, out of heaven, as regards humanity; and although they were not spiritually holy, yet they, as the visible, covenanted church, through whose line of genealogy, the holy child Jesus, as concerning the flesh, came, were blessed of God in their respective, several primogenitors, and therefore are to be deemed federally holy, as the visible church, in all the stages and periods thereof. As John gives a twofold view of the same object, as the holy city, New Jerusalem, we surely need not hesitate to follow the example set before us, and to give a twofold view also of the people, chosen and kept distinct, as the visible Church of Christ on earth, and first to show their human descent out of heaven from God, before showing them in their New Jerusalem condition descending out of heaven from God, prepared as a Bride adorned for her husband. The first descent prepares and paves the way for the second, or spiritual descent; for I aver, that the twofold view is confined and exclusively applied to the same objects: or, in other words, that the descendants of them who composed the old heaven, and the old earth, as regards

humanity, are to be those in whom the New Jerusalem shall undoubtedly be manifested ; but that which is spiritual was not first, but that which is natural, and afterwards that which is spiritual : therefore the old heaven and the old earth had to appear first, and afterwards the new heaven and the new earth, and no sea or river of separation ; but one united, compactly built city : or, all things gathered together in one, in Christ Jesus, that He might be all in all. That is a compendious, summary sketch of the descending of the holy city, in its human descent from God. The spiritual and new descent follows.

Now, to give an adequate, full description of the progress of the descent of the holy city, New Jerusalem, would require to occupy more paper than the plan I have proposed warrants, yet so much may be laid down, as to give the leading ideas, and some assistance to those who may feel inclined to prosecute the study of the important subject, which is the theme of my present researches, more extensively. It cannot be a question whence we ourselves have descended, as rational human beings, when those who can trace themselves to respectable, if not to noble parentage, and royal ancestry, pride themselves so much in their pedigree and escutcheon. And indeed it is satisfactory and comfortable to be able to look back upon a line of respectable, unblemished, and pure ancestry, as it may tend to stimulate to perseverance in deeds of merit, lest the memory of the noble, the brave, the honourable, or the pious lives of ancestors should be tarnished with crimes, or disgraceful actions of the offspring of illustrious, or humbly honest family connections. Thus then we say, he is descended of a noble line of ancestry—this we say of a person begotten of man, and born of woman ; but when we speak of the holy city, New Jerusalem, we have to follow the certain and clear

lead
of w
atter
ques
life
ner
in th
it is
view
heav
flesh
sourc
but ‘
imme
begon
we h
at so
natur
creat
“Tha
tion,
decei
mind
God i
Eph.
spake
in the
ate no
shall
be ye
ate, f
her pe
and j
shall b
ing :”
ident
coming

leadings of the Word of God ; for we have to speak of what is purely spiritual : Paul, when leading our attention to the receiving of outcast Israel, asks the question, " What shall the receiving of them be, but life from the dead ? " Rom. xi. 15. That is the manner of reception plainly stated, and to be understood in the general scope of the Scriptures of truth ; and it is that with which we have now to deal. In that view of the subject, we are led to the descent out of heaven from God : for " that which is born of the flesh, is flesh," and has descended from an original source, in a long line of noble, or ignoble ancestry ; but " that which is born of the Spirit, is Spirit," by an immediate descent from God, pure and holy, being begotten of God, and born of the Holy Spirit. Now we have arrived, after our long and tedious journey, at something noble and divine—at something supernatural and heavenly—at a new creation—at a being created after God in righteousness and true holiness : " That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness : " Eph. iv. 22-24. No wonder, then, when Isaiah spake of the renovation of Jerusalem, that he should, in the Word of the Lord, say, " For, behold, I create new heavens, and a new earth : and the former shall not be remembered, nor come into mind ; but be ye glad and rejoice for ever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying : " Isa. lxx. 17. And no doubt, that is the same identical holy city, New Jerusalem, which John saw coming down out of heaven from God—a new

creation, prepared, from its very origin and divine source, as a Bride, adorned for her husband; for nothing unclean, or that maketh a lie, can enter heaven, and surely nothing unclean, or unfit for the royal, heavenly Bridegroom, could come out of heaven from God; now that refers to the inner man in every individual of them that shall be received by life from the dead; and, without any doubt, Paul refers it to them who were cast away.—“If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” Every man from Adam downward is spiritually dead; and that is the manner of restoration to the favour of God, and to a saving interest in Jesus Christ, spoken of by Paul, as well as to a lively hopes of a blessed and a glorious immortality; for, saith Jesus Christ, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God:” John iii. 3. This, then, is what is meant by “life from the dead:” and this is what is meant by the dry bones coming to life, as I have already shown, from the prophecy of Ezekiel. That the restoration of Israel is everywhere promised throughout the Bible, by the plainest declarations of prophecy and revelation, cannot be doubted; but the way or manner in which they are to be restored, is where the contrariety of opinions exists; and therefore in a popular work, intended for illustration and for instruction, the way of divine appointment is to be followed, without giving way to vain, conjectural surmises, or to the many discordant opinions on the subject, that may, in these last days, and perilous times, be advanced, when many are turning their attention to the subject. The safe way is, to avail ourselves of the advantages we have, and may derive from the Holy Bible, wherein are many glorious and certain views with regard to the restoration

of
fea
nei
the
cap
rest
For
thou
have
of th
not
11.
treat
of th
unpu
tion
the p
of th
heard
Ask
with
hands
faces
their
shall
peace
the L
greatly
be wi
awake
condit
chapte
himself
chastis
“Alas
it is ev
be save

of Israel, and to the manner thereof.—“Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel. for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: 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.” Jer. xxx. 10, 11. These views hold out to us the manner of treatment to be expected by them at the very time of their return, that he will not leave them altogether unpunished: and their condition under that correction is fully described in what precedes and follows the passage which I have quoted, as the fifth verse of the chapter. “For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his lions, as a woman in travail, and all faces are turned into paleness?” That expresses their condition at the time of their return, when they shall hear the voice of trembling, of fear, and not of peace. When Saul of Tarsus heard the voice of the Lord, calling to him out of heaven, he trembled greatly, and all who were with him. And so it shall be with every one of them whom the Lord shall awaken to a sense of his own miserable and wretched condition: and so it is expressed in the following chapter: “I have surely heard Ephraim bemoaning himself thus; thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke.” “Alas! for that day is great, so that none is like it: it is even the time of Israel’s trouble; but he shall be saved out of it. For it shall come to pass in that

day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him : but they shall serve the Lord their God, and David their king, whom I will raise up unto them :” This chapter does not only foretell the return of the ancient people of the Lord, but it most evidently alludes to their own experience of the sore and grievous affliction, under conviction, to be endured by every one who shall have returned unto the Lord in the power of the spiritual life ; for none can be returned from death to life ; and from the bondage of sin and Satan, who shall not have to experience such as is expressed in the chapter before us : and as I have stated, that none can see the kingdom of God except they be born again, that operation is alluded to in the sixth verse : “ Ask ye now, whether a man doth travail with child ? why do I see every man with his hands on his lions, as a woman in travail, and all faces are turned into paleness ?” The same views are given from the twelfth verse, and downward. “ For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.” When man is quickened to a sense of the misery of his condition he finds himself in the suffering condition expressed in this chapter ; for all his lovers have forsaken him, and seek him not : for the Lord hath wounded him with the wound of an enemy, with the chastisement of a cruel one, for the multitude of his iniquity ; because his sins were increased. He is, by the operation and work of the Spirit, convinced of his guilt and misery, and there is none to plead his cause, that he may be bound up : and he has no healing medicine. And he charges his sins heavily against him, and even seems to reproach him for his woful lamentation and agonizing complainings. Why criest thou for thine affliction ? Thy sorrow is

inc
thy
un
tre
wh
lik
ful
por
bes
wit
pow
lon
of
ma
blin
sha
tud
pro
lots
tha
livin
hew
tha
Ask
suc
hor
ban
shab
ther
forg
they
the
thei
one
head
befo
not

incurable for the multitude of thine iniquity : because thy sins were increased, I have done these things unto thee.”—Their sins were the cause of their trembling, and fears, and crying for their afflictions, which they had now to endure. They, prodigal like, had left their father’s house, and, as it is beautifully described in that parable, they squandered the portion of goods which they had received from the best, and most benevolent of fathers, in riotous living with harlots, the idolatrous heathen under whose power they had servilely fallen ; and who have been long permitted to rule over the once peculiar people of God, to whom he was, by his own covenant, married. The reason then for their fearful tremblings, and afflictive cries, will be the proofs they shall convincingly have of their own sins, and multitude of their iniquities, not only in their riotous, prodigal life, spending the best of portions with harlots, but also when they shall be made to understand that they committed two great evils in forsaking the living God, the fountain of living waters, and in hewing out to themselves cisterns, broken cisterns, that could hold no water. “Thus saith the Lord, Ask ye now among the heathen, who hath heard such things ? the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field ? Or shall the cold flowing water that cometh from another place, be forsaken ? Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up : to make their land desolate, and a perpetual hissing : every one that passeth by shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy ; I will shew them the back, and not the face, in the day of their calamity :” Jer. xviii.

13, &c. The day of their calamity has been long, in their scattered condition; then, at the time of return, it shall be the time of Jacob's trouble. "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." It might be supposed that, when God shall show them favour, His favour would be shown, without subjecting them to such painful sufferings, so that the time of their return, is the day of Jacob's trouble—a day unparalleled in Sacred History, for there is none like it—no other day is a day of sore travail and birth. Could the wood of Lebanon be prepared for the elegant, spacious temple at Jerusalem, without feeling the keen edge of the axe? neither can a man repent without feeling the poignancy of remorse and contrition—without bitter pangs of sorrow and affliction. No wonder, then, if the poor scattered tribes be sorely afflicted, when their eyes shall have been opened to behold the enormity of the guilt of the sins in which they have long wallowed, and which they have committed against the God of their fathers, and against Jesus Christ, the Messiah of the Jews—when they shall hear, as did the great persecutor, Saul of Tarsus, Tribes, tribes, why persecute ye me? No wonder if pangs and sorrow should seize upon them, as a woman in travail, and all faces should be turned into paleness: "it is even the day of Jacob's trouble; but he shall be saved out of it." "Therefore all they that devour 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. 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." I have remarked a palpable

dis
the
giv
the
wh
use
cas
the
acc
cha
sto
of s
tha
moa
the
reso
said
brea
ger
say
and
thy
Luk
tion
the
from
capt
been
is a
indiv
whic
Brid
lectiv
the v
noise
wond
king

distinction, in the language of Scripture, between the Jews and the ten tribes of Israel, so as to give a distinction in the application of the word, the Jews, or Judah, I have remarked to be signified when the terms "dispersed and "scattered" are used; and the ten tribes, or Ephriam, when "out-casting," and "casting-off" are employed to express them severally in their peculiar conditions: now according to that, those who are described in the chapter I am in the consideration of, must be understood to be the ten tribes, and that day of trouble, of sore travail, affliction, and doleful wailing. And that again is perspicuously exemplified in the rueful moanings of the prodigal son in the parable: when the dearth came upon him, hear his plaint and resolution. "And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go unto my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants:" Luke xv. 17. That is the parabolical exemplification of the condition, and desires, and resolution of the ten tribes of Israel, at the time of their return from all their wanderings, in dispersion, and in their captivity among the nations, among whom they have been sifted as corn is sifted in a sieve. And as that is a general exemplification, we may apply it to all individual cases, so that we know the manner in which each shall be prepared and adorned for the Bridegroom: and therefore when we view them collectively, the experience of one is the experience of the whole multitude. When we also look at the noise and shaking among the dry bones, we have a wonderful view of the effect of the Gospel of the kingdom, when the Lord himself shall send His

Word with all-quickening power to the dead soul, to revive it, and to bring sinews and flesh and skin upon them, and shall breathe upon them, and say, Receive ye the Holy Ghost: that is an exemplification of the manner in which they shall be aroused from their present apathy and unconcern. View along with that the manner of the reception of the prodigal son, and you will have a more extended view of the mode of preparation of the holy city, New Jerusalem. "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." The action of coming is first attributed to the awakened prodigal; but the Lord shall have the whole glory of his coming to himself, for the son of man prophesied upon the dry bones, before there was either noise or shaking. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone:" Ezek. xxxvii. 7. Now, in that description, of the power of the Word of God, when the Son of Man prophesies, we have a fuller, and a more complete view of what enables the prodigal son to come to his father: he came, but by what power and guidance? surely not his own; for in a third case it is more complete still. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." As if it were said, Ye shall come up out of your graves; but, "I will cause you to come up out of your graves;" and as if it were said, Ye shall come into the land of Israel; but, "I bring you into the land of Israel." The same mode of treatment is perfectly justifiable in the case of the prodigal son—he came to his father, but "When he was yet a great way off, his father saw him, and had compassion, and ran

and fell upon his neck, and kissed him." Now, I ask, who performed the journey, the prodigal or his father? The answer surely is easy—the prodigal was yet afar off, "when his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The whole journey was performed by his father, as the prophecy was upon the dry bones, so does the all-quickening power of the Word of God bring every sinner of the ten tribes to life, and to themselves, before any of them shall ever desire to come home to their father's house, or move out of their graves: and therefore we must attribute the whole glory to Jesus Christ, as Saviour and Redeemer, for He shall not give His glory to another, nor His praise to graven images. "There is no salvation in any other, and there is no other name given under heaven, among men, whereby we must be saved:" Acts iv. 12. And the same is clearly to be understood from the language in the thirtieth chapter of Jeremiah, where he clearly shows the destitute, indigent condition of Jacob.—"For 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 medicine." And besides, before there is any mention of affliction, "they heard a noise of trembling, of fear, and not of peace." So that these passages attribute to the Son of Man the whole glory of his own doings, and ascribe to him the whole glory of Alpha and Omega, the beginning and the end of the ingathering of the twelve tribes of Israel. The passages I have been considering, show that the coming mentioned is actually a bringing: and as John saw New Jerusalem coming down out of heaven from God, by following the same mode of reasoning, the view resolves itself into this, that he saw the holy city, New Jerusalem, in its progress, coming to the

view. I mentioned a little with regard to the descent, by ordinary generation, of the twelve tribes of Israel out of heaven; but no one would venture, Arminian-like, to affirm that they themselves came down from God, as if a succession of beings had power in themselves, to come and to succeed the preceding generation: therefore in spiritual things it is the same mode of descent; they are begotten of God, and born of the Holy Ghost, without any effort or coming on their part, but as they are operated upon and brought; and yet it is perfectly correct in language, to say that what was brought, came: it is so used in the holy Scriptures. Jesus Christ saith, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." But He accompanies His call with such power as to effect the purpose for which He gives them: for instance, "I will bring the blind by a way they know 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:" Isa. xlii. 16. In that passage, as in all others, the Lord himself promises to bring them to lead them, and to shine; and yet they may be seen coming, as you would say of a rider, that you saw him coming, and yet he was carried in his coming. "O Zion, that bringest good tidings, get thee up into the high mountain; 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 will come with strong hand, and his arm shall rule for him: behold his reward is with him, and 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 are with young:" xl. 9. Such are the modes of expres-

si
co
ci
in
sa
co
of
tic
lee
fo
na
the
tw
Ch
wh
ha
hol
and
gua
mo
exp
des
par
pre
and
men
him
beg
hea
—a
divi
form
pare
of t
plea
part
the

sion made use of, bearing the same import as to the coming down out of heaven from God of the holy city, New Jerusalem. It is the Millennial Church in progress of constitution, by its Maker; for he says, thy Maker is thy husband, and he alone can collect, and organize, and constitute the twelve tribes of Israel into that elegant form, to which the attention of my readers, in due time and place, will be led. It is a city or church, which hath Christ for its foundation, and the twelve patriarchs, with the names of the twelve Apostles of the Lamb therein, the foundations of its wall, and which hath the whole twelve tribes as the living stones thereof, and Jesus Christ as the chief corner stone. It is a building which we have of God, "an house not made with hands, eternal in the heavens." That then is the holy city which John saw in the Revelations of God, and which he describes in wonderfully glowing language—in the beauty of holiness, and in majesty most bright: and its coming down out of heaven expresses beautifully its divine origin, and divine descent out of heaven from God: and its being prepared "as a Bride adorned for her husband," expresses also, in appropriate style, her qualifications, and spiritual graces. Therefore every one of the members of the body of Christ, must be as He is himself, that is, born of God; or, in other words, begotten of God, and therefore descended out of heaven from God the Father—a heaven-born babe—an invisible, spiritual being—an emanation of divine, uncreated nature and attributes—a perfectly formed, organized, and endowed man child—prepared and qualified to receive the communications of the great Head of the Church, or Body, as it may please the Giver of all Good to bestow; and to impart the communications which he may receive to the rational intellect of the human soul. "And not

holding the Head, from which all the body by joints and bands having nourishment, ministered, and knit together, increaseth with the increase of God :” Col. ii. 19. We find, then, that every individual member of the body of Christ cometh down out of heaven from God, not only by human descent, by ordinary generation, in a purely covenanted line of descent from God, to the Man Christ Jesus, the Son of Mary, the seed of the woman, as is proved by his genealogical descent out of heaven from God, in a pure, covenanted, unadulterated, unblemished line of ancestry ; but also, as he now hath ascended in a spiritual body from the grave, that every member of his body, the church, must be born again, else he cannot see the kingdom of God. “Howbeit that was not first which is spiritual, but that which is natural ; and afterwards that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.” “The kingdom of God” is one of the appellations of the invisible or spiritual church of Christ. And Paul saith, that “the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost :” and Jesus Christ saith, “The kingdom of God cometh not with observation. Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you :” Luke xviii. 21. Thus, then, the kingdom of heaven—the church, or holy city, New Jerusalem—cometh not with observation, because it is purely spiritual—invisible spiritually ; or, a being of divine, spiritual descent out of heaven from God—begotten of God, and born of the Holy Spirit ; not subject to

hur
soj
tut
and
bec
cha
ind
con
by
def
hor
for
salv
wh
and
mil
out
a b
of
the
for,
1),
bor
sin,
fro
soe
see
he
beir
form
prep
are
goo
we
few
ever
in t

human observation, either in its coming, or its after sojourning in the clay tabernacle, the human constitution, or composition—but perfectly perceivable, and recognizable by every one in whom he dwells; because man is perfectly conscious of the gracious change he himself has undergone; conscious of the indwelling of an invisible being of which he had no consciousness before that new birth was experienced by him; conscious of a being who hates sin and every defilement of nature; whose aspirations are toward home, to the Author of his being; whose aim is uniformly to promote the interests of the kingdom, the salvation of souls, and the glory of God; a being who cannot subsist on husks, but whose food is milk and honey, and the choice of the wheat—the sincere milk of the Word—the honey from the rock—“meat out of the eater, and the sweet out of the strong;” a being whose long white raiment is the righteousness of Jesus Christ; a being in spiritual life, who has the faith, which is “the substance of things hoped for, and the evidence of things not seen,” (Heb. xi. 1), and who shall never die; a being begotten and born of God, who never sinned, and who cannot sin, but doth maintain himself, by the grace of God, from all filthiness, and impurity, and sin.—“Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God:” 1 John iii. 9. In short, he is a being that came down out of heaven from God, formed in his own image, fitted for his service, and prepared for every good word and work: “For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them:” Eph. ii. 10. Such are a few of the qualifications and characters, by which every child of God is distinguished and marked out in the Holy Bible; and such then is the descent of

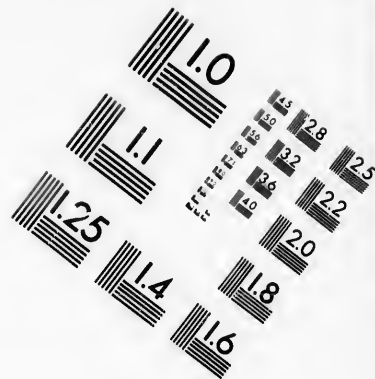
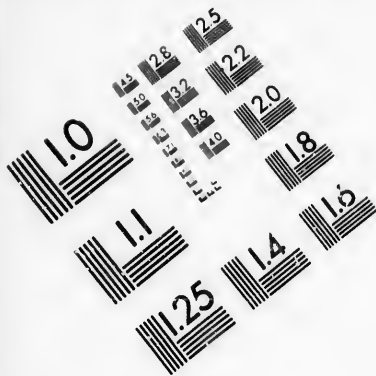
every member of the body of Christ, the invisible Church—the Bride, the Lamb's wife—the holy city, New Jerusalem. That is merely an abridgment of the historical qualifications of the inner man—the child of God—the heaven-born babe—the begotten of the Father—the heir of God, and the joint heir with Jesus Christ—who can never sin—who can never perish—but who shall forever reign with Christ, in the kingdom of his own Father.

That is only an account of an individual member of the body of Christ ; but “ As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body ; whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many :” 1 Cor. xii. 12–14. That portion of the Word of God brings up our view from individuality to an indefinite multitude—the whole host of saints ; but a view is given by Paul, by a negative proposition, containing reproof, of the manner in which the head and the body are united together, as well as of the manner of the growth of the body. “ And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God :” Col. ii. 19. I have already shown that every individual member of that body cometh down out of heaven from God, prepared for the Lord's gracious and wise purposes ; and as every individual has been clearly proven to come down out of heaven from God, being begotten of Him, and born of the Holy Spirit, the account and history of one member, is the account and history of the whole body, or Church, or Bride, the Lamb's wife, or holy city, New Jerusalem—the sealed hundred and forty

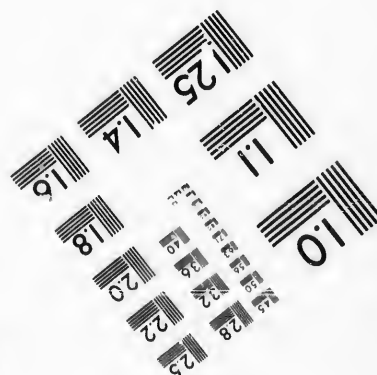
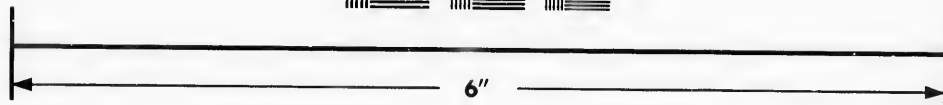
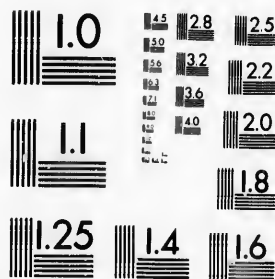
four
the
and
don
Jac
of t
cris
God
long
the
hav
rear
Isra
Isra
und
depr
been
Jud
upon
and
their
of A
utter
with
the r
and
be a
shall
the c
Isa.
write
And
hold,
the l
them
land.
moun

four thousand, the twelve tribes of Israel. And when they are "gathered from the north, and the south, and the east, and the west, to sit down in the kingdom of their own Father, with Abraham, Isaac, and Jacob; and with the general assembly and Church of the first-born that is written in heaven," the grand crisis shall have been arrived at; for the mystery of God shall have been finished, and time shall be no longer. The prophecy shall have been fulfilled—the seals shall have been opened—the graves shall have been opened—the dry bones shall have been reanimated—the mighty army, the whole house of Israel, shall have been made to appear: and then Israel and Judah shall have been joined together under one Head. The envy of Ephraim shall have departed, and the adversaries of Judah shall have been cut off—"Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west, and spoil them of the east together: they shall lay their hand upon 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 an 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:" Isa. xi. 13, &c. "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God. Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation on the mountains of Israel; and one king shall be king to.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:" Ezek. xxxvii. 20, &c. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he approacheth? for he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness:" Malachi iii. 1, &c.

That passage might be confined and restricted to the first advent of Messiah; because the forerunner, John the Baptist, is introduced at the commencement of the chapter, and because the book of Malachi, from which I have quoted, ends with a two-fold view also, containing the promise of the first by announcing the forerunner also; but when we find in the context prophetic announcements which have not yet been fulfilled, we cannot restrict it; we behold, in the book of Malachi, predictions concerning both the first and the second advent. In one place the judgments of God are threatened, and in another, the making up of the jewels; or the gathering of the tares into bundles to be burnt, and of the wheat into the garner—both which cases were not to be fulfilled until the day of the harvest. After promising the purification of the sons of Levi, the denouncement of the final judgment against the wicked, immediately follows: "And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that

op
the
his
Fo
of
fer
and
resp
ten
poi
the
of t
ter
say,
fyin
and
can
tent
in th
ing
fect
atter
com
sam
und
tribe
the c
day
the f
of C
pass
only
to, b
show
often
heard
befor

oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts. For I am the Lord, I charge not; therefore ye sons of Jacob are not consumed:" Mal. iii. 5. The differential treatment is still observed between the tares and wheat, and their destiny and fate determined respectively; promises of favour following the threatened judgment, and Jacob and Israel uniformly pointed out for final mercy and deliverance, when the fate of the wicked is denounced. In the portion of the Scriptures I have quoted from this third chapter of the Book of Malachii, we cannot hesitate to say, that the first advent is predicted; but the purifying of the sons of Levi, in the manner promised, and the heavy judgments which are denounced, cannot be applicable to the full extent of the contents of the Word of God; therefore when we have, in the Scriptures throughout, language corresponding with those circumstances, which may with perfect safety be applied to the second advent, our attention is drawn to the great and glorious concomitants of the second. And when we read, in the same chapter, language which undeniably, and undoubtedly, points to the ingathering of the twelve tribes, the peculiar people, we may safely consider the day of Pentecost the commencement, and the day of the harvest, or end of the Gospel dispensation, the full completion; or the finishing of the mystery of God, as foretold in prophecy. The following passage may be considered on the subject, where not only the gathering and reception are surely referred to, but their conduct and condition at that time plainly shown. "Then they that feared the Lord spake often to one another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that

thought upon his name. And 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. Then shall ye return, and discern between the righteous, and the wicked; between him that serveth God, and him that serveth him not:" Mal. iii. 16. They are not only contradistinguished from the wicked, by prospects and promises, but also by qualifications and service, as well as by the fear of God. The threatening to those of the adverse character and conduct, closes with these remarkable words: "and that fear not me, saith the Lord of hosts:" whereas those who are honoured with the designation, "my jewels," are described as people who "fear the Lord, and think upon his name." But although that disposition and frame of mind is not natural to any man, yet we find at the beginning of the chapter, that they were to be refined and purified; therefore we can easily discern the commencement of the descending of the holy city, New Jerusalem, at the day of Pentecost, and however tardily, we behold a continuation during the whole Gospel dispensation; but there is a time specified for making up his jewels, when the whole multitude shall be completed, as viewed by John in the Revelation given to him of that same glorious descending of the whole house of Israel, when the mystery of God shall have been finished, and when there shall be time no longer: that is, when the time signified in the prophecy shall be the time of the end: or, the ending of the time of the prophecy. The descending, therefore, of the holy city, New Jerusalem, must be considered a Scriptural descending, and not a mystical descending, beyond the human comprehension, and beyond the revelations of God in the Holy Bible. Human beings are to experience the purifying and refining; the Millennial Church is

not to be made up of objects, of which the like never appeared to rational beings, or of which rational beings never had any experience. The Apostles and thousands with them, had experience of the very condition, and inward consciousness of all that is promised in the latter days, or that may rationally be expected. And Paul declares that he saw the Lord, although he was as one born out of due season. "And last of all he was seen of me also, as of one born out of due time:" 1 Cor. xv. 8. They were spiritually qualified to behold Him after His resurrection, and so shall the Church, when He cometh in power and great glory. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen:" Rev. i. 7. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope:" Mal. iii. 2. It would be out of place to expatiate here on the part of this glorious subject, which refers to the chief corner-stone of the heavenly building, although that part of it which refers to the Church, always requires the introduction of the glorious Head of the Church, as the foundation, the Master-builder, the soul, the life, the desire, and the chief corner-stone of the whole building; but my object has been to give a rationally spiritual illustration of that most important subject, the Millennium, and the concerns of the holy city, New Jerusalem, in order to reduce it to the level of the Word of God, and of the rational conception and comprehension of human beings. That, I trust, I have accomplished, by proving the human descent of the heirs of promise in the unadulterated line of Jesus's own genealogy, for he is bone of bone, and flesh of flesh, of all His brethren, who can be traced in the same line of

genealogical descent, and those shall yet be made to appear, according to the promises of God upon them.

I have also illustrated the divine or spiritual descent, although that second coming down out of heaven from God, was not so fully illustrated as the importance of the subject merits; but as the object I had in view, from the beginning, was to lead the attention of my readers to the pre-millennial view of the subject in general; a fuller and more complete dissertation on the work of the Spirit in the raising up of the body of Christ, would swell the work beyond its character, and lead off the attention from the main object of the work, namely, to illustrate the parable of the tares and the wheat, with necessary concomitant circumstances, so as to lead the attention to the main topic, the glorious Millennium; or, the thousand years reign with Jesus Christ promised to the Saints, in the Book of Revelation. Therefore I had to shorten my account of the work of the Spirit, in the preparation of the holy city, New Jerusalem, the Church, as a Bride adorned for her husband. And indeed those alone who have had experience of the new birth, and all who believe in the necessity of that gracious, and absolutely necessary change on earth, would relish a minute description of that work of the Spirit; therefore I have avoided what might appear too tedious to many, with the hope that the Scriptural management of the subject may prove abundantly beneficial.

It may be supposed, that, unless people could prove themselves of the twelve tribes of Israel, they have no more concern with the subject than they have with the history of the Chinese or Brazilians; but let such reflect on the following prophecy, and act prudently in these times of signs. "For, lo, I will command, and I will lift the house of Israel

am
yet
Am
chu
or
the
the

I
a kn
of M
all t
God
the
ond
to r
prom
B
cons
not
trine
cessi
prem
first,
The
ough
mind
our
ledge
Auth
sectic
solen
is Im
enter

among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth:" Amos ix. 9. Now no nation, nor kingdom, nor church, nor people, can Scripturally be reprobated, or be considered exclusively tares. The tares and the wheat are still mixed in the field, the world; therefore let no man reprobate himself.

MESSIAH'S SECOND ADVENT.

In connection with the doctrine of the Millennium, a knowledge of the doctrine of the Second Advent of Messiah, is unquestionably indispensable; because all that can safely be adduced from the Word of God, must be observed, from the very character of the thousand years' reign, to depend upon the second advent of the King with whom the saints are to reign during the period of the thousand years promised in the Book of Revelation.

But before entering on that glorious subject, I consider it necessary, for the sake of many who may not have a well digested and uniform plan of doctrine at command to refer to, with regard to the necessity, purposes, and effects of the first advent, to premise the second by some observations on the first, for supplying deficiencies where they may exist. The bare mention of this all-important subject, ought to have much weight and influence upon our minds, and ought to call forth the whole energies of our souls, for acquiring sufficiently accurate knowledge of the principles of Christianity, whose Divine Author is proposed as the heavenly object of this section of the work: and indeed it is with due solemnity and dependence upon himself, whose name is Immanuel, that it becomes sinful beings as we are, to enter upon both the writing on so sacred and so glo-

rious a subject and character, and the reading what we have communicated to us for that purpose.—“I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing:” John xv. 5. When He has, therefore, been graciously pleased to grant us such proofs of His love and power to save us from our sins, and to redeem us from the earth, surely our time cannot be better occupied than in search of more extensive knowledge of the Author of our being, of all that is valuable for us in the world, and of all our prospects for a never-ending immortality.

Without Him, the world would be a cheerless desert—the things thereof unsavoury and unsatisfactory—and our prospects of the future would be gloomy and dismal. The whole elements would never have emerged from their original chaotic state; for by Him God “made the worlds:” Heb. i. 2. Although “God in the beginning created the heaven and the earth,” yet “the earth was without form and void; and darkness was upon the face of the deep,” until “the Spirit of God moved upon the face of the waters:” Gen. i. 1, 2. So likewise would the whole creation be, since the disorder and confusion which succeeded the transgression and fall of Adam, who received from his Maker dominion over the creatures, but who forfeited every claim to the countenance and protection of Him who made him: and through whose fall anarchy and confusion would inevitably be the doom of the cheerless, prostrate world. But God left not things in the hopeless and gloomy condition of the fall, but promised immediately before he turned Adam out of the Garden of Eden, one who should build up the old wastes: raise up the foundations of many generations; and who should be called, The repairer of the breach, The restorer

of
the
cov
pro
sin
Me
effe
for
the
offi
fied
wa
wa
Ad
not
wa
the
tion
cen
of s
offe
teor
God
tow
tow
mul
Ad
“ W
wor
all
An
wit
its
thre
put
wh
the

of paths to dwell in. God, who seeth the end from the beginning, knew that Adam would break the covenant he had made with him; and therefore he provided, from all eternity, a remedy for perishing sinners, by the appointment of His own Son, as Mediator between God and men, for the purpose of effecting a reconciliation between God and men, and for recovering us from all the miseries consequent on the fall, and for reinstating us in favour with our offended Maker. The covenant of Grace was ratified between Father and Son from everlasting; and was therefore prior to the covenant of works which was made with Adam, although not revealed to Adam, until he had broken the other, as he required not the knowledge of any covenant, but that which was made with himself, until he had failed to observe the terms of stipulation, and was in extreme destitution, stripped of the original righteousness and innocence of his nature, and under the shame and guilt of sin, trembling, and fearful in the presence of his offended Maker; dreading the execution of a righteous sentence upon him, Adam stood naked before God; but, behold, the merciful compassion of God towards the lapsed, sin-ruined pair—and not only toward the first pair, but towards an innumerable multitude of their descendants. We all sinned in Adam, and fell with him in his first transgression. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Rom. v. 12. And as we had all sinned in him, we were all guilty with him, and sin brought spiritual death, with all its awfully miserable consequences; but God in his threatenings upon the serpent, declared that he would put enmity between the serpent, and the woman, whom the serpent deceived, and between the seed of the serpent, and the seed of the woman, and he

should bruise the serpent's head, and the serpent should bruise his heel. That is a promise, not only of power over the serpent, to the seed of the woman Eve, but of power in all generations to her seed, and especially to Him who is pre-eminently the seed of the woman, born of the Virgin Mary, and who was manifested in the flesh, the Son of God with power. That promise was stripped of the veil of obscurity under which it could not but be covered, by the gradual and regularly unceasing developments of after-ages, until at last the promised seed appeared in Judea. There is a passage in the Proverbs of Solomon with regard to the Saviour, which may escape the notice and conception of ordinary readers; but because the eternal existence of the Son of God, as God, is clearly set forth, although under the designation "Wisdom," I shall insert it, although long, in this place, that the attention may be early attracted by it. Wisdom is the name under which he is introduced in that portion of the Word of inspiration; but the Apostle Paul seems to copy from that same place, when he says, "But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and righteousness, and sanctification, and redemption:" I Cor. i. 30. In that passage of the New Testament we understand the Apostle's meaning; and we do not therefore hesitate to apply it to the Son of God, in the other passage. "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I brought forth; when there were no fountains abounding with water. Before the mountains were settled; before the hills, was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above:

when
when
shoul
point
Him,
His o
the l
were
some
existe
God
Gosp
was t
Word
with
witho
We f
was n
and o
glory
grace
which
with
clear
same
"An
godlin
in the
tiles,
glory
Messi
deter
or fro
in ou
of the
that
had, l

when He strengthened the fountains of the deep : when He gave to the sea his decree, that the waters should not pass his commandment : when He appointed the foundations of the earth : then I was by Him, as one brought up with him : and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of his earth, and my delights were with the sons of men :” Prov. viii. These are some of the many proofs of his divinity and eternal existence. He is denominated there the Wisdom of God ; and He is termed the Logos, the Word, in the Gospel by John, first chapter. “ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And all things were made by Him; and without him was not any thing made that was made.” We find in the same chapter that that same Word was made flesh.—“ And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” This, then, is the Scriptural view which is universally presented to us in the Bible, with regard to Him, whose second advent will be as clearly (although it is yet future) proven from the same source as His first manifestation in the flesh. “ And, without controversy, great is the mystery of godliness : God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory :” 1 Tim. iii. 16. These passages exhibit the Messiah in such high and heavenly character as might deter any God-fearing person, both from writing on, or from using, His glorious names, titles, or attributes in our imperfect human language : and indeed it is of the great condescension of our Maker towards us, that the privilege should ever be granted, after we had, by the fall, forfeited every claim to His favour

or regard; and had entailed on ourselves the displeasure of God, and all the miseries of this life, death, and the pains of hell for ever: but the mercy of God is gloriously displayed in the humiliation of His Son Jesus Christ, "who took not on him the nature of angels, but took the seed of Abraham;" "who being born in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father:" Phil. ii. 6. Behold, then, what the sacred records contain of the high and dignified character of Him who is the theme of my present writings: and remark the amazing love which constrained our blessed Saviour to humble himself so low as to veil for a season the splendour of His glory in the frail mortal body. But our condition required it; and as he undertook our cause from all eternity, He willingly offered himself to the Father as our friend and mighty deliverer, to satisfy the justice of God, by vicarious sufferings, to obey God's law, which we had violated and transgressed, and by offering Himself once a propitiatory sacrifice for sin, make reconciliation between God and men; and to open a way for us to escape from the wrath to come, that we might not perish with them that perish for ever in their sins: for whosoever believeth on Him, shall not perish, but shall obtain eternal life.

Su
ward
liver
his o
perfe
then,
throu
unto
perfe
tifieth
for w
thren
thren
unto
becom
rich.
execu
the la
tice,
joys
fulfill
law o
and h
to his
for u
woul
wher
pear
to do
exact
as "
tifica
tivity
there
the I
ance

Such then was the merciful purpose of God towards us, that "He spared not His own Son, but delivered him up for us all," even unto death; that "by his one offering up of himself He might forever perfect them that are sanctified." In that manner, then, "It became him for whom are all things, and through whom are all things in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He who sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren. Saying I will declare thy name to my brethren; in the midst of the church will I sing praise unto thee." Heb. ii. 10. For our sakes then He become poor, that we through his poverty might be rich. He engaged himself thus to the Father, to execute the purposes of his grace, and to magnify the law, and to make it honourable, and satisfy justice, that we might be saved, and be raised up to the joys of the redeemed in light. And when He had fulfilled all that was written concerning him in the law of Moses, and in the Prophets, and the Psalms: and had tasted death for every man, He ascended to his Father, and to our Father, to prepare a place for us; with the promise left on record, that he would come again, and receive us to Himself, that where He is, there we may be also. He thus appeared in the world, finished the work given him to do then on earth, and suffered to the utmost exactions of justice, until justice was satisfied: and as "He died for our sins, He arose again for our justification," and "ascended up on high, leading captivity captive, and giving gifts to men;" and He is therefore, highly exalted by the right hand of God the Father, "a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins."

His seraphic, angelic, and cherubic manifestations, through the eternal Spirit, to the children of men were many, uniformly continued, and tested and proven by their consequences: He appeared to Adam under the character and title of his maker: to Cain, as his judge: and made Himself known to Adam under the glorious name, the Lord God, at the time when he turned him out of the Garden of Eden for breaking his covenant, after giving the first intimation of the coming of Messiah into the world, to bruise the serpent's head, and to suffer His own heel to be bruised. He went by the Spirit in the days of Noah, and preached to the spirits or sons of God, who were in those days in prison, by their inter-marriages with the daughters of men, and who consequently caused the wrath of God to kindle against them, for corrupting the holy seed with the descendants of Cain, who were under the curse which was originally put upon their father, the devil, and consequently brought upon the world that temporal judgment, the flood. He communicated His purpose to Noah, under the character of friend and mighty deliverer from the deluge by which the world, that then was, being overflowed with water, perished. He appeared unto Abraham, and entered into covenant with him, to give to him, and to his seed after him the land of Canaan, for an everlasting covenant; and gave him instructions to receive and continue in his offspring the covenant of circumcision: and repeatedly manifested himself to him for his encouragement, and for strengthening his covenant expectations and hopes; and for giving typical views of a better covenant and of surer promises. He appeared also, to Isaac, and to the servant of his father, who was put under oath by Abraham not to take any of the daughters of Canaan to his son to wife.—God in his care for the pure line in

which
ing hi
friend
appear
coven
to con
and to
to His
the oa
Jacob
Ladde
Heave
and th
tween
him w
all the
sent de
the lac
childre
of God
should
the con
Christ.
ed the
he con
coven
burned
self to
under
manife
the tin
commi
bring t
out of
stretch
rubic,
the ch

which Jesus descended, from His father, concerning his humanity, warned, and gave signs to his friend's servant with regard to the Lord's choice. He appeared to Isaac and confirmed with him, also, the covenant of circumcision; and thus encouraged him to continue in the footsteps of his father Abraham, and to continue his dependence upon his promises to His Father, and now renewed and confirmed by the oath of God to himself. He appeared, also, to Jacob under various ways.—In the appearance of a Ladder, with the foot on the Earth, and the top in Heaven, signifying his human and divine nature, and that he was to be the connecting covenant between Earth and Heaven; as well as that through him we should have access to the Father; and that all the angels, the messengers of God, should be sent down from heaven by Him, as represented on the ladder, with the messages of God to the sinful children of men: that they should be all begotten of God, and born of the Holy Spirit, and that they should thus be found to come spiritually down with the communications of God from heaven by Jesus Christ. With Jacob, also, he confirmed and renewed the covenant of circumcision: with David, also, he conferred and thus continued the views of His covenant.—He appeared to Moses in the bush that burned, and was not consumed; and announced Himself to him as the God of Abraham, Isaac, and Jacob, under the incommunicable name, I AM, and after manifesting His power on the rod which he held at the time in his hand, and upon his hand, also, He commissioned him and sent him down to Egypt to bring the Lord's "people out of the land of Egypt, out of the house of bondage, with mighty hand, and stretched out arm." In short, all the seraphic, cherubic, and angelic manifestations that were made to the children of men, before His incarnation and

conception in the womb of the Holy Virgin Mary, and the birth of the woman, as the seed of the woman, who came down out of heaven to bruise the head of the serpent, are to be attributed to Jesus Christ, the Son of God. "Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of His earth; and my delights were with the sons of men." And when the fulness of time was come, the Spirit of the Lord God came upon Mary, and the power of the Highest overshadowed her: and she conceived, and brought forth the Holy Child, Jesus. At that all-important time, Shepherds were watching their flocks by night, and it was revealed to them from heaven, that the Messiah was born. "And there was in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the Glory of the Lord shone round about them; and they were sore afraid. And the Angel said unto them, Fear not, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good-will towards men. And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord has made known to us. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. And when they

had seen
which
all the
were t

That
ception
reth, in
advent
dences
the So
amply
sojourn
He wa
forerun
that H
the sig
that he
might
my So
deaf, s
of limb
out the
elemen
healed
abolish
to ligh
it hono
eousne
death;
by the
of our
reconc
cession
abunda
as he c
fication
God th
repenta

had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds." Luke ii. 8.

That, then, is the Scripture account of the conception, birth, and manifestation of Jesus of Nazareth, in his first advent: and not only was his first advent thus confirmed by many and indubitable evidences, and testimonials; but he manifested himself the Son of God with power.—The Scriptures were amply and satisfactorily fulfilled in him during his sojourning and tabernacling with men on earth.—He was announced and preached by his immediate forerunner, John the Baptist, who bore testimony that He was the Son of God, by his seeing fulfilled the sign which God had given to him. It behoved that he should descend into Egypt, that the Scripture might be fulfilled. "Out of Egypt have I called my Son." Mat. ii. 15. He gave hearing to the deaf, sight to the blind, speech to the dumb, power of limbs to the lame, cleansed the lepers, and cast out the devils; commanded, and the raging of the elements and the stormy waves obeyed his voice; healed all manner of diseases, and raised the dead; abolished death, and brought life and immortality to light by the Gospel; fulfilled the law and made it honourable, and thus wrought out perfect righteousness for us, by his own obedience even unto death; bare our sins on the cross; put away sin by the one sacrifice of himself: expiated the guilt of our sins; satisfied the Father's justice, and made reconciliation between God and man: made intercession for the transgressors; obtained for us an abundant entrance into his kingdom and glory. And as he died for our sins, he arose again for our justification; and is highly exalted by the right hand of God the Father, a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

His first advent was in humiliation, to be obedient unto death, that he might save us from our sins and might re-establish us in favour with God : to glorify the Father, and to obtain all power in heaven and in earth ; but his second advent shall be in power and great glory, with all his holy angels, and ten thousand of his saints.—He came the first time to suffer under the power of his enemies ; but he shall come the second time to judge his enemies, and to give rewards to his servants, the poor in spirit : for theirs is the kingdom of heaven.—To them that mourn, for they shall be comforted.—To the meek : for they shall inherit the earth.—To them who do hunger after righteousness : for they shall be filled.—To the merciful : for they shall obtain mercy.—To the pure in heart, for they shall see God.—To the peace-makers : for they shall be called the children of God.—To them who are persecuted for righteousness' sake : for theirs is the Kingdom of Heaven.—To those whom men revile, and persecute, and say all manner of evil of them falsely for his sake. These shall be made to rejoice, and to be exceeding glad ; for great is their reward in heaven ; for so persecuted they the prophets who were before them. Mat. v. He shall come to take unto himself his great power and shall reign. His first advent was expected according to the promises held out in the prophecies. He was promised of old : Moses spoke of His coming when he said, "The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto Him shall ye hearken," Deut. xviii. Although that prophecy necessarily implied in it the first advent, yet it must also, from the want of accomplishment of the part of the holy prediction, which relates to the reception, by them to whom he came, be extended to the second, who is now

to be
fied
borat
to Hi
as ma
to be
lieve
nor o
but
was t
were
of the
but o
those
merel
with
Mose
their
Mose
vant,
to be
own
confi
the e
was li
at Hi
did n
action
ment
peopl
ther
thing
him ;
shall
shall
ment
bond

to be expected in these latter days ; for John testified against them, and the historical facts corroborate his complaint of non-reception. " He came to His own, and His own received him not. But as many as received him, to them gave He power to become the sons of God, even to them that believe on His name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 11. 12. 13. Now such was the condition of them who received him—they were born of God : and such will be the condition of them who shall receive him at his second coming : but of the multitude in the promises of the word, those that received Him at His first advent, were merely a small specimen of His merciful dealings with His ancient people, the twelve tribes of Israel. Moses promised the Prophet like unto Him, and of their brethren, to be raised up unto them : " and as Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, so christ as a Son over His own house ; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 5. 6. In that manner then he was like unto Moses according to the pattern ; but at His first coming His treatment of His people did not amount to the fulness of the glorious transactions achieved, under the conduct and management of Moses His type, for the deliverance of His people ; hut the Scriptures must be fulfilled ; and therefore a second advent may be expected, that all things may be accomplished which were written of him ; heaven and earth shall pass away, but his word shall not pass away till all shall be fulfilled—a tittle shall not fall to the ground without its accomplishment. He brought out his people from Egyptian bondage, and tyrannical servitude, by the ministry

of Moses ; but that deliverance was typical deliverance—typical of a mighty and glorious deliverance which has not yet been effected ; for his people are still suffering under the tyrannical yoke of spiritual despotism ; and under hard bondage, in their scattered and miserable state of vile servitude, exemplified in the condition of the prodigal son, and not yet come home to their Father's house. The covenant promises are not fulfilled, in many of the views of the Holy Bible ; but, they are languishing without their family privileges, prerogative, and birth-right ; and therefore the Prophet, the Son of man, has not yet appeared in that capacity to prophesy upon the dry bones that they might live, and be raised up a mighty army, even the whole house of Israel : and Israel and Judah are not yet joined together into one kingdom, under the regal sceptre and government of one king, even David, whom the Lord promised to raise up unto them, if they should be re-united as one nation, not to be divided into two nations any more at all “ And say unto them, thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land on the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” Ezek. xxxvii. 21. 22. And not only is there the clearest and the most indubitable promises of recovery and re-union ; but, as if to prove, that partial gatherings, and deliverances were not the full amount of the meaning of the scripture, after awful exterminating judgments are denounced against Gog and Magog, and the many confederated nations who shall follow in their train, the Lord promises deliver-

anc
I ha
gath
sand
shal
then
but
have
will
poun
the l
have
Lord
are h
God,
depe
phee
Israe
great
and t
promi
low H
adven
upon,
more
advan
few i
adven
twelve
Dur
freque
cond a
triump
mentio
ment o
said un
have fe

ance and complete recovery to all his people: "When I have brought them again from the people, and gathered them out of their enemies' land, and am sanctified in them in the sight of many nations; then shall they know, that I am the Lord, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 27.—These things have never yet been realized by the people of the Lord's covenant, according to these views, which are held out to them by the veracity of the word of God, and the credibility of the scriptures has ever depended jointly upon the fulfilment of the prophecy: for if the promises to the twelve tribes of Israel should not be fulfilled, the scriptures would greatly lose their respectability as the word of God; and these men would hesitate to depend on any promise there for themselves; but God will not allow His word to be falsified, and therefore the second advent may be certainly expected and depended upon, according to the written word of God. Many more promises which are not yet fulfilled, might be advanced from the books of prophecy; but these few instances may suffice to shew, that a second advent of Messiah is yet future, with regard to the twelve tribes of Israel.

During his sojourning on earth, in the flesh, he frequently alluded to that very circumstance, the second advent: and it appears to have been a theme of triumphant exultation with him: He afterwards made mention of that important event for the encouragement of his suffering, dejected people. "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 on the throne of his glory, shall also sit upon twelve thrones, judging the twelve tribes of Israel. Mat. xix. 28. That may be confined and restricted to the days of their ministry as twelve apostles sent out commissioned, and set over the Jewish converts to Christianity; but, there is more implied in that passage, upon which it may not be necessary to enter at this time; but, hear His own glorious account of His coming in the clouds of heaven with power and great glory. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh from the east, and shineth even unto the west; so, also, shall the coming of the Son of man be. For, wheresoever the body is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Mat. xxv. 26.—That passage is of the greatest importance for our present purpose; and, is deserving of the utmost attention of all who would wish to appear with acceptance before him. "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should

over
ligh
the
not
sobe
Lord
in th
auth
requ
cons
in th
the t
take
for H
and
once
them
time,
passa
belie
neith
come
for th
prayi
the d
"But
not th
the d
the S
befor
marry
Noe e
flood
the co
Such
be mi
look f

overtake you as a thief: ye are all the children of light, and the children of the day: we are not of the night, nor of the darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." Thes. v. 1.—Not only is the advent of the Lord and the day of the Lord coming as a thief in the night, certified by the most unquestionable authorities which the student of prophecy could require for satisfactory confirmation; but the fearful consequences thereof are also every where declared in the most astounding language, with the signs of the times, which when they appear, cannot be mistaken by those who look for Him.—Those who look for Him are the children of the day, and of light, and shall not be taken by surprise: "so Christ was once offered to bear the sins of many: and unto them that look for Him shall he appear the second time, without sin unto salvation." From all which passages we may be assured, and confirmed in the belief, and stirred up to watchfulness; for we know neither the day nor the hour when the Son of man cometh.—The day of His coming is wisely concealed for the purpose of keeping his people watching and praying. "Watch and pray, for ye know neither the day nor the hour, when the Son of man cometh." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came, and took them all away; so shall also, the coming of the Son of man be." Mat. xxiv. 36. Such clear and explicit declarations cannot possibly be mistaken by any of the children of light, for they look for him, and are led to the knowledge and cer-

tainty of that, to them, "glorious appearing of the Great God, and of our Lord Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 13. 14. Language could not make any thing more certain than the second coming of the great God, and our Lord Jesus Christ; but woe to the world for offences.—The children of the night and darkness, look not for his coming; therefore, he shall come upon them as a thief in the night.—In their night of darkness, and ignorance, and scepticism—it shall come upon them in an hour, and at a time when they expect no change, but think, that all things shall continue ever without mutation or change. Hear Peter on that subject: "knowing this subject first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were since 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." ii. Peter, iii. 3.—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of our Lord, and from the glory of his power. When he shall be glorified in his saints, and admired in all them that believe (because our testimony among you was believed) in

the
jud
of
ma
he
the
ha
un
de
in
in
jud
v.
con
sho
Fat
not
I ha
time
as v
sec
sain
may
the
shal
who
for
and
and
into
light
not
repr
the l
shou
to th
that

that day. ii. Thes. 1. 7.—For he shall come to judge the world in righteousness. “And the times of this ignorance, God winked at; but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 30 “For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. John, v. 26. “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. He that honoureth not the Son, honoureth not the Father who hath sent him.” John v. 22. 23. I have thus, then, exhibited a mass of agreeing testimony in proof of the second coming of Messiah; as well as the purposes for which he shall appear the second time, both as regards the wicked, and the saints; but although the quotations I have advanced may appear tedious and cumbersome to some, yet the word of God, in harmony and strict agreement, shall prove tremendous condemnation to those on whom he shall come unexpected and unprepared; for they shall be overtaken, as quoted above, eating and drinking, marrying and giving in marriage: and this is the condemnation, that light hath come into the world, and men choose darkness rather than light, because their deeds are evil—and they will not come to the light, lest their works should be reproved. “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John iii. 2. But

the continuing of the children of the night, and of darkness, in ignorance of those great and glorious events, will not the least invalidate the testimony of the Scriptures, but rather confirm them; because they are found to be fulfilled and verified in them: then we have the clearest, and the most corroborative proofs of the second advent, not only evinced in the evil conduct, and stubborn unbelief of the children of the night and of darkness; but also, by the expectation of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, which is assuredly not to be found in the children of the night and of darkness.

It may be observed that we have, as it were, come insensibly, and easily, to use other terms of recognition, to signify the same objects which were formerly denominated tares, and wheat; but the condition, and not the radical nature, is produced by the servants, although the master himself, who knew them distinctively, had a right to exhibit them in their real, actual nature, in the parable of the tares, and the wheat: which may shew, that we have no authority to judge of men, but by their works; and by their reception, or rejection of the glorious truths of the Gospel: and that we must abide by the rules and examples laid down for us; therefore we have no right or authority to call any, *tares*, or *serpents*, or *generation of vipers*, although he who knew whence they came could positively speak of them according to their descent and lineage; for He is the Omniscient God, whose all-seeing eyes run to and fro, throughout the earth; and are every where present beholding the evil, and the good.—We may take it from the veracity of His Word, that at the time of his coming to give rewards, and to impose the pains and penalties of his holy laws, the discrimination shall be complete and correct according to his own om-

niscience: and the sentence of the judge of the quick and the dead shall be according to the most strict, and impartial justice. "Who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile: For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law:" Rom. ii. 6. Many portions of the Scriptures, which speak of the first coming, include in them views which cannot be extended to the second; and those Scriptures which promise a coming after his sufferings in the flesh, resurrection, and ascension, are to be wholly restricted to the second advent: and many other doctrines connected with the second advent are to be found embodied, and involved in doctrines that refer specially to the first appearing in the flesh; but when concomitant circumstances are attached to the promises of his coming, which cannot be recognized as belonging to the first, we must transfer them to the second. Such may be considered the promise of the promulgation of the gospel mentioned with many other signs of the times in the twenty-fourth chapter of the gospel by Matthew.—The disciples put a double question to Jesus, and he answers both in the same discourse with them. "And as he sat on the Mount of Olives, the disciples came to him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world." They put their question not only for obtaining information concerning his prediction of the throwing down the

stones of the temple, so that one stone should not be left upon another: their question is not confined to that present prediction; but another subject, which seems to have been familiar to them from former instructions, is immediately proposed by them at the same time for his solution, namely, his own coming and the end of the world; now that cannot be applied to the first coming, because that was already past, he being present with them when they put their question to him: and his answer also as regards the promulgation of the gospel proves not only his solicitude about that most desirable object; but by giving many signs, he implies in the views which he advances, as signs, the end of the world, and not nigh because all these had to be accomplished, he says, but the end is not yet; now it would require no inconsiderable length of time to bring about those things which he enumerated, before all could be accomplished, and yet the end was not come. "And the gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Before he dismisses the subject, the second coming is described as his answer to that part of the double question put to him by his disciples. "And then shall appear the sign of the Son of man in heaven; and then shall 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." That language was spoken by him, whose second advent may shortly be looked for, even while he was yet on earth with his disciples, and let the sceptics, whose vulgar and heathenish theories contain not this glorious and necessary doctrine, take pleasure in their unsatisfactory, unsavoury, and unprofitable reveries, and visionary speculations; but the tribulations of those times, and that soon, shall surely sweep away the refuge of lies, and then shall they "enter

into the rocks, and hide themselves in the dust, for fear of the Lord, and for the glory of His majesty.— and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth:” Isa ii. But lift ye up your heads, ye tribes of Israel, for your redemption draweth nigh: and then ye shall not look towards the mountains of Samaria, nor towards Jerusalem to worship the God of your fathers, for they that worship the Father must worship him in Spirit and in truth; for such worshippers the Father requireth to worship him.

At the time of the ascension, a vision of angels appeared unto them who were witnesses to him of all that he did and suffered, and gave their testimony, not only of his ascension, but also declared that he should come again; thus giving confirmation to all prophecies on that subject, as well as to his own plain and positive declarations that he would come again to them. “And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:” Acts i. 10, 11. Now that cheering and consolatory promise of the second advent did his disciples receive from the mouth of the angel immediately after his ascension, before they who saw him ascend had ceased gazing up into heaven: while

the one subject was filling their hearts with joy and consolation, the other was announced by the mouth of an angel from heaven, to strengthen their belief of his own promises, while he was yet with them. All things were then accomplished with regard to His manifestation in the flesh, his holy ministry, sufferings, death, resurrection, and ascension; and no doubt, the credibility of all things which he spake unto them could not but be greatly confirmed by their being witnesses of His ascension; and likewise by the corroboration which his promises, often repeated, now had received by the saying of the angel, that He should so come in like manner as they had seen Him go up into heaven: therefore as the evidence was so perfect and complete to the chosen credible witnesses, who recorded all things for our edification and instruction, that the proofs and promises were unhesitatingly received and believed by them, so that they returned to Jesus alone, from the mount called Olivet, and continued with one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, waiting a promise which Christ gave them after his resurrection from the dead, and a little time before his ascension, that they should be baptized with the Holy Ghost. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is

come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight:" Acts i. 4, &c. Now it plainly appears, that they gave implicit credit to his promise of the baptism of the Holy Ghost, as is proved by their continuing assembled together in Jerusalem in prayer and supplication until the day of Pentecost was come, when they had full and indubitable proof of the veracity of His word of promise, by their being baptized by the pouring out of the Spirit of the Lord upon them, according to the prophecies, which Christ meant by the promise of the Father, which he said they should receive. After they had been commanded to tarry at Jerusalem for that promise, they shewed their belief of all things, as may be concluded from their desire to know more. To know whether he would, at that time, restore the kingdom to Israel. That was an expression of their belief in the promises of restoration to Israel: they did not hesitate to declare their belief in the restoration by Jesus Christ, but their question was, with regard to the time of the great and glorious event: they had received instruction with regard to the restoration; and also with regard to the elevated and dignified condition in which they then would appear, sitting on twelve thrones, judging the twelve tribes of Israel; and therefore two circumstances may be regarded as the objects of their anxious solicitude: the restoration of the ancient peculiar people of God, of the same stock with themselves; but also their own exaltation, dignity, and superiority; and yet the time was the object of their greatest solicitude; and therefore their question regarded that. Wilt thou at this time restore the kingdom to Israel? He did not invalidate the fact by

any denial of the object of their question, but merely said unto them, that it was not for them to know the times and the seasons which the Father put in his own power, and thus the certainty that the kingdom should be restored, at the time appointed of the Father, stands uncontroverted. And, that then, is the main object of his second coming to restore the kingdom to Israel, as well as to take unto himself his great power, and to reign: when the Saints shall be prepared, as a Bride, adorned for her husband, to reign with Christ a thousand years.

John saw, in prophetic vision, the holy city, new Jerusalem, coming down out of heaven from God prepared, as a Bride adorned for her husband. And surely the second advent of Messiah may, as assuredly, be looked for as the advent of the holy city, the new Jerusalem, which I proved in a former section without possibility of refutation, to be the twelve tribes of the children of Israel; when created anew after God, in righteousness and true holiness. That would necessarily be their condition, before they could be in a prepared condition to reign with Jesus Christ after the second advent, when he shall come with power and great glory, with all holy angels, and ten thousand of his saints to judge the world in righteousness. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." i. Thes. 16. 17. Such views and language might naturally be considered too exalted, and too high above the rational conception to comprehend; but, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." ii. Tim. iii. 16. 17 Surely therefore it is permitted to man to search the scriptures, and to communicate to others, for their correction, reproof, and instruction, such views as he may have obtained; without presumptuously prying into the mystery of God, until the Lord himself shall be pleased to open the seals, and to finish the mystery of God. "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding to the simple."— Therefore we are not surely to be deterred from searching the Scriptures which have such promises attached to them; and we surely need not be afraid to touch the flower, from which the wasp extracts poison, when we know that the bee sips mellifluous substance from the same flower; but certainly it is with great precaution and prudence, it becomes all who attempt to expound the Word of God to others, to handle the Holy Bible, lest what God has intended for the purpose contained in the passages I have just quoted, should be converted into purposes altogether different from the divine intention and purposes, to the dishonour of the holy word, and the corrupting of the human mind. I have not proposed to enter into the mystery contained in the Word of God, but merely to give a connected view of those portions of Scripture which bear upon, and are illustrative of, the subject which I have engaged myself to explain, by clear Scriptural consistency and connection; and to prove, by agreeing interpretations, that by use and habit, and copying the one from the other, the very simple, plain Word of God, is loaded with superstitious, inconsistent notions, and dogmatic mystery: and by arranging the expressions which bear close affinity to my present subject, to endeavour to come to as

satisfactory a conclusion as such arrangement shall produce and warrant.

The passages which I have entered on must be allowed, from the terms used, to have great appearance of mystery; but by examining the application of those very terms in other parts of the Holy Bible, and by analogy comparing one part with another, a satisfactory meaning, consistently with other views obtained from the same terms, may easily be arrived at, so as to remove much of the superstitious mystery which natural, carnal interpretations, are liable to superinduce. The two terms, "Archangel," and "Trump of God," fall first under our notice in that sublime description, and by proper attention, the understanding may be enlightened to understand that Scripture, as well as other Scriptures. The words may be found under another form, and yet retain the same meaning. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters:" Rev. xiv. 6, 7. That passage, by the natural, carnal interpretation, which is naturally man's first resource, might be supposed to signify the flying of some supernatural, seraphic being through the atmospheric expanse, with the Bible, as if it descended through the firmament of heaven, on white pinions, to preach to the men that dwell on the earth the everlasting Gospel: that is the natural conception of spiritual things, as the many engravings, and sculptured fanciful images of angels, flying aloft, and soaring high above our earth, may be sufficient testimony and proof of the natural conception of hea-

ver
tion
wri
nat
pas
app
abo
lity
poi
the
con
has
asc
An
sub
tha
ted
Go
sec
mir
div
form
mo
in t
of
abic
Go
own
the
pre
bein
to r
Bib
whi
Tru
is o
few

venly, spiritual things. The Apostle Paul's definition of that subject, in connection with all the sacred writers, to any candid critic, may be sufficient explanation of the meaning of such seemingly mysterious passages.—“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the Gospel: whereunto I am appointed a preacher, and an Apostle, and teacher of the Gentiles:” 2 Tim. i. 10, 11. It is therefore consistent with the rest of the revelation which God has vouchsafed to the sinful children of men, to ascribe those titles and attributes to Jesus Christ, the Angel of the Covenant, for He is the Author, the subject, and the primary preacher, of the Gospel: that is His commission from the Father, and delegated by Him to Apostles and Evangelists.—“And God hath set some in the Church, first Apostles; secondarily, Prophets; thirdly, Teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues:” 1 Cor. xii. 28. That is the form and constitution of the Church, in its first model and organization: and as there is no mention in the plain and simple statements of the Apostles, of aerial beings, all that falls to our province, is to abide by plain descriptions, and to honor the Son of God, by conferring upon Him all the glory of His own works, and of the preaching of the Gospel, as the Alpha and the Omega, the first and the last, of preaching; and not to attribute that work to angelic beings, whose commission for preaching the Gospel to men on this earth is not recorded in the Holy Bible. “Trump of God,” is the next expression which occurs that requires any special explication. Trumpet and trump must mean the same object, and is of frequent occurrence in the Scriptures; now, a few passages where that epithet appears may help to

the understanding of its meaning in the passage under consideration. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye:" Isa. xviii. 3. That is prophetic language, and surely, there is not so much darkness and ignorance among Bible readers, as to suppose that He who is meant by that passage, was to lift a visible ensign like camp-colours, for the whole inhabitants of the world, and dwellers on the earth, to look at; or that any instrument of ram's horn, of brass, or any other material, should be meant, whose blast would reach the most distant parts of the habitable globe. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. ** The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" Joel ii. 1. In accordance with all the other places, we have to understand the blowing of the trumpet in Zion, in that passage, for the warning of the world, in these latter days, when that great, and very terrible army of the Lord is, even in our

day
hab
Pro
ye
are
is
wa
mu
it h
of
ye
I le
and
fro
ask
eve
star
que
like
voic
tran
Isa.
the
Lor
the
ano
of t
to t
WH
the
thei
upo
peo
tru
and
hea
not

day, executing the judgments of the Lord on the inhabitants of the world ; for, according to Haggai the Prophet, " Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages, earneth wages to put it in a bag with holes. ** Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house:" Hag. i 6-9. I leave those who employ themselves in husbandry and in mercantile traffic, to expound those passages from their own sorrowful experience ; and merely ask, as the meaning of that, what trumpets ought, even now, to be blown in Zion? Even the circumstances themselves are sufficient to answer that question also : yes, the warning voice sounded loud like trumpets : " Cry aloud, spare not ; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins:" Isa. lviii. That brings the blowing of the trumpet to the human voice—the voice of warning from the Lord, because He cometh to execute vengeance on the earth. Hear the same subject from the pen of another of the Lord's Prophets : " Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman : if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people ; then whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come and take him away, his blood shall be upon his own head : he heard the sound of the trumpet and took not warning ; his blood shall be upon him : but he

that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand:" Ezek. xxxiii. 1, &c. O watchmen! let the consideration of that penetrate your hearts and souls, as a warning blast, from the author of these words; lest the blood of any perishing sinner should be required at your hand, for the day of the Lord is at hand. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope:" Mal. iii. 2. I shall quote one passage more to assist us to the meaning of the important passage, with which I have commenced this investigation, with regard to the Archangel, and the trump of God: the passage I am about to quote, refers to the same subject, although under the veil of prophecy. "Turn you to the strong hold, 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. 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

yo
Ze
pla
ing
als
but
to
Lo
exp
In
"t
a s
the
pro
Lo
ma
and
our
ma
fore
dig
wel
wra
shal
a sh
thro
kno
the
whi
voic
as t
pass
is co
voic
live
mar
altho

young men cheerful, and new wine the main's:" Zech. ix. 12. That portion of Scripture is very plain and explicit, with regard to the Lord's dealings, not only with His own covenanted people, but also with regard to His wrath against their enemies; but the part of the passage which assists to lead us to the meaning of the other passage, is "and the Lord shall blow with his trumpet." The form of expression only differs: the meaning is the same. In Thessalonians, as quoted, the form of words is—"the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." When Zechariah wrote his prophecy, the views were darker with regard to the Lord's coming down from heaven to assume the human nature; but Paul knew that he had come down, and had died for our sins, and had risen again for our justification, and had ascended, and had left many promises that he would come again; and therefore joined with the sacred writers to describe the dignity of the Son of God at his second coming; as well as the effects of His mercy to some, and of His wrath and judgments upon others, in short, that He shall come in power and great glory. To come with a shout, signifies His triumphant entering upon the throne of His government when His people shall acknowledge Him as their King, such as is common at the coronation of the kings of this world; from which the term may have been borrowed. The voice of the Archangel may be considered the same as the voice of the Son of God, as in the following passage.—"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live:" John v. 25. Where can any difference be marked in meaning between these two expressions, although the wording is not the same. The Arch-

angel and the Son of God are the same; and therefore the voice in both places is the same; and the effect in both places is the same.—In both places the dead are raised to life—and although the Apostle adds other circumstances, yet the simple meaning is found in Jesus' own words in John's Gospel. And we have a corroboration of that explication in the effect of the same voice of the same person upon the dry bones, where there was a noise and a shaking—and where they arose a mighty army, the whole house of Israel. Now where the view is given in full description, is the place to which we have to refer the whole for a safe solution; and there we have the whole amount of the meaning in the other two passages: and whatever mysterious views may be entertained on the passage, where “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:” they may easily be resolved into this, that His covenanted people who are described as in their graves, shall be brought up out of their graves, as promised in the thirty-seventh chapter of Ezekiel; and “then, we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” Paul was of the tribe of Benjamin, which joined the remnant of them, the tribe of Judah; and therefore when Paul speaks of the dead in Christ in that passage, I understand by that his covenanted ten tribes, which are to be brought to life when the Son of man prophesies upon the dry bones, with the voice of the Son of God, with the voice of the Archangel, and with the trump of God, the Gospel sound, in which He prophesies upon the dry bones: and I understand by the expression, “we that are alive and remain, shall be caught up together with them in the clouds,

to
wit
ver
to
awa
sha
tha
fro
the
whi
pres
Pro
the
the
the
side
mak
of I
the
at a
with
with
out
sinn
peo
“So
16,
N
mys
the
by
been
nym
whi
whe
sam
God

to meet the Lord in the air: and so shall we ever be with the Lord," that when the ten tribes are recovered or received, as Paul expresses it in his Epistle to the Romans, eleventh chapter: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" that when the ten tribes are thus received by life from the dead—spiritual life from spiritual death—the tribe of Judah and the remnant of Benjamin, of which Paul was, shall be changed, and joined, as expressed by joining the sticks together, to be one, in the Prophet's hand, before their eyes. "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God:" Ezek. xxxvii. 21. "So shall they ever be with the Lord:" 1 Thes. iv. 16, 17.

Now I trust that is a satisfactory solution of any mystery which might appear to cover, under seal, the true, simple meaning of the views communicated by the Apostle Paul in the passage which I have been considering, and comparing with other synonymous views given by others of the sacred writers, which must be found to correspond and to agree, when they treat of the same subject, and allude to the same times or time; because they are all taught of God. "It is written in the prophets, and they shall

be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life :” John vi. 45–47. That is the life therefore, which Jesus gives, when the dead shall hear the voice of the Son of God, and shall live. They are alive, and believe on him, and shall never die. At His second coming, He prophesies upon the dry bones, and they shall live. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.” Another synonymous passage, where some may be apt to apply the views to the resurrection of the body, without any regard to the resurrection of the souls of men, that are dead in sins and trespasses, I may advance, but many parts of the Scriptures refer wholly to the quickening of them who are spiritually dead : of that description are the two passages I am now comparing ; the first of which I have explained by my uniform rules, and the second reads thus : “Behold I shew you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound ;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O

grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ:" 1 Cor. xv. 51, &c. Now, let us apply this to the soul, in place, as is too common, of neglecting the better part, the soul, and of applying it to the body only; because the concerns of the precious soul ought to be our present subject of consideration. The first resurrection refers to the soul, especially, and upon an extended scale, as it concerns the reception of the ten lost tribes by "life from the dead;" and must be considered of a most glorious nature, and attended with awful, and stupendous circumstances: but these are the views which are held out to us, at the time of the Second Advent of Messiah. "Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;); and the dead shall be raised incorruptible, and we shall be changed." Passing in the mean time the common view, I shall apply that to what shall be the great transactions of the restoration of the twelve tribes of the children of Israel. They did not all sleep; they are not all dry bones; they are not all in their graves; they are not all Ephraim, prodigal son.—No, for Judah and the remnant of Benjamin, are awake; they have the Bible, and forms left them; they are not prodigal Ephraim, they never left their Father, although they serve him in the field, a prey to the wild beasts, and wallowing in blood, "let his blood be upon us, said they to Pilate, and upon our children;" and therefore the graves of the ten tribes must be opened, and they must be "received by life from the dead." The dead ten tribes must be raised incorruptible, and the Jews must be changed. Then Ephraim and Judah shall be reunited under one

king, not to be divided into two kingdoms, any more at all; and they shall be God's people. And the Lord shall be their God, for ever; and they shall reign with Jesus Christ a thousand years; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; and when that is brought to pass which is written, Death is swallowed up in victory: when the iniquities of the fathers shall no longer be visited upon the children: when they shall be all forgiven, and shall be no longer under the law, but under grace, and sin shall have lost his strength: when there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. O redeemed tribes, well may you sing, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Such is the doctrine of the Bible, with respect to the ancient people of God at the time of the Second Advent of Messiah, and those who can receive it, let them receive it; for the tares and the wheat are growing in the same field, the world; but the time is at hand—the harvest is nigh. These things, and thousands of thousands of great and terrible events are at hand, when the Bride shall make herself ready to go forth to meet the Bridegroom, for he is near at hand; and "then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley: and half

of the mountain shall move toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Asal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, King of Judah. And the Lord my God shall come, and all the saints with thee:" Zech. xiv. 3, &c. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom:" Mat. xvi. 27. Three of them, who stood there, saw him transfigured, as may be read in the next chapter, about six days after; and that may be considered a specimen of the glory and power in which He shall appear. the second time, without sin unto salvation. He repeatedly showed himself alive, after His resurrection, to His disciples, and showed His mighty power in the great draught of fishes, as well as His compassion for His servants, whom He had for a season left disconsolate: and also showed them that without Him they could do nothing. He ate a piece of a broiled fish, and of an honeycomb, in their presence. Let it not, therefore, be thought paradoxical, that He should yet manifest himself.

SACRED NUMBERS, AND SIGNS OF THE TIMES.

The Divine Author of the Bible uses various ways of illustrating the subjects, and events, by which He is graciously pleased to reveal His divine will to mankind ; to lead us to a knowledge of Himself, his laws, and his purposes ; as well as to lead us to some conception of our own fallen, sinful, and dependent condition ; in order that our attention may be drawn to the Author of our being, to the provision which He has graciously made for us, both for time, and for eternity : and to the duties which are required of us to perform, as rational, accountable beings : and for these wise purposes, there is presented to us, in the holy Bible, a wonderful arrangement of the subjects which we require to know for our guidance in the pursuit of useful knowledge. The plan of salvation, through Jesus Christ, is beautifully and brightly displayed there : the manner of access to the Father of our spirits, that we may live, is clearly illustrated, in simplicity and truth ; and an historical, genealogical line of the descent, and pedigree of Jesus Christ, the Author of our salvation, is afforded us in the chronological register of inspiration, by periods distinguished by simple numerals : as also a clear line of the pedigree of the human ancestors of the Messiah, which evidently is purposed for a twofold object : the line of pedigree, as I have mentioned, is divided into classes of tens, by enumerating downward, by chief heads of the families, which are thus used. In the first chapter of first Chronicles, the first division of ten, appears from God the Creator downward to the flood, ten generations. Adam, Sheth, Enosh—Kenan, Mahalaleei, Jered—Enoch, Methuselah, Lamech—Noah. The second calculation of ten is also found in the same chapter down-

ward after the flood, commencing with Noah's pious, heaven-approved son, Shem, Arphaxad, Shelah—Eber, Peleg, Reu—Serug, Nahor, Terah—Abram. That calculation of principal heaven-approved persons, is tithed in the tenth person, whom God takes as His own tithing, thus marking those families the lineal pedigree of His own people, in whose line of descent the pedigree of His own Son, Jesus Christ, according to the flesh, was intended to be preserved pure and uncontaminated, until He should be born of Mary, whose genealogy is also chronicled through the same pure and unadulterated line of descent from God. Two divisions, or classes of tens, are thus found in the Old Testament; and in the New Testament, in the first chapter of the Gospel by Matthew, we find three divisions, or classes, marked out after the same plan of unerring wisdom and providence. Passing Abraham, Isaac, and Jacob, who are typical of Jesus Christ in His threefold office of Prophet, Priest, and King; and as Jesus is descended of Judah, we begin the next enumeration and classification from him, Phares, Esrom, Aram—Aminadab, Naasson, Salmon—Booz, Obed, Jesse—David. And God found David a man according to his own heart, and he chose him, as God's tithing, still manifesting his heavenly favour, and fatherly care, in marking out the pure line of the pedigree and genealogy, of Him whom he had promised, as pre-eminently the seed of the woman, and in that pure line from David; Solomon, Roboam, Abia—Asa, Josaphat, Joram—Ozias, Joatham, Achaz—Ezekias. Ten principal persons, and the tenth again chosen, as God's tything. From Hezekiah downwards, still in the same distinguished line of family genealogy; Manasses, Amon, Josias—Jeconias, Salathiel, Zorobabel—Abiud, Eliakim, Azor—Sadoc. Now, the meaning of the name Sadoc, or Zedec, is justice, or

righteousness: and the Apostle Paul interprets the word Melchizedec, which is compounded of the Hebrew Melec, king, and Zedec, righteousness; and therefore Sadoc is the chosen of God, as the last thing which God purposed ever should be chosen in that manner, and perhaps, in any manner whatever; because Mary, who is an emblem of the Church of Christ, was the next principal person, who was to be brought forward in that distinct, pure, and unadulterated line of genealogy from God, the Author of our being. And it is allowed by all divines that the number seven, among the sacred numbers, signifies perfection, rest, church; and therefore God when he had finished the works of the creation, rested from all his works on the seventh day, and blessed, and hallowed the sabbath day: and commanded the children of Israel, by the hand of Moses, to "Remember the Sabbath day and keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus xx. The seventh day thus was appointed of God for holy resting all that day, and it is the Jewish sabbath to this day: but not the Christian Sabbath, for it was God's purpose to change the day at the close of the Mosaic dispensation, from the seventh to the eighth, or first day of the Christian week, in honour of his Son Jesus Christ, who arose from the dead, on the morning of the eighth day, which is since, in Christian calculation, the first day of the week: it is maintained that the apostles themselves in virtue of

th
ch
in
th
fo
Ez
me
re
no
Lo
ma
pa
an
Ar
up
sha
yo
the
wa
an
cor
but
I
hav
eac
num
tim
the
whi
zar-
of v
we
seri
the
thro
intr
cau

the commission and authority which they held, changed the Sabbath established by the word of God, in an arbitrary manner, and merely in honour of their Lord and Master; but that is a gross error; for God changed the day by the hand of the Prophet Ezekiel, long before Jesus graced and honoured the morning of the first day of the week, by his resurrection from the dead; and therefore the apostles, not only introduced the change, in honour of their Lord; but also, by clear scriptural authority, as may be evidently seen by perusing the following passage. "Seven days shall they purge the altar, and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." Ezek. xliii. 26. 27. The change was then prophetically made by the authority of God: and therefore the change was made, not only in commemoration of the resurrection of Jesus Christ; but also, by divine authority.

In the list of genealogy, which I have copied, I have exhibited five tithings, or five divisions, of ten each, which amounts to fifty, a very important number for the purpose I have in view; but to continue the line of the genealogy of Jesus, Sadoc is the tenth remarkable person, in the fifth series, to which he belongs, and he begat Achim, Eliud, Eleazar—Matthan, Jacob, Joseph the husband of Mary, of whom was born Jesus, who is called Christ. Now we find that after reckoning fifty, by five distinct series, Mary is the seventh and Jesus the eighth: the line of the genealogy of Jesus, is continued through the male line, and at the close, Mary is introduced as the last person of his pedigree; because the promise was the seed of the woman. That

line of descent is manifestly divided into five periods, each period containing ten generations, and by multiplying the number of divisions by the sum of each division, the product is fifty.—From the Creator himself, to Noah, ten generations—From Noah to Abram, ten generations—From Abraham, Isaac, Jacob, and Judah, to David, ten generations—from David, to Hezekiah, ten generations—from Hezekiah to Zadoc, ten generations—and from Zadoc to Mary, seven generations: and by including Abraham, Isaac, and Jacob, and Judah, we arrive at another important number, forty-two; or six weeks or seven taken six times. Woman is an emblem of church, and whatever character is given in scripture of the woman which is mentioned there, such is the character of the church she is placed there to represent. Mary is styled in scripture, Virgin Mary, and the Holy Virgin is a beautiful emblem of the church of Christ, when the sanctuary is cleansed, after the two thousand three hundred days in Daniel are expired. “And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed.” Dan. viii. 14.

In this list of genealogy a principal person is pre-eminently marked out as a tenth, or God’s tithing of his own family; thus affording an easy mode of tracing the genealogy of Jesus Christ, from God downward, unto His appearing in the body, as the son of Mary, the seed of the woman.

I have already signified that the number seven signifies perfection, rest, and church; and therefore the condition of the church, emblemized by the Holy Virgin Mary, must be like her, in perfection, and rest, or happiness. She knew no man: such exactly is the view, and character in which the twelve tribes when constituted, and organized as the body of Jesus Christ, are described in the book of

Re
the
an
in
he
voi
han
it v
the
an
dre
red
we
are
La
ed
Go
Ma
em
of
the
to v
the
ser
fat
Ch
An
of
the
fles
rall
Vir
tua
hav
the
La
sea

Revelation. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him, an hundred and forty and four thousand, having his Father's name written in their foreheads, and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, (living beings, zoōn) and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women (churches); for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Rev. xiv. 1.—The Virgin Mary therefore is a beautiful and a very appropriate emblem and representation of the Millennial Church of Christ. As He was born of her, so He was of the twelve tribes of Israel, "Who are Israelites: to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." He is therefore bone of their bone and flesh of their flesh.—He came of Mary, as concerning the flesh: He came of them also, as concerning the flesh, and therefore no other people can scripturally be considered to have been represented by the Virgin Mary; but the twelve tribes, when the sanctuary shall have been cleansed, and when they shall have come out of great tribulation, and have washed their robes and made them white, in the blood of the Lamb: the hundred and forty and four thousand, sealed with the name of God in their foreheads: the

harpers which accompanied, with their harps, the song which none but the sacred number can learn : and who were not defiled with women, for they are virgins.

It might, without consideration, be supposed that that the end which God had in view, was wholly answered, by giving the above genealogical line of the pedigree of Jesus Christ, according to the flesh ; but, from a wonderful coincidence between numbers, and circumstances, we find a farther purpose in the precise statements of these five periods, or five series of principal patriarchal heads of illustrious families, containing ten generations each ; amounting in all to the highly important number, fifty.

During the Mosaic ritual, every fiftieth year, was appointed by God as a year of Jubilee, of redemption, of release, and restoration : the mosaic dispensation was typical—the people were a typical nation—their kings, their priests, and their prophets were all types of Jesus Christ—their Canaan was a typical inheritance, and consequently their liberation from the Egyptian yoke of bondage—their journey through the wilderness, and their entering into possession of the land of promise ; must all be considered typical transactions—typical of the final liberation of their descendants from the yoke of spiritual bondage, and the cruel tyranny which has been long exercised over them : forty-two months trodden under foot of the Gentiles. “ Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt ; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them : and I will bring them again into their land that I gave unto their fathers.” Jer. xvi. 14. I undertook to explain this subject, not after

a car
that
sessio
be th
that t
terres
tion
right
God
and p
and a
that
keep
objec
be bu
journ
minic
sons
the s
honey
reign
I hav
consi
to co
spirit
enum
Chris
mony
edly g
there
and u
perfe
poner
const
there
with
God,

a carnal manner, but spiritually ; and I have said, that the land of Canaan was a typical land and possession ; and therefore the antitypical land cannot be the same country again : I am far from saying, that they may not again obtain possession of their terrestrial inheritance ; but it is the spiritual reception of the descendants of those, who once held rightful possession, by the bequest and covenant of God with them, I have engaged myself to illustrate and prove ; therefore I must still limit my discussions, and apply every legitimate means allowed me for that desirable object : That my reasonings may keep consistency, and bear close upon my primary object—the gathering of the tares into bundles to be burnt, and the wheat into the garner. Their journeyings from under the power of sin and dominion of Satan, to the glorious liberty of the sons of God, and their entering into possession of the spiritual Canaan, a land flowing with milk and honey, which is the glory of all lands, and their reigning with Christ a thousand years, are the views I have hitherto attended to, and which I must in consistency continue to exhibit. And yet I have to consider the numbers still for calculation, not spiritual, but natural ; therefore the fifty generations enumerated in the genealogical descent of Jesus Christ, may be considered in connection and harmony with corresponding fifties, which are repeatedly given in the holy scriptures, where all the parts thereof must be understood in close connection, and unity, so as to complete the grand whole, in perfect accordance and consistency, of all the component, parallel parts or portions of its unparalleled construction and composition. The fifty generations therefore thus delineated, I consider, in connection with the fiftieth year, which was by appointment of God, observed by his people ; because like circum-

stances are found connected with both ; as well as the fiftieth day from the resurrection of Jesus Christ, on which the Holy Ghost descended upon his disciples, commonly called Pentecost : and I believe that the three have a manifest reference to some other fifty, which would be of the greatest consequence for our discussion to have ascertained, as it must shew something near the truth with regard to a more glorious release and redemption than those three put together, as they were only representative fiftieths. The final release and redemption of the twelve tribes of Israel, is what may be hopefully anticipated about the close of the fifty years thus represented, both from temporal and spiritual bondage; and consequently glorious covenanted privileges and blessings, which they shall undoubtedly enjoy with their own promised Messiah, may be expected for them, as the love of the Bridegroom is bestowed on her ; when she shall have descended out of heaven from God, prepared as a Bride adorned for her husband : when she is adorned with tabrets, and shall go forth, in the dances of them that make merry.

Zadoc, as the tenth principal person of the series to which he belongs, completes the important period, fifty ; and the number, seven, marks the next illustrious person, as the mother of the holy child Jesus : Mary, therefore, terminates that illustrious line of sacred genealogy, and she appears in the number, seven, which is considered a perfect number, signifying sabbath, rest : and there surely remaineth a rest for the people of God ; therefore the condition of the church is to be understood by the number, seven, at some appointed period of time.—Under that view, the church itself is often, in scripture, expressed by the number, seven. “The mystery of the seven stars, which thou sawest in my right

hand,
seven
and th
There
logy o
pleted
that w
compl
people
graves
being
of Joh
lem, c
as a B
in full
childr
Miller

The
ment
import
teriou
is put
whate
nefit a
ted to
holy
knowl
transc
“The
things
that w
29.
the L
holy I
mode
gradu
There

hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches." Therefore as Mary appears, in the list of the genealogy of Jesus Christ, after the fifty years are completed, we may infer, from such clear arrangement, that when fifty years, from a given period, shall be completed, the church of Christ, or the covenanted people of God, shall be brought forth, out of their graves, or be received by life from the dead, or by being born again: be born of God, that the vision of John, with regard to the holy city, new Jerusalem, coming down out of heaven from God, prepared, as a Bride, adorned for her husband, may be found in full accomplishment: when the twelve tribes of the children of Israel shall begin to be manifested for Millennial condition, and organization.

The question, then, is, by what means, or arrangement of Scriptures, can the commencement of that important, fifty years, be marked, or known? Mysterious as this solution, at first sight, may appear, it is put within the reach of enlightened reason: and whatever it has pleased God to purpose, for the benefit and enlightening of rational beings, is transmitted to us, by inspiration of God, as recorded in the holy Bible; but the infinite depth of wisdom, and knowledge, which is treasured up in that holy book, transcends infinitely the limited rational intellect. "The secret things belong unto God, but revealed things belong unto us, and to our children for ever, that we do all the words of the law:" Deut. xxix. 29. And therefore whatsoever it may have pleased the Lord to reveal to us, of what is contained in the holy Bible, he reveals progressively, according to the mode and progress of the divine procedure, in the gradual development of his own counsel and plans. There is therefore a way, in the divine appointment,

of arriving at a solution, in one age, or dispensation, of what was kept under seal, during former ages, or dispensations of the church, as it seemeth good unto the Lord, and beneficial for our progressive enlightening and improvement, in the knowledge of spiritual things.

Our main object, then, being to examine and search, whether a starting point for calculation can be ascertained, from which we may hopefully commence enumeration of numbers, for ascertaining, if practicable, the important year fifty, that we may have a near view of the prospect which is held out for us, in typical promises, when the glorious deliverance, and restoration of Israel and Judah, the still covenanted people of God, may be scripturally expected.

I have been led to a remarkable passage of the Old Testament, which is quoted in the Scriptures of the New Testament.—“One day is with the Lord as a thousand years, and a thousand years are as one day:” Psalm xc. 4. And, “But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the 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:” 2 Pet. iii. 8–10. An explanation of that highly important passage shall be given, when we come to that part of the subject which requires its explanation, as connected with the doctrine therein contained. In the mean time, we find allusion made to some thousand years, and from the connection of

that
sure
The
are
migh
may
allu
with
whic
num
men
they
on t
the
nife
own
nec
safe
tho
eve
the
con
wit
con
aga
“A
tra
the
see
xi.
of
on
cha
the
ter
he
co

dispensation,
ages, or
ood unto
enlight-
of spiri-

ine and
tion can
ally com-
ining, if
ve may
held out
ous deli-
, the stiff
rally ex-

f the Old
es of the
ord as a
on day:"
ignorant
ord as a
one day.
omise, as
ffering to
but that
ay of the
; in the
a great
ent heat;
reïn shall
anation of
when we
res its ex-
erein con-
made to
ection of

that period with great and important events, it is surely necessary to make the due search and enquiry. The thousand years, commonly called Millennium, are surely here pointed out, and that early views might be received of great and glorious events, which may be expected about a specified time, one day is alluded to, from which something may be learned, with regard to the time referred to in the views which are therein contained. Those premonitory numbers, and circumstances, are given, in order that men might reflect on the signs of the times, and that they might lay to heart those things that are coming on the earth; break off their sins, and be humbled in the dust, wait with patient resignation, the manifestation of the will of God, with regard to their own share in those momentous events, and make the necessary improvement of the warning thus vouchsafed. The one day that is with the Lord as the thousand years, I conceive to be, that great and eventful sabbath, on which Jesus Christ raised up the bowed down woman: and if that view should be controverted, compare the condition of the woman, with the condition of the twelve tribes of Israel, as is contained in the prophetic intercession of David against them, and remark the exact coincidence. "And David saith, Let their table be a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened that they may not see, and bow down their back continually:" Rom. xi. 9. The woman was signified to be a daughter of Abraham: now woman, in Scripture, is mentioned as an emblem of church; and whatsoever character the woman is represented to bear, such is the character and condition of the church she is intended to represent: and the woman's condition, here referred to, plainly and positively represents the condition of the Abrahamic Church, bowed down

under the tyrannical yoke of the Gentiles since their dispersion. "And they shall be trodden under foot of the Gentiles, forty and two months:" Rev. xi. It is perfectly evident that the bowed down condition, and the deliverance, and restoration of the descendants of Abraham, were shadowed forth in the parabolic language of Jesus Christ, with regard to the condition, family, and deliverance of the woman, on that great and eventful sabbath; for she, as the daughter of Abraham, indubitably represented his descendants, in the form of Jewish church, and in their afflicted, bowed down condition, and bound of Satan, eighteen years; and her deliverance, by Jesus Christ, on that sabbath day, as manifestly, represents the deliverance by Jesus Christ, of the descendants of Abraham, and the subsequent reign with Jesus Christ a thousand years is also shadowed forth in the transactions of that one special day; because it is as a thousand years, and a thousand years are as that one day: there is no other one day wherein transactions are found, in connection and harmony with the views which are given, in many parts of the holy Bible, with regard to the deliverance and liberation of captive, bowed down, and afflicted Israel, but that highly remarkable sabbath.

I consider then, that we have found a sure starting point for numerical calculation, in order to ascertain what fiftieth year to fix on for, at least, a degree of deliverance to those who, unconsciously of the reference, celebrated every fiftieth year with great joyfulness and deliverance to them that were bound. They were unconscious, that it was typical of the greater rejoicing of their offspring, at some corresponding future period, or perhaps on some corresponding fiftieth year, when the Jubilee of their final deliverance, and redemption, restoration, and acceptance should be joyfully, and exultingly celebrated, by

“a multitude which no man could number of all nations, kindreds, people, and tongues.” Eighteen years are stated as the time of the woman’s misery and bondage; and the commencement of the nineteenth is marked as the commencement of the recovery by Jesus Christ. In like manner, eighteen years, multiplied by one hundred, or eighteen taken one hundred times, marks the period of the bondage and misery of the descendants of Abraham: that is nearly, or about the time, and we must not be too particular in such calculations, lest we might be found to limit the Holy One of Israel. The radical number in eighteen hundred is eighteen, or eighteen hundred is eighteen, repeated a hundred times. Ezekiel, in his prophetic deliverance and restoration of Israel, marks the period of their dispersed condition, by eighteen thousand; and by treating that number as we have the other, its radical number eighteen is to be taken or repeated a thousand times: and when the seal is removed, the radical number, eighteen, remains, corresponding with the term of the bowed down state of the woman, the daughter of Abraham. “It was round about eighteen thousand measures: and the name of the city from that day shall be, the Lord is there:” Ezek. xviii. 35. The forty-seventh and forty-eighth chapters clearly exhibit, in prophetic description, the ingathering of Israel, and the dividing of their land to their tribes respectively; and therefore the time or period from the dispersion to the restoration, is pointedly marked by the radical number eighteen.

We have now, in my opinion, arrived at a sure starting point, the commencement of the nineteenth century: and what we now require is some fifty years, or some fiftieth year; or the sum computed by the component parts of fifty, as given by inspiration of God for that purpose. And it cannot but be

acknowledged, that there is a perceivable coincidence between the numbers eighteen and eighteen thousand, from the concurrence of the case alluded to, and eighteen hundred, the time from the birth of Jesus of Nazareth to the close of eighteen hundred, or eighteen computed a hundred times: and if that is admitted, in my estimation, we have arrived at a sure starting point for farther calculation.

My purpose, then, is to calculate from the commencement of the nineteenth century, by Scriptural, numerical divisions of time, which are indubitably marked by circumstances, which have manifest allusion to the same glorious deliverance and restoration of Israel, and the second Advent of Israel's King, and the commencement of the Millennial reign of the Saints with their own Messiah.

The first number, then, to which I call the attention of my readers, is the half-hour's silence in heaven. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour:" Rev. viii. 1. As there is a series of seals opened, and the seventh seal being the last of the series, a termination of a given period is signified, at which great and important events may be expected; and consequently we behold, in the same chapter the commencement of great and important events. In like manner, when the last of the seven vials, full of the seven last plagues, is poured out, we read of awful events consequent thereon.—"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:" Rev. xvi. 17. When Jesus Christ suffered on the cross, for the sins of His people, He said, It is finished, or, It is done; both which sounds are to be considered, The last trumpet sound, which respectively close the two dispensations. Of this eventful crisis Ezekiel speaks, with many

other concomitant circumstances.—“Behold, It is come, and It is done, saith the Lord God; this is the day of which I have spoken:” Ezek. xxxix. 8. Although this prophecy includes in it the last trumpet of the Mosaic dispensation, yet it has a more manifest reference to the last trumpet of the gospel dispensation, as is evidenced by the scope of the context: but as my present purpose is to trace the progress of revelation, by numerical calculation, for a declared purpose, the farther consideration of these events may be reserved for another section. At the time of the opening of the seventh seal, we find it expressed, in apocalyptic language, that there was silence in heaven, about the space of half an hour: now when one hour is reduced into the next lower denomination, the result will show the number sixty, and the half of sixty is evidently thirty: now these are the component parts of half an hour. And in reading the history of the holy child Jesus, we find that he maintained comparative silence in heaven, the Jewish Church, about the space of thirty years, referred to by John, when he spake of the half hour’s silence in heaven, as may be safely inferred, before he manifested himself a preacher of righteousness, sent forth as the angel of the covenant to preach the everlasting gospel. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters:” Rev. xiv. 6, 7. As well as before he was manifested the Son of God with power: keeping therefore the consistency of referential connection, we may safely conclude, that from our starting point, the year one, of the nineteenth

century, thirty years of silence may be safely computed now, in connection with that view, as the first component part of the year fifty, looked wistfully forward to: and that the dawning of the Millennium may be dated from the year one of the nineteenth century, and to continue thirty years, in harmony and accordance with the thirty years' silence, previous to the ushering in of the light of the Gospel dispensation day, by the light which arose upon them that sat in darkness, and in the region and shadow of death, by the Sun of righteousness, who is arisen with healing in His wing. The Prophet Zechariah speaks convincingly of that period of twilight.—“And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from the earthquake, in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. 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 even time, it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter it shall be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” Zech. xiv. 6. That passage describes not only the twilight between the Mosaic dispensation and the Gospel dispensation, during John the Baptist's ministry and baptism; but more especially now between the Gospel dispensation and the Millennial dispensation, because accompanying events mark out these times in an especial manner.

At the close of that period of thirty years, the twelve baskets began to be filled of the fragments

of the broken bread, which was served out to the multitude, who ate and were satisfied, by the disciples of Jesus Christ. That the blessing, and breaking of the loaves may be considered the blessing, by covenant, by institutions, by long continued favour, and commonwealth privileges, and the divine instruction they had for many years received: and the breaking of the loaves may, in the same manner, be applied to the breaking up of the commonwealth of the whole nation, and their dispersion among all nations, kindreds, tongues and people. "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord." Psalm xiv. 4. The Lord's own body is beautifully shadowed forth in the blessing and breaking of bread: and the gathering up of the fragments, that a crum should not be lost, may have reference to the resurrection of his holy body from the grave, in the completeness of language: yet that does not prevent the application of the passage to the gathering up of the members of his body for constituting his body the church: It rather confirms the views and strengthens the argument in favour of the ingathering, as having manifest correction, the one with the other: as the number of the baskets, having been numerically mentioned, corresponds with the number of the tribes of Israel, the corroboration of that circumstance, testifies to the truth of the application: Filling the twelve baskets may be safely considered the gathering up of the people of the Lords covenant from the places whither he had scattered them. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse

you." Ezek. xxxvi. 24. 25. And also another promise of the same kind, but implying the breaking of the bread. "Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. xxxi. 10. Therefore we need not hesitate to conclude, that the ingathering of the twelve tribes of the children of Israel, is to be understood by the parabolic transaction of filling the twelve baskets with the fragments of the broken bread. And in this place a most cheering and comforting view bursts in upon us, from the manner of the command, given by Jesus Christ to his ministering servants. "Gather up the fragments of the bread, that a crum may not be lost." He knew the divine will with regard to the scattered tribes; and therefore he observes with the strictest punctuality the order of events, by suiting the action to the divine purpose and will. Therefore we find his care expressed for the very crumbs of bread, although the multitude were already satisfied; and although he could again, by his almighty power, bless and enlarge loaves and fishes, whensoever the necessities of his creatures should require such exertion of power in their favour. And therefore we must consider that transaction a parabolic transaction for strengthening the views of prophecy, and not for the value of the crumbs of bread. When Ezekiel is drawing nigh the close of his prophetic account with regard to the recovery of the people of God, he shews that the promise was to be fulfilled to all the seed. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there; neither will I hide my face any more from them: for I have poured out my Spirit upon the

hou
29.
are
ty,
hun
hun
acce
mus
mis
in c
mu
arri
dou
mos
bra
mis
the
coi
the
hun
said
day
viii
me
que
hea
unt
be
tra
tua
ans
the
anc
cal
ter
nif
fro

house of Israel, saith the Lord God." Ezek. xxxix. 28 29. When the number twelve, or twelve baskets are added to the number eighteen hundred and thirty, brings us to the close of the year eighteen hundred and forty-two, or beginning of eighteen hundred and forty-three, about which period of time, according to my mode of calculation, the twelve tribes must be, to some degree, entering into their promised possessions of spiritual inheritance, but not in complete millennial condition and organization: much remains to be done after that, before they can arrive at the desirable consummation; although undoubtedly, that period of time must be considered a most important period of eventful memory to the Abrahamic church, as then emerging from the depths of misery and wretchedness, to the glorious liberty of the sons of God. There is also, a most decisive coincidence between the number arrived at, and the great important number, two thousand three hundred days in the prophecy of Daniel. "And he said unto me, unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. viii. 14. In the preceding verse we see the statement of cases referring to the condition, and the question which received that answer. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer to the question I have quoted above, and the coincidence is satisfactory between that number, and the number I arrived at by the other mode of calculation. The seventy weeks in the ninth chapter amounts to four hundred and ninety days, signifying years; and by deducting the age of Jesus from the number thus found; because that number

carries the view to the time of his suffering on the cross; therefore by deducting thirty-three, we have four hundred and fifty seven, (the original number lessened by the age of Jesus when he suffered,) and that again added to eighteen hundred and forty-three, the amount is just two thousand three hundred years, the very time, according to the prophecy of Daniel, when the sanctuary was to be cleansed. And it is a remarkable coincidence that this number should exactly be arrived at by other modes of calculation of sacred numbers. The consideration undoubtedly is momentous and important, and ought not to be treated with listless apathy and indifference: the call for consideration is truly imperative, for the end is surely at hand.

But the two thousand three hundred years, from the prophecy of Daniel, do not bring us to the close of events; they only mark the time for the cleansing of the sanctuary: "then shall the sanctuary be cleansed;" or, after the close of that period it shall be done: but the time for the completion thereof is not contained in that number: nor does the filling of the twelve baskets mark a completion of the work; because there are seven baskets also to be filled and that number seven, added to forty two brings the amount, by that mode of calculation, to the typical number fifty, the number which, under the mosiac dispensation marked their Jubilee year of release, redemption, restoration, and great rejoicing and hilarity. "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbath of years shall be unto thee forty and nine years. Thus shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year,

and
inhal
and
A Ju
shall
itself
undr
unto
the f
turn
—N
than
num
the c
year
othe
perio
thou
Dan
a wo
fect
retur
time
hous
and
edly
tion
the
Jesu
altho
Adv
befo
shew
chur
Isra
vent
nize

and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man into his own family. A Jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this Jubilee ye shall return every man into his possession." Lev. xxv. 8.

—Nothing can be more pertinent, and conclusive than that divine arrangement of the two important numbers, seven multiplied into itself, and producing the other number, forty-nine, after which the great year of Jubilee, fifty, succeeds: and when by the other mode of calculation, I have arrived at the same period: and also when the prophetic number, two thousand three hundred years in the prophecy in Daniel corresponds so closely, there surely appears a wonderful satisfactory coincidence; if not a perfect certainty, that great deliverance, and a certain returning to inheritance and to family, about that time, shall undoubtedly be experienced by the whole house of Israel. The very coincidence of numbers, and manifest concurrence of circumstances assuredly warrant us to expect great deliverance redemption, and restoration for Israel, about that year—the number, seven, marks out Mary, the mother of Jesus the great deliverer and redeemer of Israel; and although we are in yearly expectation of the second Advent of Messiah, yet we might look for a mother, before we can expect her child: Mary has been shown above to be an emblem of the Israelitish church; therefore we must expect the restoration of Israel before we can calculate upon the second advent: but after the church is constituted and organized—that is, after the holy city, new Jerusalem,

shall have descended out of Heaven from God, prepared as a Bride adorned for her husband, the Bridegroom shall appear, and sit upon his father David's throne, to reign for ever and ever. Amen.

It may be remarked that although five baskets were filled at one time, I have not received them into the calculation of numbers: my reason for that omission is, that the tares cannot be received into the communion of the saints who are to reign with Christ a thousand years; and that I consider the number, five, as representing them: I am led to that view by the application of that number, five, to the brethren of the rich man. "Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent, and he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi. 27.—From that view, and the same manner of application of the number, five, in other parts of the holy scriptures, I am convinced that the obstinate unbelief, and ultimate fate and destiny of the tares among the wheat, is shadowed forth in that parable; just as much as the recovery, and joyful reception of the ten tribes of Israel, are indicated by the recovery and joyful reception of the prodigal son; therefore I cannot receive the number, five, into the calculations of numbers for the emancipation of the peculiar people of God, the twelve tribes of the children of Israel.

Although the remarkable coincidence of these sacred numbers evidently leads us to look forward to the year, fifty, with anxiety of thought and heart,

as a
drea
anti
dom
ten,
Isra

T
sorr
vers
cau
to t
ama
as h
of t
land
ther
the
tres
wa
and
ing
be
con
wh
up,
eth
im
tati
par
and
tho
we
yea
to
ver
thr
tho

as a year of typical momentous prediction—a year of dreadful forebodings to the tares ; but a year of joyful anticipation to all the wheat, or children of the kingdom ; yet we must not be wise above what is written, lest we might be found to limit the Holy one of Israel.

The signs of the times are surely portentous—sorrowfully and awfully experienced, I may say universally, over the surface of the habitable globe ; and cause much trembling and anxiety of heart, even to those who have not drank so deep of the cup of amazement, and sore, pungent grief and distress, as has been the fate of millions, in various quarters of the world, to do ; and as many are still the melancholy instances of the mighty hand of God upon them. “ And there shall be signs in the sun, and in the moon, and in the stars ; and 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 : for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory ; and when these things begin to come to pass, then look up, and lift your heads ; for your redemption draweth nigh.” Luke xxi. 25. The portion of the chapter immediately before my quotation, gives the devastations of war, as signs of the times. And in other parts of the scriptures, we read of famine, plague, and pestilence, and I believe, the bare mention of those awful signs ought to be sufficient, because we are under those very signs ; and have been for years back, according to the predictions of scripture to that effect, universally suffering more or less those very evils which the word of God predicts and threatens ; therefore I think the bare mention of those things that are coming on the earth, ought to

be sufficient precaution and warning to the careless and secure; and ought to be sufficient to stir up all the energies of those whose right it is, for the awakening of others to a sense of their awful danger, and that they may be found watching, for we know neither the day nor the hour when the Son of man cometh." Many no doubt will treat lightly the most solemn admonitions and warnings that can be given; for there shall be scoffers in the last days. "This second epistle, beloved, I now write unto you: in both which 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? 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." 2 Peter iii. 1.—The scriptures must be fulfilled, and the scoffers mentioned by Peter are themselves a fulfilment of prophecy, and contribute, by scoffing, to increase the numbers of the signs of the times.

The Apostle Paul, also gives another statement of the signs of the times, in exact agreement with Peter's signs by scoffers. "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,

unhol
accus
are go
sures
godlin
turn a
to app
any p
ly to
tance
fore I
perfec
ward
equit

Sig
plove
mom
of C
conv
earth
diluv
drow
of th
times
whic
destr
pidat
but
and
of be
have
blind
ders
and
flood
that
corn

unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2. Tim. iii. 1. It was not my intention to apply the views which I intended to adduce to any particular nation, people, or church; but merely to draw the attention of the reader to the importance of these things, in these latter days; therefore I shall leave the application to Him who has perfect knowledge, and discrimination, to award rewards and punishments by the laws of justice and equity.

Signs of the times, and sacred numbers, are employed for leading our attention to the great and momentous changes, purgings, and re-organizations of Churches and Kingdoms by awful revolutions, convulsions, disruptions, and judgments on the whole earth. Noah's Ark was a suitable sign to the antediluvian world that God purposed and decreed to drown, by an overflowing flood, the then inhabitants of the earth. Jesus Christ also gave signs of the times to His people, whom He left on earth, by which they should know when Jerusalem was to be destroyed, and the temple was to be burnt and dilapidated. The wise understood, and took warning; but the wicked understood not, took not warning, and therefore perished. In both cases, at the close of both dispensations, signs were given which might have been understood; but the god of this world blinded their eyes, that they could not see, nor understand, and therefore in darkness they went on, and perished. Noah was warned of God before the flood—he believed God, and perished not with them that perished by the deluge. "The earth also was corrupt before God, and the earth was filled with

violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. *** Thus did Noah; according to all that God commanded him, so did he:" Gen. vi. 11, &c. Noah believed God, and obeyed Him, and therefore he and his family, and every living thing of all flesh which the Lord God directed him to receive into the ark, were preserved; and became the replenishers of the baptized, purified earth.—“The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:" 1 Pet. iii. 21. In like manner, Jesus Christ, while he was yet with his disciples, foretold them of the destruction of Jerusalem, and the wicked inhabitants thereof; and gave them signs of the times which they understood: and by following the directions which He left them, they also were preserved, and perished not in the judgments which fell upon that devoted people, the inhabitants of Jerusalem and Judea. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be

tribul
world
excep
no fle
shall
ciple
serve
in hi
the p
sary
not v
nage
that
the

T
tions
the
war
the
The
wra
war
was
his
obd
tion
nati

V
disp
of
sim
tha
mo
pur
are
imp
mu

tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened :” Mat. xxiv. 15, &c. The disciples, according to authentic history, believed, observed, and understood the signs, which their Master, in his care over them, explained to them from Daniel the prophet, and in every way in which it was necessary for them, fled out of Jerusalem, and perished not with them that perished in the unparalleled carnage and slaughter of the multitudes assembled in that devoted city, when it was destroyed by Titus, the son of Vespasian, and the Roman army.

Thus then, at the close of the two first dispensations, warning signs were placed within the reach of the then inhabitants of the earth, and they took not warning ; and therefore they became monuments of the wrath and just judgments of a righteous God. They were guilty, and deserving of punishment and wrath, and their obstinate rejection of admonition and warning, proved them incorrigibly guilty ; and thus was the justice of God vindicated in the severity of his wrath, which He poured out upon the impenitent, obdurate sinners, at the close of the two dispensations which have been terminated by awful, exterminating judgments.

We are now drawing near the close of the third dispensation, and even by analogy with the closing of the two former dispensations, we might expect similar exterminating judgments for purging the earth, that the next dispensation might be ushered in with more favourable circumstances, after some analogous purging, purifying, and cleansing baptism : but we are not left to analogy, or human reasoning, on this important subject, for it is expressly foretold in a multiplicity of passages of the holy Bible. Christ

himself spoke expressly of his own Second Advent, and the last judgment; and gave forth signs by which the times might be marked and understood by all who wait and look for His "second appearing without sin unto salvation." As an example of the signs given by Jesus Christ, read in the Gospel according to Luke, the following passage:—"And there shall be signs in the sun, and in the moon, and in the stars; and on 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: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh:" Luke xxi. 25. Although that chapter foretells the destruction of Jerusalem, and the final dispersion of the Jews, yet it also contains the signs of these times; because His own Second Advent, and the restoration of Israel, are prophetically announced by Jesus Christ as circumstances immediately connected with the awful events which are given in the beginning of the passage which I have quoted.

Although some of the signs of the times may not be easily comprehended, yet those signs which are unquestionably, and indubitably passing in their fulfilment before a trembling, anxious world, ought to be thankfully received as the merciful premonitions of the Bishop and Shepherd of our souls, and ought to be allowed their full influence upon our minds, so as to answer the benevolent intentions of Him by whom they were delivered. "Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and

fearful
heave
to be
for fil
these
settled
and re
we ar
proph
revolu

Ta
times
confe
are, v
of the
and t
culiar
to the
final
to the
herita
to pa
your
Their
full a
thing
hibite
the c
dition
ced i
hund
prop
they
city
resto
supe
enjoy

fearful sights and great signs shall there be from heaven:" Luke xxi. 10, 11. The sword also seems to be one of the most prominent signs of the times, for filling up the dismal catalogue of the woes of these latter days; and by comparing the present unsettled, troubled state of nations; the overthrowing and revolutionary spirit of the nations of the earth, we are constrained to acknowledge the fulfilment of prophecy in all these portentous, and heart-chilling revolutions of nations, and convulsions of empires.

Taking, in connection with all other signs of the times, the limited favour which nations begin to confer upon the Jews—favours, limited as they yet are, which never since their dispersion, have, by any of the nations of the earth, been tendered to them: and that differential treatment of God's ancient, peculiar people, will show at least some approximation to the fulfilment of prophecy with regard to their final destiny on earth, when they shall yet be restored to their long suspended birthright privileges and inheritance. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh:" Luke xxi. 28.—Their complete emancipation and redemption, and full and unrestricted possession of the kingdom are things which are every where in the prophecies exhibited as the sure inheritance of the twelve tribes of the children of Israel. Their offcast, scattered condition among all the nations of the earth, as denounced in the holy Bible, have for upwards of eighteen hundred years, amply fulfilled the predictions and prophecies of the Word of God—the miseries which they have endured, bear testimony to the veracity of those predictions and prophecies; and their restoration to privileges and immunities unspeakably superior, in nature and degree, to what they ever enjoyed during their former commonwealth, are

every where in the Bible, where mention is made of them, clearly foretold; and shall be as assuredly accomplished as their predicted, denounced miseries, expatriation, sore and grievous travail, under the tyrannical cruelty and despotic grindings of their merciless oppressors have been endured by them in full weight and measure.

Thus it shall be seen, that God's dealings with his ancient peculiar people, are for signs and for wonders in the earth. "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion:" Isa. viii. 18 We may therefore safely consider the relaxed severity of nations and kingdoms towards the hosts of the Lord, "trodden under foot of the Gentiles forty and two months," as holding a prominent position among the multiplicity of other conspicuous and undeniable signs of the present times. And in their recovery will be seen the mercy of God towards His ancient peculiar people graciously displayed, when "the mystery of God shall have been finished, as he hath declared to his servants the prophets:" Rev. x. 7.

THE END OF THE WORLD, AND THE LAST JUDGMENT.

The general understanding of mankind with regard to the end of the world, is the end of the material creation, and all things therein contained; but as the Word of God, in which the term, the end of the world, is found, makes several applications of it, we are left to give proofs of our application of that expression, according to its connection in the several places where it appears, and to the connection which it holds with other subjects where it is applied. No doubt the end of the material creation

is the r
tomed
chosen
ginnin
through
tions, o
the wis
gatheri
into th
subject
itself.—
seal th
shall r
ed."—
materi
strong
which
the sa
linen,
he hel
ven, a
shall
when
power
finishe
visions
wonder
of the
power
phetic
shown
be full
be mo
or cre
ther c
that it
here b

is the natural view, because people are more accustomed to apply the term in that way: but I have chosen, for the purpose I had in view from the beginning, the two interpretations which appear throughout the work, namely, the end of dispensations, or, ages of the church; and the destruction of the wicked, and rewarding of the righteous; or, the gathering of the tares to be burnt, and the wheat into the garner. And, in that mode of treating the subject, I am fully supported by the Word of God itself.—“But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased.” That might be supposed to be the end of the material world, or creation: and there is another strongly expressive passage of the same Prophet, which might, without consideration, be mistaken in the same way. “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished:” Dan. xii. 7. The end of the prophetic visions, and accomplishment of predicted great and wonderful transactions, is what is meant, and no end of the material creation. The scattering of the power of the holy people, in fulfilment of other prophecies, had to be accomplished, before what was shown to Daniel, as favourable manifestations, could be fulfilled. The parallel passage in Revelation would be more apt to be considered the end of the world, or creation, and yet it alludes to something of another character; it speaks of the end of time, and for that it might be supposed to be the end of all things here below. “And the angel, which I saw stand upon

the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets :” Rev. x. 5-7. That agrees perfectly with the view in Daniel: “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed until the time of the end:” Dan. xii. 8, 9. Now in both places there is an end determined: in the one, the expression is, the “time of the end,” and in the other, “time shall be no longer;” and both declared by the awfully solemn oath of the angel. Both these cases include the same great events, the finishing to scatter the power of the holy people; and the finishing of the mystery of God, as He hath declared to his servants the Prophets. That is the end of the Gospel dispensation, or age, or world; and not the end of the time of this material world. Paul expresses the same idea, “This know also, that in the last days perilous times shall come,” and Jeremiah expresses the same views by another mode of expression: “Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it:” Jer. xxx. 23, 24. Paul speaks of the same end, but gives the signs of the times, by exhibiting a disgusting, melancholy view of the depraved morals of the people that

should
terrifi
head
we a

Th
wond
gard
the r
the s
be he
the t
and
world
indee
I hav
moth
ness,
show
from
think
is to
unto
of Ch
revel
* * *
begin
us, w
gosp
saved
pear
these
be de
could
woul
selve
come
say,

should be at the last days : and Jeremiah shows the terrific judgments that should be made to fall on the head of the wicked : and their agreeing testimony we are bound to receive and credit.

The Scriptures must be fulfilled, and we need not wonder that the doctrine of the holy Bible with regard to the end of the world, the day of judgment, the restoration of Israel, and the subsequent reign of the saints with Jesus Christ a thousand years, should be held up to mockery, when some of the signs of the times are comprehended in the very condition and conduct of many of the inhabitants of the world, without distinction of church or people : and indeed the Apostle Paul applies the awful characters I have written down, from one of his Epistles to Timothy, to those who actually have a form of godliness, but who deny the power thereof. Peter also shows, that the house of God is not to be exempted from their share of the last judgments.—“Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ’s sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

* * * For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? 1 Pet. iv. 12–18. If all were to understand these doctrines, and premonitions, and warnings, and be deeply impressed with their awful reality, there could not be scoffers in the last days. But how then would the Scripture be fulfilled ? “For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction com-

eth upon them, as travail upon a woman with child; and they shall not escape:" 1 Thes. v. 2, 3. The tares are in scripture language, termed the children of the night and of darkness. "They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course." Psalm lxxxii. 5, The good seed, are the children of the day and of light, as declared in the passage from Thessalonians, of which I have quoted a part. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thes. v. iiiii. It shall not come upon them as a thief, because they look for it, from a firm persuasion of its predicted reality; and from a belief of the Lord's declarations with regard to its suddenness, and awfulness of character: and therefore they watch, and keep their garments, lest they should be left to watch naked, and they should see their shame, according to the admonitions which they receive and attend to. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15. Although sacred numbers, and signs of the times, certainly lead us to a nearness of prospect, and expectation; yet the precise time is wisely concealed, in order that sufficient proof be made of the children of men. Some believe in the second Advent, and the great and important things which depend on the great and glorious event; while others continue in ignorance and stubborn unbelief, and will neither see nor understand; but walk on in darkness. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand;

but the
unders
proph
endeav
tween
or, the
wheat,
at the
at the
suppor
phet
chapte
siah, a
time sh
stande
shall b
there v
that tin
that sh
1. Sh
to for c
book,
testimo
of the I
verance
book.
the gre
these a
venant
liveranc
passage
because
every c
and bec
until t
the cor
myster

but the wise shall understand." Dan. xii. 10. I understand by the distinction, which is made in that prophecy, the very distinction which I have been endeavouring to maintain from the beginning, between the two contrasted families of Cain and Seth; or, the tares in the same field, the world, with the wheat, to be distinctively marked and separated at the end of the world, and day of judgment: or at the day of the harvest. And in these views I am supported by the context throughout; for the prophet Daniel commences that all-comprehensive chapter with a view of the second Advent of Messiah, and the deliverance of Israel. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was, since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1. Should there be no passage but that, to refer to for corroboration of the theory and system of this book, that might be received as clear corroborative testimony of the truth of the system; the coming of the Messiah, the day of judgment, and the deliverance of them that shall be found written in the book. Now the people of Daniel, are they for whom the great prince Michael is to stand up; therefore these are they who are written in the book: in covenants, in prophecies, and gracious promises of deliverance. Some may feel inclined to apply that passage to the first Advent, but it will not apply; because the people of Daniel were not then delivered, every one that should be found written in the book; and because Daniel was directed to seal up the vision until the time of the end; and until, according to the corresponding passage in the Apocalypse, "the mystery of God should be finished, as he hath decla-

red unto his servants the prophets." If the mystery of God had been finished at the end of the Mosaic dispensation, and first Advent of Messiah, John would not have spoken of it in his day. And the consequent events agree perfectly with the view I have given, in former sections, of the resurrection of the dry bones; the descending of the holy city, New Jerusalem, out of heaven from God, prepared as a Bride adorned for her husband; and the gathering of the tares into bundles to be burnt. "And 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, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever:" Dan. xii. 2, 3. These passages may also be misapplied, as the resurrection of the dry bones, the opening of their graves, and their rising up out of their graves, have seldom been topics of much consideration. The second resurrection, that of the body, has generally been the subject of discussion, to the utter neglect of the first resurrection—the resurrection of the soul, and the condition of the ransomed, redeemed, and recovered people of God. There is no doubt of the resurrection of the bodies of the saints; for the resurrection of Christ's body from the grave of death, is the first fruits from the dead, of them that sleep. But the neglect of consideration with regard to the resurrection of the soul from spiritual bondage and death, bears a marked resemblance to the conduct of the Jews with regard to the first Advent of their expected Messiah. The appearance He made in His humble condition, did not suit their expectation. They looked for him, as he is promised by the prophets in his second Advent: and, *vice versa*, people now, as if they were learning lessons from the disappointed

Jews
comi
the
moul
With
off th
the r
house
bran
Beho
on t
good
wise
they
for G
wert
and v
tree;
tural
Rom.
same
dispe
world
warni
dation
the e
revolu
by va
only o
two p
reman
first d
as rel
are ig
vens v
water
was, l

Jews, grovel too low in their estimation of the second coming, when they overlook the first resurrection, the resurrection of the soul, and only look to the mouldered dust in the graves of their ancestors. With such notions, they may find themselves broken off the olive tree, to make room for the dry bones as the natural branches, the mighty army, the whole house of Israel. "For if God spared not the natural branches, take heed, lest he also spare not thee. Behold, therefore, the goodness and severity of God! on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree." Rom. xi. 21, &c. Therefore people now are in the same danger, at the end of the world, Gospel dispensation, that the Jews were in at the end of the world, Mosaic dispensation; therefore take the warning. The history of the Church, from the foundation of the world, is divided into dispensations, and the end of each dispensation is marked by great revolutions, and severe judgments; and is marked by vast changes, in the condition and character, not only of the world, but of the church also: and the two preceding dispensations were closed with awfully remarkable judgments. The flood terminated the first dispensation, as its history in the Bible imports, as referred to by Peter.—"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:" 2 Pet.

iii. 5, 6. And the Mosaic dispensation was also terminated by fearfully disastrous, and signal judgments.

To observe the analogy and consistency of Scripture, we must look for awful judgments at the close of the Gospel dispensation. The *first* last judgment, or last judgment of the first dispensation, happened at the end of the then world, for the world that then was, being overflowed with water, perished. But as the second dispensation extended only over the twelve tribes of Israel, or, in other words, as the twelve tribes only can be considered the people of that dispensation, the *second* last judgment fell upon them, and their constituted commonwealth was ended—their armies were routed and destroyed—their cities were razed to their foundations—their noble city, Jerusalem, with their glorious temple, the pride of the earth, was destroyed and reduced to ashes—a stone was not left upon another that was not cast down, according to the prediction of Jesus Christ. The people were scattered, and their commonwealth was ended: and thus ended the Mosaic dispensation by such horrifying carnage, slaughter, famine and misery, that the very relation of the people's sufferings, would make man's ears tingle, and his heart tremble. The prophetic predictions of the Bible are fully as clear and ample, with regard to the end of the world, or Gospel dispensation now, by awful judgments, as they were with regard to the end of the world by judgments twice before. The wicked would not then understand nor believe, that the threatened judgments were coming on the earth; and we may conclude, both by analogy and Scripture, that they will not believe now, although the Judge is already manifesting many predicted tokens of coming events. Miserable world! He will come upon them as a thief in the night, and then shall they call to the rocks to

fall
Lan
rock
Lor
seth
shal
whic
mole
rock
of th
He a
The
Apo
worl
doct
satio
dispe
be ra
of he
carel
thos
the c
night
with
serve
there
passa
lution
anal
maint
a vie
at the
sidere
suffici
the su
the pr
The p

fall upon them, to hide them from the wrath of the Lamb. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each for himself to worship, to the moles and to the bats: to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth:" Isa. ii. 19. These prophecies shall certainly be fulfilled. The Apostle Peter, after speaking of the perishing of the world that then was, by the flood, introduces the doctrine of the last judgment of the world, or dispensation, which was in his own day, that is, the Gospel dispensation; and speaks in language which might be rationally supposed sufficient to cause trembling of heart, and to stir up the energies of the secure and careless to examine more closely into the history of those things that are coming upon the earth. "But the day of the Lord shall come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, with the works that are therein, shall be burned up:" 2 Pet. iii. 10. This passage would certainly lead the mind to the dissolution of the material creation, were it not that the analogy of Scripture could not be supported and maintained by such interpretation: and as we have a view in the parable of the tares and of the wheat, at the end of the world, which I have hitherto considered the end of the Gospel dispensation, it will be sufficient for my purpose, as proposed, to consider the subject in as far as it may appear applicable to the proposition under our immediate consideration. The passing away of the heavens with a great noise,

therefore, may be considered the passing away of nations, and kingdoms, both as it regards church and state, out of their present condition, by fearful, unheard-of revolutions, distress, and troubles; and that view is perfectly consonant and analogous to the same subject, treated in the same manner, in other places, although by different expressions: the passing away of the churches out of their present form and constitution, that the city may be built upon her own heap, I find perfectly agreeable to, and consistent with, all the views I have been enabled to take of the subject hitherto. The church is designated by many appellations in the holy Scriptures, and by considering the passing away of the heavens with a great noise, the great and important moral and religious renovation, which undoubtedly may be expected at the close of the Gospel dispensation, to usher in the more glorious and heavenly dispensation, the Millennium, we keep within the bounds of reason and revelation; and we shall have the support and testimony of Scripture, in harmony and consistent analogy. In that view, we have the noise and shaking among the dry bones, as corroborative evidence, because the dry bones, or ten tribes of Israel, are mixed in among all nations; and how could they be supposed to be separated therefrom, but by noise and shaking, without understanding the expression, "the heavens passing away with a great noise," to signify great revolutions of nations, and of churches also. The elements which are to melt with fervent heat, must be the elements of the constitution of those nations of the world, and of the religions of the nations, wheresoever those tribes are scattered and intermixed. The manner in which the noise and shaking is declared in prophecy among the dry bones, may be considered a parallel to the manner in which the heavens shall pass away with

a gr
decl
it is
phes
as a
dry
of th
to b
fire,
bone
cart
ther
whe
the
cart
up,
are

A
Gos
I ha
that
not
God
that
com
Mes
to t
habi
very
" I
in n
fruit
abid
with
the
that
eter

a great noise : and because the Word of God is declared by the prophet to be like as a fire ; and that it is by the Word of God, when the Son of man prophesies, or applies that word, which is described like as a fire, the noise and shaking is to be among the dry bones ; may we not then consider the elements of the constitution of the heavens, as explained above, to be susceptible of fusion, by the word of God, as fire, when the Son of man prophesies upon the dry bones : by that mode of interpretation, also, the earth that is to be burned up, with the works that are therein, must be considered the tares among the wheat : and the same rule of interpretation used, the Word of God must still be the fire by which the earth, with the works that are therein, are to be burned up, and the earth must be considered the tares which are to be gathered into bundles to be burned.

As I do not consider the last judgment of the Gospel dispensation, the eternal judgment, the view I have of the burning of the earth, with the works that are therein, and the burning of the tares, does not lead me past temporal burning by the word of God, out of the fellowship of the Millennial saints, that they shall not be permitted to join in the new commonwealth of Israel, under the reign of Israel's Messiah, during the thousand years' reign promised to them alone, of all the nations on the face of the habitable globe. These views are supported by the very language of Jesus Christ, in the Gospel by John. " I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned : " John xv. 5, 6. Now, that cannot for a moment be considered the fire of eternal judgment ; else how could men be the judges,

to gather them, and to cast them into the everlasting burnings: the metaphor in that passage is beautifully kept up and maintained, in which he compares himself figuratively to a vine, and the church to the branches: and precisely as in the parable of the tares and the wheat, the agency of servants is here declared to be employed to gather or bind them, and to cast them into the fire, to be burned: and therefore, as the agency of men is used, the agency of the Word of God as a fire, must also be used; therefore I consider these two cases perfectly analogous; and as the end of the world is the time specified, when the heavens shall pass away with a great noise, and when the elements shall melt with fervent heat, and when the earth, with the works that are therein, shall be burnt up; and that it is at the same time, the noise and shaking shall be among the dry bones, and that the tares shall be to be burnt, I cannot but consider the views the same in substance. By applying the Scriptures, in a referential point of view, and the various revolutions connected with ecclesiastical affairs, I regard that passage in the epistle of Peter, as a manifest prophecy of the great and important events which may undoubtedly be looked for in these latter days, as pre-millennial revolutions, in church and state, for the cleansing of the sanctuary. The question which remains to be solved, is, what heavens are to pass away with a mighty noise? what elements are to melt with fervent heat? and what earth, with the works that are therein, is to be burnt up? By observing the same mode of interpretation, we must surely refer that passage to the present church, comprehending all the denominations, and branches thereof, in its wofully disrupted condition, throughout the whole world, for the world is the field, in which both tares and wheat are still growing together. "The heavens shall pass away with a

great noise." The present churches, I believe, shall pass away out of their present form, and, "As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear:" Mat. xiii. 40. Israel is to be restored, and they cannot be separated from among all nations, kindreds, people, and tongues, without great revolutions, both of church and state, in all parts of the world, Christian, Pagan, Mahomedan, and even Jewish; and when the Prophet Jeremiah declares, in the Word of the Lord, that, when Jacob is restored, the city shall be builded on her own heap, as in the following passage, which certainly applies to the present consideration.—"Thus saith the Lord. Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles 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:" Jer. xxx. 18, &c. In that clear description of the

recovery of Israel, the city is to be builded upon her own heap: now since I have, in another part of the work, proved that the twelve tribes of Israel are represented by the description which John, in the twenty-first chapter of Revelation, gave of the holy city, New Jerusalem, coming down out of heaven from God, prepared as a Bride adorned for her husband; we need not hesitate to conclude, that Jeremiah speaks of the same events, for the materials are the same: but what we have in view are the revolutions which must necessarily take place, before the city can be builded upon her own heap. The heavens must therefore pass away with a great noise, and the elements shall melt with fervent heat, and the earth, with the works that are therein, shall be burned up, at the time of the restoration of Israel. Her own heap, as applicable, in a special manner, to Israel, may be considered the ruins of the commonwealth of her former grandeur, and opulence, and renown, and ancient magnificence; nevertheless the last judgment, at the time of their recovery, as concomitant events, shall be of so awful and tremendous a character, that the like never was, since there was a nation, even until that same time. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was, since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book:" Dan. xii. 1. That makes the tremendous judgment, and the delivery of Israel, coeval and concomitant circumstances: and therefore those who look for glorious deliverance, and royal elevation, for the peculiar people of God, are directed, in the second Psalm, to join trembling with their mirth, or joy; and to kiss the Son lest he be angry, and they also perish from the way. "But

who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness:" Mal. iii. 3, &c. In many parts of the Scriptures, this subject is exhibited truly in terrific language, as an awful warning to the thoughtless, listless world: and in no place, is it more awfully depicted, than in the prophecy of Ezekiel; in which overwhelming misery, slaughter, and devastating destruction, form the doleful picture which he presents: and indeed all the sacred writers contribute, each his own portion, to fill up the catalogue of wretchedness and misery, attendant on the other events of the last judgment, which, incontrovertibly, shall close this present dispensation. The description is truly overpowering to the human mind, yet for warning, and not in exulting triumph, over the most wretched of profligate sinners, do I transcribe the concluding parts of the heart-sickening account given by inspiration of God, of what shall be the fate of the wicked at the last day, the end of the dispensation, and perdition of ungodly men. "And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and

chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, from that day and forward:" Ezek. xxxix. 17, &c. Dismal and tremendous as that picture may appear, it will lose nothing of its full import of disastrous events, although the words and expressions used are highly metaphorical and figurative: and it may be observed plainly, by the following part of the same chapter, that all these judgments are to fall upon the world, at the time of the recovery and restoration of Israel to the favour of God; and to their birthright and covenanted privileges, and immunities. I have already shown, that the Antediluvian and Mosaic dispensations, or ages of the church were closed by awful exterminating judgments, which were drawn down on the people of those two dispensations, by the lamentable apostasy and wickedness which then prevailed. It is a righteous thing with God to take vengeance; and therefore in assertion of His inalienable prerogative, as moral governor of the universe, He punishes the wicked and rewards the righteous: this is not only true with regard to minor, individual cases; but the world has often witnessed awful manifestations of his retributive, just judgments, on a larger and a more extensive scale, commensurate with the extension, amplitude, and highly aggravated character of national apostasy and depravity.

In the midst of wrath, also, He remembers mercy; for His tender mercies are over all his other works; and therefore in the discriminate application of the laws of justice and equity, we find exemptions from general, national, exterminating judgments, of which we read in the Bible. "When God saw that the

wic
eve
onl
wor
the
"W
mor
and
inte
God
to c
the
wic
of a
the
wic
A
the
tive
gen
gui
Zil
unt
wo
sha
and
ing
cri
dec
cou
the
res
cri
wa
of
wo

wickedness of man was great in the earth ; and that every imagination of the thoughts of his heart was only evil continually," and determined to destroy the world by the flood, "Noah found grace in the eyes of the Lord," and therefore he provided for his safety. "When the cry of the wickedness of Sodom and Gomorrah ascended to the ears of the Lord of Sabaoth," and when he came down to destroy them, Abraham interceded with the Lord, in language expressive of God's righteous character : "That be far from thee to do after this manner, to slay the righteous with the wicked ; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" Lot was exempted from the fearful overthrow, and perished not with the wicked, who perished.

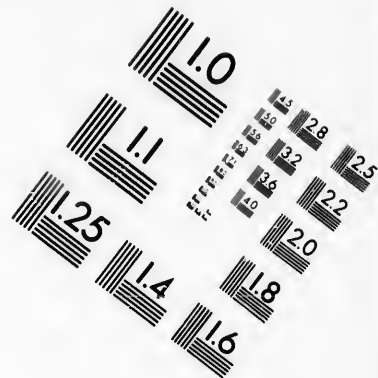
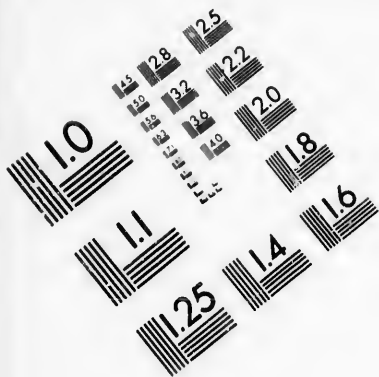
And even by the decisions of conscience, where there is a knowledge of right and wrong, the retributive justice of God is vindicated, and its verdict is generally proportionate to the extent of crime and guilt. "And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech : for I have slain a man to my wounding, and a young man to my hurt : if Cain shall be avenged sevenfold, truly Lamech seventy and seven fold : " Gen. iv. 23. The neglect of warnings and premonitions greatly aggravate the guilt of criminal actions. Cain was guilty of murder, and he declares, that his punishment was greater than he could bear ; and yet Lamech did not lay it to heart : the premonition had not the due effect upon him to restrain him from the perpetration of the same horrid crime, for which Cain was marked and stigmatized.

These remarks are intended for premonition and warning, in these latter days, when the judgments of God are in the earth, that the inhabitants of the world may learn righteousness. The guilt of sin in

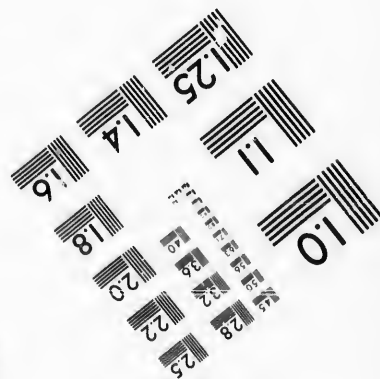
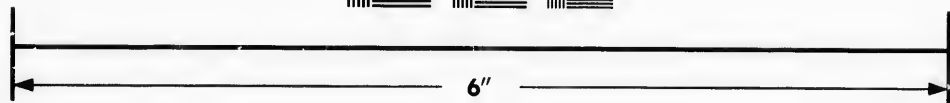
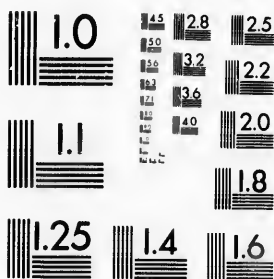
these latter days of the gospel dispensation, must be greatly aggravated, by the premonitions deducible from the retributive judgments against the sinners of the latter days of the two preceding dispensations. The flood was threatened one hundred and twenty years, while Noah was building the ark; yet they took not warning. The dispersion of the twelve tribes of Israel, by which their commonwealth was ended, and the awful curses which came upon them, were denounced of old, as recorded in their overwhelming amount, in the twenty-eighth chapter of Deuteronomy; and yet they took not warning. And still more awful judgments are now threatened, and pending over the heads of the wicked, and shall they also reject the premonitions and warnings which are sounding loud in their ears, from the tremendous examples thus set before them, in the fate of the people of two dispensations, by which both were closed and terminated, and provoke the Almighty to wrath? Can the scorers still delight in their scorning, and fools hate knowledge? Can they still set at naught all the counsel of the Lord? And will they still none of his reproof? Then alas! let them hear the word of the Lord, and tremble at the sound of the dreadful judgments they are, by their obstinate impenitence and unbelief, bringing upon themselves. "I, also, will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." Prov. 1. 26.—The people of the antediluvian dispensation, had not before their eyes the awful example of retributive justice, which the people of the Mosaic

dispensation had, in the destruction of the first race of transgressors, who were drowned by the deluge of water, and perished. But the transgressors of the gospel dispensation are left doubly inexcusable: the premonitions, by exterminating judgments on the world twice inflicted, leave them under a twofold greater responsibility in that respect; and besides, the advantages attainable, under the clearer light of the Gospel dispensation, are greater than what could be attainable, under the two former; and putting all these considerations together, neglect and obstinate rejection of warnings must be considered more reprehensible now than at any former period; and therefore, keeping the righteousness of God's dealings in view, we need not wonder at the fearful accumulation of threatenings, which the Bible exhibits, against the wicked of the last days of the gospel dispensation. The apostle Paul gives a clear and pertinent view of the subject under consideration; and also alludes to the superior comparative advantages of the gospel times. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them who heard him? God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. ii. 1. The accumulated exterminating judgments of the last days of the Gospel dispensation, therefore must be awfully terrific, when we must inevitably consider them in a progressive ratio commensurate with the increased aggravation of crime. Shall we say with





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



Lamech as quoted above? if the people of the former dispensations were avenged sevenfold, surely the transgressors of the Gospel dispensation, seventy times sevenfold. If retributive justice was absolutely necessary for exterminating the wicked of the two former dispensations, surely the cry of the wickedness of the present age, by comparative measure of justice, must subject the obstinate, refractory, unprepared sinners of the present age to redoubled wrath and vengeance. If the righteous scarcely be saved, where shall the ungodly and the sinner appear? "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Son of righteousness arise with healing in his wings; and ye shall go 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 discrimination of punishments and rewards, is distinctively observed in that passage, as in all other parts of the Bible which treat of the same subject, expressly as in my text.—"As therefore the tares are gathered and burned in the fire: so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth, as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Mat. xiii. 4.—Would the people, in general, of the present times be more prepared, or more inclined to receive Christ, than the people

were at his first Advent? Would not the builders of our day, in their generation, be as apt to reject him, at this his second coming, as the builders formerly were? Could he take the kingdoms of the world as they now are, in their present condition, and make them the kingdoms of our Lord, and of his Christ? "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever:" Rev. xi. 15. Would the kingdoms of this world, in their present condition, be fit subjects for spiritual jurisdiction? Hear the terrific description given by the Apostle Paul, with regard to Christ's second coming to judgment, and understand from that what fitness or unfitness shall be found in the kingdoms of the world at that time. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day:" 2 Thes. i. 6-10. Would all the grades and castes of mixed and profane society, drunkards, swearers, liars, thieves and robbers, knaves and extortioners, Sabbath-breakers, Mahomedans, Jews, and Idolatrous Pagans, in their present unholy and unsanctified condition, enjoy a holy and spiritual communion, in brotherly kindness and charity, with him who sitteth on the throne, and with the Lamb, who says, I am

holy, be ye also holy? Nay; but the sanctuary must be cleansed: and the tares must be gathered into bundles to be burned. This necessary purification of the kingdoms of the world, before the saints can reign with Christ a thousand years, is every where foretold in the Bible: and it must be effected by extensive revolutions in nations, kingdoms, and churches: and none can claim exemption from the universal catastrophe; for we are all mixed, as yet, as tares and wheat, in the same great field, the world. It is natural for churches, and kingdoms, from self-interest, predilection, and prepossession, by an overweening self-conceit, to try to exempt themselves, and the communion to which they themselves belong; but how then would the parable of the tares and the wheat be verified? or how would they be gathered out of all nations, kindreds, tongues, and peoples? And not only so, but how would the "multitude which no man could number," that were seen "standing before the throne, and before the Lamb, in white robes, and palms in their hands," require to "come out of great tribulation, and to wash their robes, and to make them white in the blood of the Lamb?" if we are, as kingdoms and churches, in a properly constituted condition to become, in this state or condition, the kingdoms of our Lord, and of his Christ? The day will declare it, and show how much the most prepared still require, of the gracious influence of Him, "whose fan is in his hand, and who will thoroughly purge his floor." "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing

them to err. * * * * 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 :” Isa. xxx. 27, &c. If it should be doubted that that description of doleful misery is the last judgment at the time of the restoration of Israel, let them who doubt, peruse that chapter, from which I have quoted that passage of threatened judgment and vengeance, and hear all the cheering promises which are held out to some, while those appalling and terrific judgments are threatened upon the wicked. Now, if any doubt should remain, after a careful perusal of that chapter, let the thirtieth, and the thirty-first chapters of Jeremiah be perused carefully, and the consonance and accordance of the two Prophets surely shall be sufficient to remove all doubt. They commence with the dawning of Israel’s glory—include in them the vengeance of the Almighty, which shall fall with pain on the head of the wicked, and close with Israel’s restoration, in the bright effulgence of millennial light, splendour, and glorious, covenanted blessings.

One thing requires to be remarked, with regard to the judgment of the wicked, that they are not confined to any one church, or nation, or people ; because the tares are mixed in among the wheat, so that wheresoever there is wheat, (for it was sifted among all nations, as corn is sifted in a sieve.) there the tares are to be found : and the last judgment is meant to purge out the tares, the incorrigible sinners, on whom warnings, admonitions, and constant pleadings, can make no impression. “They know not, neither will they understand ; they walk on in darkness : all the foundations of the earth are out of course :” Ps. lxxxii. 5. It is also to be remembered, that it is to be a continued operation of judgments

of various aspects, and direful complexions, until all that is threatened of complicated evils and misery be exhausted in the final extermination and destruction of multitudes with plague, pestilence, famine and sword, and all the threatened vengeance of an offended, angry God. "The whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it:" Jer. xxx. 23, 24. That shows a continuing progressive succession of direful, and calamitous, and disastrous events: the variegated features and complexions of those calamitous, distressful judgments, are many, as threatened in the Bible; therefore a progressive succession must, by them, be understood. And that until the Lord shall have performed the intents of His heart. That view can be understood from the successive woes which are denounced by the successive trumpets which are made to sound, when the judgments are certainly to be poured out according to their dreadful blasts, succeeding one another. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound:" Rev. viii. 13. And also, "One woe is past; and, behold, there come two woes more hereafter:" Rev. ix. 12. The same idea of continued progressive judgments, in succession, until all be accomplished, is also implied in the successive seven thunders, and seven vials of the seven last plagues. Those evils and calamitous judgments shall continue until the close of the Gospel dispensation—until the mystery of God shall have been finished, as He hath declared

to His servants the Prophets. "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:" Rev. xvi. 17. That expression, "it is done," closes the scene, or announces that all is accomplished; and therefore must be considered the last trumpet sound, closing the Gospel dispensation: it marks the time of the end; the time of the finishing of the mystery of God: it marks the time for removing the heavy curses from off the children of Israel; for its voice is, "it is done," time shall be no longer, according to the solemn oath of the angel. It is the signal of the day of judgment and the end of the world; for when the seventh vial is poured, that of itself marks the end, as being the last of the seven. I formerly showed, that the number, seven, signified perfection, rest, or sabbath; now, at the time of the end, it is comprehensive and conclusive; therefore the great voice out of the temple of heaven, from the throne, closed the whole transactions of the time of the other successive vials, by the last trumpet, and by the succeeding great voice, "it is done." The same sound is prophetically used by the prophet Ezekiel, and the troublous times described in the chapter, until the whole judgments of God are poured out upon Gog and Magog, and upon the many bands and people that shall be with him, coincide with the views given in Revelation at the pouring out of the seventh vial. Great distress of nations is announced by both: the end is declared, and the work is finished. "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken:" Ezek. xxxix. 8. The time of the deliverance and restoration is connected and associated with those awful events: the tares and the wheat are to be reaped together; there is no mention of a peculiar

harvest for the tares, and another for the wheat : the same time is given for both ; and there is only one harvest ; and the same reapers, and the same sickle, for there is only one sickle for the whole harvest, and for the hand of the reapers : because there are not two sickles in existence, and that confines the view to the Word of God, as the means in the hand of the angels, or messengers, or servants, for binding the tares into bundles to be burned, and the wheat into the garner. "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 exceeding great : " Rev. xvi. 17-21. I do not consider it either prudent or profitable to attempt to give any particular application of the distinctive language of the passage I have just quoted, but still to keep up my original proposition of discriminate treatment of contrasted characters, by the equitable, just, and righteous judgments of an All-discerning God : and still to declare that the decision of the Lord shall surely be according to truth, and that the Lord shall execute righteous judgment. "Say to the righteous that it shall be well with him ; for they shall eat the fruit of their doings. Woe unto the wicked ! it shall be ill with

him ; for the reward of his hands shall be given him." Isa. iii. 10, 11. In that view I am directed by the manner in which the vial of the seventh angel may be considered in its unlimited, unrestricted application : poured out into the air : now whether we consider it applied spiritually to the churches, or naturally to the atmosphere around the earth, its character of universality is the same : and I believe that it may be considered in both these senses : the atmosphere encompasses the whole globe of the earth, and no part excepted : and the twelve tribes are to be taken out of all nations, kindreds, peoples, and tongues. The tares are therefore mixed with the wheat in the whole field, the world ; and at the time of the binding of the tares into bundles to be burned, it may be easily understood that the cup of wrath must be universally poured out upon churches and states, throughout the whole world. The universality of the last vial of God's wrath, in its application in the natural view, has been already extensively, if not universally felt, in plagues upon man and beast, as well as upon the productions of the soil : the vial has already commenced to show its power, and sad effects, from the atmosphere of the earth, and also from the atmosphere of the churches : plague and famine have already, not only in one country, but, I may say, in all countries, been sadly and wofully felt : and the cup must be wrung out to the very dregs. "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me : to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the

princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, 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. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink:" Jer. xxv. 15-28.

These universal judgments might be supposed to be the work of a short period of time at the end of the seventy years mentioned in that chapter, when the Jews were to be emancipated and delivered from the captivity of Babylon, but the universality of the views prevents us from restricting those great and important events to that inconsiderable transaction: and as there is a succession of vials poured out, and as the seventh is the last judgment upon the whole earth, it is with that we have to do in our present

enquiry and research. The time of the end is, with sufficient evidence, pointed out in the dividing of the great city into three parts, as in the nineteenth verse of the chapter which describes the effect of the pouring out of the vials. The dividing of the great city into three parts, marks the end of the Gospel dispensation, which is the third division of the Church of God from the creation of the world; and when that third or Gospel dispensation is ended, the great city or church is divided into three parts. And the cities of the nations fell. I believe the drinking of the cup by all the nations of the earth, as I transcribed the circumstances from the prophecy of Jeremiah, may be sufficient illustration of that part of the view, the falling of the cities of the nations.

Now it is to be remarked, that some particular character is reserved, in the prophecy, to drink last. "And the king of Sheshach shall drink after them." There is only one other part of the Bible where that name, Sheshach, occurs, and that passage connects the name with the affairs of Babylon, and therefore we must respect that connection, and treat the subject accordingly. "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" Jer. li. 41. By perusing that chapter throughout, it will be found to correspond with the judgment on Babylon in the sixteenth chapter of the book of Revelation, after the pouring out of the last vial—after the great city was divided into three parts, and after 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:" Rev. xvi. 19. My object has been from the beginning to show the differential treatment of the tares and the wheat by the righteous decision of God; and that at the end of the world, or the

day of the harvest, the Lord will send out the angels, to gather the tares into bundles to be burned, and the wheat into the garner, without attempting to apply the doctrine to any particular nation or church, since the tribes of Israel were sifted as corn is sifted in a sieve among all nations, and I believe it impracticable to apply the view exclusively to any separated community, whilst the tares and the wheat are still mixed over the whole surface of the globe. And not only so, but we may see plainly, that all the nations on the face of the earth are to drink the wine-cup of this fury at the hand of the Lord, and after them all, Sheshach is to drink; I understand by that, while the tares are mixed in the same field, the world, the universality of national judgments, in conflicts, as of the elements, in insurrections, revolutions, and convulsions of nature: in plagues and pestilences, famine and sword, in a continued whirlwind of the fury of the Lord, and of His fierce anger, which shall not return, until he have done it, and until he have performed the intents of his heart in the latter days, is to be considered:" Jer. xxx. 23, 24. All nations are to be implicated in those awful judgments, and it shall fall with pain on the head of the wicked. After all the rest, Sheshach shall drink. In place of retorting upon one another, and arousing angry feelings on both sides, perhaps for no end whatever but political objects, it would be the duty of mankind in general to study the phases of the political and ecclesiastical world, and dread the awful consequences of impenitence, profanity, and irreligion, and to turn to the Lord with all their heart, that repentance and godly sorrow may turn away the fierce anger of the Lord from us. Let not any of the wicked deceive himself by supposing, that because he belongs to this or that denomination, he may sin with impunity, and escape the wrath of

God. When the judgments of God, "the whirlwind of the Lord that goeth forth with fury," shall have accomplished their universal purpose on all the nations of the earth, then the Sheshach mentioned in the Scriptures shall drink after them. I do not doubt that the Sheshach, or Babylon, referred to as above, shall bear a marked resemblance to the former Babylon; nor do I doubt, that the destruction of the former Babylon typifies the destruction of the Sheshach, or Babylon that shall have to drink after all the rest; but I do believe, that as the lost sheep of the house of Israel are still undiscovered, and unrecovered; and therefore intermixed with all nations, churches, and communities, whether Jewish, Pagan, Mahomedan, or Christian; that the convulsions, revolutions, and judgments which all nations, civil and ecclesiastical, are to undergo, are intended for gathering the tares, in all nations, and religious constitutions, into bundles to be burned, and the wheat into the garner, that the city may be built upon her own heap. And I believe that, after the fierce anger of the Lord shall have manifested His just and righteous judgments universally on the earth, the incorrigible, obstinate, unrelenting, unyielding tares, considering them as a body throughout the world, are to be considered the Sheshach, or Babylon of the prophecies; and that they as a body shall drink after all the rest. These views I rest safely upon the Word of God, without any consideration of the present condition of nations or churches, because I believe, that we are still in a mixed condition as tares and wheat in the same field, the world; and because judgments are threatened upon the nations that shall not come up to Jerusalem, to do homage to the King of Zion, King of Saints, as may be learned from the following passage: "And this shall be the plague, wherewith 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 tongues 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. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles:” Zech. xiv. 12-19. The progress of events is plainly stated in that chapter from the beginning—the first overthrow of Jerusalem—the coming of the Lord and all the saints with Him, to execute just judgment and vengeance upon the heathen, as the last judgment which closes the dispensation; and when all these things are accomplished, and Israel restored, the Lord threatens after judgments upon all the nations that go not up to

Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles. "After them shall Sheshach or Babylon drink." By considering, therefore, the arrangement of these matters in Scripture, I find it safer, and more in accordance with the arrangement of doctrines, as I have been enabled to trace, and connect, and contrast the circumstances I have adduced, to follow the same rules, in speaking of the awful judgments of these last days, without special application to any given nation, or church, or community, either political or ecclesiastical. 'The Lord's quarrel is with all nations, for the controversy of Zion, and all nations shall drink of the cup of the wine of his fury, and of his fierce wrath; "and Sheshach shall drink after them." "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. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse to judgment:" Isa. xxxiv. 1-5. The universality of these awful views of judgment cannot be disputed: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion:" Isa. xxxiv. 8. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a feeble heart, Be strong,

fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you:" Isa. xxxv. 3, 4. "Therefore 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:" Zeph. iii. 8. That is the end of the world, and the last judgment—the close of the Gospel dispensation.

SCRIPTURAL VIEWS OF THE MILLENNIAL CHURCH.

When I began to look out for a certainty of the subjects of the Millennium from the original primo-genitor, Adam, I considered the length of the journey that must unavoidably be performed, too tedious both for myself and my readers; but I considered, at the same time, that a desirable object might be obtained—an object which should fully compensate the labor and fatigue of long and tedious travelling.

I considered the object I had in contemplation, if attainable according to my anxious expectation, deserving of all my attention, and patient investigation. The subject is lofty and sublime, and much disregarded, if not sceptically rejected; but by abiding by the plain and simple testimony of the Word of God, the desirable satisfaction is truly attainable. The reed like a rod, when given to John, as in the eleventh chapter of Revelation, enabled him to measure the temple of God, and the altar, and them that worship therein, and to make the distinction, according to his commission from the angel, between what he was directed to measure, and what he was not to measure. "And there was given me a reed

like unto a rod ; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months :” Rev. xi. 1, 2. My main endeavour from the beginning was to follow the survey and measurements already made and recorded, and the satisfaction and delight which I obtained from contemplating the landscape, and extended prospect, preserved my mind from drooping languor, when viewing at the distance the lofty and strong bulwarks, and ramparts of Zion, and her grand and graceful towers and turrets. And methought I heard a whisper within, saying, “ Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following. For this God is our God for ever and ever : he will be our guide even unto death :” Psalm xlviii. 12–14. I was not disobedient to the heavenly voice ; but have been casting my mite into the treasury of heaven. When I was led to walk about Zion, where to begin was the difficulty ; until I was led to commence my journey where her history begins : I saw this necessary, although the impetuous desire would tempt me to dash heedlessly into the centre of her broad squares, to behold her beauty, and to walk on her streets, which are of pure gold, as it were transparent glass. But my impetuosity and unlawful desire were restrained, upon reading the following announcement : “ Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber :” John x. 1. And as I found it necessary for myself, as an individual, to travel the road, and to find, and to

enter in by the door, into the sheepfold, experience taught me that it was expedient that, as a guide to others, I should, for their safety and triumphant entry into the city, commence, as I have done, at the very commencement of the road, and keep a steady eye on the door, until, by near approaches, obstacles should be surmounted, and dangers should be avoided, in order to enter in by the gates into the city.

I have already proved, by the Word of God, that the holy city, New Jerusalem, is the bride, the Lamb's wife—that the twelve tribes of the children of Israel, are meant by both terms—and that the preparation, so as to be adorned for her husband, signified the holy descent from God, by their being individually created anew after God in righteousness and true holiness: or, that is the purpose of God that they shall individually descend out of heaven from God, by being all begotten of God, and born of the holy Spirit—or, by the first resurrection, being recovered from the power of spiritual death, and restored to the favor and love of God through Jesus Christ our Lord. That is what John's vision of a holy city descending out of heaven from God, prepared as a bride adorned for her husband, must be considered scripturally to signify: and therefore every individual member of the holy community must indubitably undergo that preparatory change, before he can possibly be admitted into union with the holy and glorious head of the whole body the church, in order to enjoy the blessings and privileges of the kingdom of heaven, to reign with Jesus Christ: for nothing unclean, or that maketh a lie, shall enter into that holy, pure, and spiritual kingdom: "The Son of man shall send forth his angels, (messengers) and they shall gather out of his kingdom all things that offend, and them which do

iniquity
they shall
shall
kingdom
let
be
sanctified
for
die
Lords
quarrel
hear
the
put
garment
the
circum
peccat
holiness
ive
ex
pu
sh
un
xii
inc
of
for
pl
the
me
of
of
Ch
th
as
th

iniquity, and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear :” Mat. xiii. 41. Now those who shall be the subjects of His kingdom, must inevitably be sanctified, and purified, prepared and qualified for giving unreserved homage, and willing obedience to Immanuel, as the King of Kings, and Lord of Lords : in short, they must be prepared and qualified to “ love the Lord their God with all their heart, and soul, and strength, and mind ; and to love their neighbour as themselves.” “ Awake, awake : put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean :” Isa. lii. 1. Therefore the people who compose, or comprise Jerusalem, the holy city, are themselves individually, and collectively, purified, and made white, and tried, as it is expressed by the Prophet Daniel : “ Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand :” Dan. xii. 10. These views must be extended to every individual of those that are to comprise the church of the approaching dispensation : that necessary reformation, purification, and sanctification, was exemplified gloriously on the day of Pentecost, and during the primitive ages of Christianity, at the commencement of the Gospel dispensation, when the iniquity of the fathers ceased to be visited on the thousands of the children who believed on the Lord Jesus Christ : for God showed mercy to thousands of them who loved him, and kept his commandments, as promised in the second commandment—“ Visiting the iniquity of the fathers upon the children to the

third and fourth generation," or age of the church's history: at the beginning of the third, or Gospel dispensation, God showed mercy to thousands of believing, penitent Jews; and at the beginning of the fourth generation, or age, God's purpose, as revealed in His Word, is to show mercy to the whole multitude of the twelve tribes of the children of Israel, without exception; for the Word of God will not carry the visitation of the iniquity of their fathers beyond the commencement of the fourth generation, or dispensation: and therefore, "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads:" Rev. xxii. 3, 4. The mystery of God shall be then finished: then the oath of the angel, whom John, in Revelation, saw "stand upon the sea and upon the earth, and who sware by Him who liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer," shall be fully verified. That is "the time of the end" spoken of also, for the same gracious purpose, by the Prophet Daniel.

As the iniquities of their fathers, who rejected and crucified the Son of God, and who imprecated the guilt of shedding his blood upon themselves, and their children, by saying, "Let his blood be upon us, and upon our children," was not to be visited upon them, as a national visitation of vindictive justice, but to the third and fourth dispensation, the removal of all the curses threatened in the 28th chapter of Deuteronomy, which fell upon them, on account of national revolt, and national departing from the God of their fathers, shall undoubtedly be transacted, as a national manifestation of mercy, and

fulfi
God
vera
that
the
Jud
com
the
and
viol
hav
shal
to g
hav
Joe
Jud
rati
con
fyin
gen
God
and
finc
self
Jer
for
his
eve
qui
tion
Jud
rati
exp
put
gar
the
eis

fulfilment of the Word of God, at the time which God decreed for their emancipation and final deliverance. "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. 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:" Joel iii. 18-21. In that mode of cleansing, before Judah can dwell for ever, and Jerusalem from generation to generation, is implied and signified, the completeness of the work of purification, for qualifying them to dwell for ever, and from generation to generation, where it is declared, by the Prophet, God is to dwell, for God dwelleth in Zion—Zion and the kingdom of heaven are the same, and we find the same idea expressed by Jesus Christ himself, as part of the preparation of the holy city, New Jerusalem, that she may appear adorned as a bride for her husband. "The Son of man shall send forth his angels, and they shall gather out of his kingdom every thing that offendeth, and them which do iniquity:" Mat. xiii. 41. And the subsequent condition, in consequence of that mode of cleansing, that Judah may dwell for ever, and Jerusalem from generation to generation, is sublimely and beautifully expressed by the Prophet Isaiah: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean:" Is. lii. 1. That is to be the

permanent condition, or state, in which the holy city, New Jerusalem, the bride, the Lamb's wife, the twelve tribes of Israel, shall be maintained, in strength, stability, and beautiful garments, by the Lord who dwelleth in Zion : for He is gloriously endowed and qualified for the work entrusted to him by the Father. " Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and 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 are with young : " Isa. xl. 10, 11. That is a view of the manner of the Lord's treatment of His people, when He shall come, in power and great glory, as well as His after treatment, when He shall dwell among them—when they shall see His face—when His servants shall serve Him—and when His name shall be in their foreheads. His qualifications are mentioned by the Prophet, as personifying the Lord himself, as well as His Gospel transactions. " The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; 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 : " Isa. lxi. 1-3. Not only does He come to judge the quick and the dead ; but He comes and his reward is with Him, and his work before Him. He comes to beautify the meek with salvation : to

beau
the p
up H
spar
N
torec
ditio
to th
by th
view
the
but
the
mati
or v
tran
act
imm
Isra
self,
Scri
actio
the
may
any
yet
ner
appl
give
God
carr
and
holy
Jesu
is be
of
Jeru

beautify the place of His sanctuary, and to make the place of His feet glorious. He "cometh to make up His jewels, and He shall spare them; as a man spareth his own son that serveth him."

Names are used in the Bible, by which Israel restored are to be understood in high and exalted condition of favour and acceptance: and the nearness to the glorious God of heaven and earth expressed by those names and designations, seems to carry the view of their condition above the utmost extent of the powers of the human intellect to understand; but that is exactly what might be expected, when the change is not any human renovation, or reformation of morals, or of condition as regards earthly or worldly circumstances merely; but a spiritual transformation, by which they are to be qualified to act in discharge of holy and heavenly duty, as in the immediate presence of the high and Holy One of Israel. But He who made them, has engaged himself, as declared by various views given in the holy Scriptures, to fit and prepare them for the sphere of action in which they are designed to move: although the terms by which they are designated in the Bible may seem inapplicable to the human condition of any beings, however exalted, in this transitory state; yet when the views are especially applied to the inner man, we must relinquish the thought of the application of that spiritual description, which is given of their glorious condition and nearness to God, to the sinful, human, mortal body or frame, and carry the views inwardly to a being begotten of God and born of the Holy Spirit, which must itself be holy, and be a spiritual, heavenly being—for saith Jesus, "What is born of the flesh, is flesh, and what is born of the Spirit, is Spirit:" and as in the vision of John, when he speaks of the holy city, New Jerusalem, descending out of heaven from God, he

is to be understood as expressing his belief that they shall be all born of God, and consequently prepared, and adorned with the graces of the Spirit, suitable to the high and dignified condition and station they are intended to hold, in heavenly superiority over all the other creatures of this lower world; and in angelic equality with spiritual, glorified beings, for whose heavenly society and fellowship, they are prepared and qualified.—And not only so, but to hold an intimate fellowship and communion with the glorious God who graciously condescends to bring them to that nearness of condition, through Jesus Christ, to himself, that they may honor and glorify the God that made them, and prepared, and adorned them for that very purpose.

In all ages of the Church, God graciously vouchsafed to bring some to that nearness to himself in spiritual approaches, so that in the visions of the Lord, wonderful, incredible, and unintelligible things were presented to their view: incredible and unintelligible to others who were not qualified by spiritual enlightening for comprehending spiritual views: just so may we suppose to be the condition purposed and declared for the Church of God on the earth, although that high and glorious state may be incredible and unintelligible to the sceptical Philosophers of this vain, pompous, and dark heathenish world. But spiritual things, although expressed in the language common for expressing carnal, earthly views and objects, have their meaning in spiritual reality in themselves: the language common to mankind is used in accommodation to our weak and human capacities: and yet the utmost exertions of the human mind are incapable to fully comprehend those glorious, heavenly visions, which have often been presented to the view of the servants of the Lord; and the way in which the Apostle Paul

express
and
view
capa
“
even
the v
ces o
woul
as it
neith
whic
But
for t
thing
of a
even
Spir
it o
that
to u
thing
be u
plec
prop
Seco
spiri
the
to u
wich
with
with
have
to C
one
app
beir

expresses that incapacity in man for such sublime and heavenly objects, is sufficiently expressive of the views I have given of heavenly objects, and the incapacity of the human intellect for comprehension.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God:” 1 Cor. ii. 7-12. Thus then the things of the spiritual kingdom of Jesus are only to be understood, when revealed by the spirit of prophecy: “But the testimony of Jesus is the Spirit of prophecy:” Rev. xix. 10. Therefore Jesus, at his Second Advent, will dispel the gloomy darkness of spiritual ignorance, unseal the book, and enlighten the darkened understandings of His peculiar people to understand the Scriptures: “And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:” 2 Thes. ii. 8. I have all along applied the term, “the wicked one,” to Cain, and “the tares, the children of the wicked one” to the offspring of Cain, and no conjectural applications of the terms to any individual human being, or beings, now in existence, by learned or

unlearned, will tempt me to alter my constant application of these terms: for, at the very time of Paul's writing, he was already working in the world. The prince of the power of the air, is the spirit that now worketh in the children of disobedience; and the mass of darkness, ignorance, superstition, error and idolatry, in which the benighted world is enveloped, shall assuredly be dispelled and dissipated by the brightness of the Lord's shining, at His second coming in His kingdom and glory. As I have hitherto traced the descendants of Cain, first in their family genealogy; and after their intermixture among the children of the kingdom, I merely could mark or distinguish them by disposition and character; and therefore I have, from the beginning, considered Cain the head, and his descendants, the tares, as the body, and their binding into bundles to be burned, at the day of the harvest, when the wheat shall be gathered into the garner, was, in every stage of my progress, connected with my main object, the recovery and restoration of the twelve tribes of the children of Israel; and therefore it is perfectly sufficient for my original purpose, to show the fulfilment of Scripture in the overthrow of the kingdom of Satan in the binding and burning of the tares, in all the kingdoms and churches in the world, to make room for the kingdom of the Redeemer. And let those, who are too apt to exempt themselves, and the community to which they belong, consider the present state of the world, and say whether the tares are yet gathered out from among themselves; and whether they are all pure wheat, the children of the kingdom, received by life from the dead. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. xi. 15. Such enquiry would be more profitable than specific applications of the Word of God, merely

per
sur
pun
—
Lo
sha
wh
aw
sha
bro
the
fro
till
na
ou
he
ch
sh
wh
pe
cu

an
gu
an
m
su
d
p
c
v
p
v
o
c
h
r

perhaps to serve political or party purposes. It is a sure case, that a mass of evils, and of errors, shall be purged out of the church, when exposed to the view—when that wicked shall be revealed—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming—when the Light shall shine, the darkness shall flee away—when the Prince of Life shall come, death shall be abolished, and life and immortality shall be brought to light by the Gospel. Then, and not till then, can any community, as a body, be rejected from the hopes of the Gospel; and then, and not till then, can any people or community be countenanced as the Bride, the Lamb's wife, descending out of heaven from God, prepared and adorned for her husband. That is the prospect held forth to the children of the kingdom, and in that condition they shall be made to appear, when the judgments of God which are universally pouring on the earth, shall have performed the intents of the heart of Him who executeth his judgments on the suffering world.

In the sublime and heavenly strains of prophecy, and revelation, many things are expressed by language which suits the spirituality of the subjects, and views which are adduced, which, when analysed, may be reduced to the level of human conception: such are the terms and phrases, by which the condition of what the church of Christ is, in the revealed purpose of God, to be, is expressed, when His peculiar, ancient, and covenanted people, shall be recovered, and restored, and put in possession of the promises which are abundantly declared, and revealed in the holy Bible. When the terms "house of God," "temple of God," "dwelling place," "holy city, New Jerusalem," "sheep-fold," "kingdom of heaven," and such like expressions, are used in reference to the church, we are not only led to a

consideration of the holy condition of those who compose the body thus designated ; but also to the consideration of the wonderful condescension of the great Jehovah, who thus vouchsafes His gracious presence by His holy Spirit with the children of men. When that holy city, or dwelling-place, is expressed by the term "bride, Lamb's wife," we are led, from a view of the condition of married man and wife, to consider the affectionate, holy, and pure, undivided love of the Bridegroom to his Bride, or people, as well as to a serious reflection on our own condition, and conduct towards Him who loved us, and died for our sins, and rose again for our justification, and hath gone before to prepare a place for us, that where He is, there we may be also. He speaks of his bride with the pure, holy and undivided affection of a true, and faithful, and loving husband, that we may be led to a consideration of our own condition, and disposition, and conduct towards Him ; whether or not we have given Him our whole heart, and our affections in purity, in faithfulness, and in undivided attachment and love ;—in short, whether or not we discharge all the duties of a loving, and truly beloved bride. "There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, is but one ; she is the only one of her mother, she is the choice one of her that bare her : the daughters saw her, and blessed her ; yea, the queens and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners : " Song of Sol. vi. 8-10. The peculiar people, in that passage, are expressed in the most endearing language ; here we have a beautiful view and description of the twelve tribes as the Millennial Church which are to reign with Jesus Christ : not only do we behold what I have been tracing, and

remarking throughout the whole work from the beginning, namely, the marked distinction and preference: the pure line of genealogy preserved until the Shiloh should come in that line of uncontaminated, unadulterated progeniture: and not only so, but her millennial condition and character are expressed, as a second description, of the dove, the undefiled, who is but one; who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? The condition of undefilement with the uncircumcised, in the line of the genealogy of Jesus Christ, I consider the first descriptive eulogy; and the second when they have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, and when arrayed in white robes, the righteousness of Christ, and palms in their hands, when brought into the banquetting house, and when his banner over them is love. "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banquetting house, and his banner over me was love. Stay with me flagons, comfort me with apples; for I am sick of love:" Songs of Solomon, ii. 2, 3, 4.

In that condition of high preferment and distinction the twelve tribes of Israel shall yet be constituted and established, a second time, after a long absence, and long suspension of privileges and favour, reinstated, and again become the peculiar people, in the fairness of the moon, and clearness of the sun, and terrible as an army with banners. "The word that Isaiah, the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into 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 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 ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. ii. 1. By the last days, as often expressed in connection with judgments; on the wicked and happy deliverances and covenanted privileges and blessings to Israel restored, we are to understand, the time of the end, as elsewhere expressed, when the mystery of God shall have been finished; and that must be considered the end of the Gospel dispensation, the time always alluded to in the prophecies, for the restoration and exaltation of the peculiar people of God, when their pre-eminence over all nations shall be conspicuously displayed, as signified by the expression "the mountain of the house of the Lord, shall be established on the top of the mountain:" mountain signifies church, and the mountain, that is to be established in the top of the mountains, is peculiarly distinguished from all others, by the epithet, mountain of the house of the Lord, and therefore the peculiar epithet distinguishes it as mountain of note and importance above the rest, and that is Zion the city of our God in her prosperous, joyous, and felicitous days, when sorrow and sighing shall flee away, and when there shall be nothing to hurt, or destroy, in all the Lord's holy mountain. "Again I will build thee, and thou shalt be built, O virgin of Isreal: thou shalt again be adorned with thy tabrets, and shalt go forth in the

dar
Th
ble
an
pro
"T
he
go
for
he
an
sh
an
joy
fro
th
sa
xx
be
a
m
co
al
an
al
an
k
th
ra
ex
w
st
to
p
m
c

dances of them that make merry." Jer. xxxi. 4. That account of their joyful condition when assembled on the heights of Zion, agrees with the music and dancing in the house of his father, when the prodigal son was restored safe and sound.— "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." Jer. xxxi. 12. When the goodness of the Lord shall be manifested to Israel in some quarters, and when a conviction of its being a clear fulfilment of the promises held out for them, in the latter days; the account of the great goodness of the Lord to those already received into favour, and promised privileges and blessings, shall spread rapidly through all lands, and the glad tidings of great joy, which shall be unto all people, shall be made to resound to distant lands, and continue until "the earth shall be full of the knowledge of the glory of God, as the waters cover the sea." Hab. 11. 14. That shall be the end of Israel's affliction, and the beginning of their triumphant exultation, and joy: but when the purpose of God, with regard to their restoration, begins to be understood and believed, then the prodigal son is coming to himself, the dry bones are beginning to feel the powerful effects of the word of God, when the son of man applies it to the understanding and conscience; until there is noise and shaking among the dry bones,

bone coming to his bone, the sinews coming upon them, and the flesh, and the skin covering them, and the breath blown upon them, and they rise up a mighty army, the whole house of Israel. That is the view which Isaiah presents to us in the passage I have quoted, "And they shall flow together." That is the effect of the promulgation of the glad tidings of great joy—to cause them to flow together to the goodness of the Lord—for wheat—heavenly food—daily bread, and for wine—the wine that cheers the heart of God, and man. "And the vine said unto them, Should I leave my wine which cheereth God, and man, and go to be promoted over the trees." Judges ix. 13. "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids." Zech. ix. 17. The next instance of the goodness of the Lord which shall induce them to flow together is, oil; the promises which shall induce them to flow together they shall expect to be fulfilled to them; and therefore they may hopefully expect, that the following promises in their fulfilment shall form a part of the great goodness of the Lord towards them, and they shall yet sing the song which shall contain that, with every other part of his goodness. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Psalm xxiii. 5. 6. "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Psalm civ. 15. "To appoint to 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

pla
Isa
ma
to t
flow
stan
in l
from
of
sha
eye
hol
"A
the
not
res
pas
you
bei
sati
nev
of
Lar
Fat
al
wh
nat
der
Jer
as a
con
her
and
hea
of p
glo
Sho

planting of the Lord, that he might be glorified."—
 Isa. lxi. 3. These are but a mere specimen of the many instances of the goodness of the Lord, held out to the scattered tribes, as inducements for them to flow together, when they shall be made to understand, that all promised goodness is in store, reserved in heaven for them, as their own birthright inheritance from the Lord. "He shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him ; his water shall be sure. Thine eyes shall see the king in his beauty : they shall behold the land that is very far off." Isa. xxxiii. 16, 17. "And for the young of the flock and the herd ; and their soul shall be as a watered garden : and shall not sorrow any more at all." As I conceive [all the rest of the promises of that beautiful and comforting passage in the spiritual meaning, I consider "the young of the flock and the herd," to signify human beings in the renewed condition, whose "mouth is satisfied with good things, and whose youth is renewed like young eagles." Ps. ciii. 5. Abundance of good things is surely in store for the bride, the Lamb's wife, when she shall be brought home to her Father's house, and received by the King as His royal bride, and that the goodness of the Lord, to which they shall flow together, is of a spiritual nature and spiritual application, we may easily understand, when we consider that the holy city, New Jerusalem, cometh down out of heaven from God, as a bride adorned for her husband : and for further confirmation, read the description which is given of her condition and beauty in the following passage, and understand that the word of God describes heavenly beauty, and not the gaudy, earthy beauty of perishing objects. "The King's daughter is all glorious within ; her clothing is of wrought gold.—She shall be brought unto the King in raiment of

needle-work: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." Psalms xlv. 13, &c. The whole descriptions elevate the mind and thought high above the grovelling, transitory conditions, and occupations, and preferments, and fleeting enjoyments of this vain world: their very enumeration, and classification clearly abstract the pious from the natural, worldly bestowments; the very stamp of scriptural and heavenly things, shine conspicuously on them all; and the condition of the happy bride, as the Lamb's wife, brings the mind to a fixed, and unalterable belief that the word of God would never lavish such unbounded praise upon any human, earthly objects, as are freely and abundantly, and profusely proffered to the object of God's eternal love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1. John iv. 10. In the prophecies there are many expressions of the love of God recorded, that cannot possibly be applied to any, but to the people of his early choice and gracious election. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Again will I 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:" Jer xxxi. 3, 4. That language most unequivocally applies to converted Israel, and to none else; and whom He loveth from the beginning, He loveth to the end: and therefore we may

safely apply all these endearing, and loving, and affectionate epithets to the Israel of God, as always, and unchangeably the same with God, although they were under heavy curses for their sins, yet that could not change unchangeable love, even at the time when it could not be expressed to them. In remembrance of His own covenant with the fathers, He will manifest loving kindness to them, and fulfil all His merciful, gracious purposes towards them, and bestow upon them all the blessings abundantly promised in his Word: "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the Fathers' sakes. For the gifts and calling of God are without repentance." Rom. xi. 26-29. This is the view held out by the Apostle Paul, and it agrees perfectly with, and corroborates, as high and heavenly testimony, the arrangement of Scripture, in the manner in which I have been enabled to demonstrate the proposition from the text, that the twelve tribes of Israel are the good seed, the children of the Kingdom, not by their merit, or in consequence of any works of righteousness in their power to do by any efforts of theirs; but because they were originally from above, first, by ordinary generation, as has been already shown, and by extraordinary generation and descent from heaven, when they shall all have been begotten of God, and born of the holy Spirit, and be all adorned with the righteousness of Jesus Christ, and the graces of His Spirit, and in the unity of the Spirit and bond of peace, as one body in the Lord the alone Head: "There is one body and one Spirit, even as ye are called in one hope of

your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. That is the prepared state and condition in which the holy city, New Jerusalem, was, in prophetic vision, seen by John, descending out of heaven from God, adorned with her tabrets, ready to go forth in the dances of them that make merry. Can it be wondered at then, that glorious views and visions, should be given to the servants of God, of the Church, when that is to be her undoubted condition? and therefore, the most precious jewels and metals of which this world can boast, are employed in scriptural descriptions of the Millennial Church, or, which is the same thing, of the offspring of the seed of the blessed of the Lord, when yet they shall be made to appear in general assembly, as one compact body, or city, or bride, the Lamb's wife, under the immediate government of their Lord, the Bridegroom, the King of Sion, King of Saints: the zione Head of the whole Body or Church. John, therefore, in the book of Revelation, drawing his inferences from the old, typical Jerusalem, and its typical temple, made with hands, presents to us the most exalted view of the holy city, New Jerusalem, by employing for that purpose the metals and gems which are considered by mankind the most precious which creation can afford, thereby elevating our conceptions of the city, or house not made with hands, to the highest pitch, to which the materials of earthly creation could elevate them. Take for instance the metaphorical description which he gives of the city, after pointing out its walls and gates, and the twelve foundations of its walls, and the dimensions of the city, as a city compactly built together, signifying the unity of the Spirit, in the bond of peace. "And the building of the wall of it was of jasper: and the city was pure gold, like

unto
of th
ston
sapp
emer
the
nint
elev
Rev.
A
testi
of Is
beau
desc
state
heav
God
shall
com
der
one
be r
beau
view
ing
was
jewe
tatio
vent
was
jaspe
Sun
wing
Jeru
twen
the
glory

unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Rev. xxi. 18-20.

As the city has already, by sufficient scriptural testimony, been proved to signify the twelve tribes of Israel, in their recovered, restored condition, the beauty and superlative elegance of the city, as in the description before us, is to be considered the high state of purity, and holiness, and spirituality, and heavenly mindedness, in which it is the purpose of God to manifest to those twelve tribes, when they shall all be born of God, and united together as a compactly united body, or compactly built city, under the government of one King, or in union with one Head, even Jesus Christ, the King, promised to be raised up to them. In the sublime eulogy of its beauty, purity, and spirituality, John declares what view was presented to him, namely, that the building of the wall of it was of jasper: and that the city was pure gold, like unto clear glass: the gem or jewel, jasper, signifies, as a metaphorical representation, Jesus Christ: it is applied to him in the eleventh verse "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal:" Jesus Christ as the Sun of righteousness, who arises with healing in his wing, therefore is the light of that holy city, New Jerusalem, as is declared in plainer terms in the twenty-third verse, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light

thereof." And the jasper stone, in the other passage, being declared to be the light thereof, when the building of the wall of it again, is declared to be jasper, proves that the Lamb, who is the light of it, is also the building of the wall of it; take along with these views the following passage, "And, behold, the angel that talked with me, went forth, and another angel went forth to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 3-5. By taking all these views which refer to the walls of the holy city, New Jerusalem, in harmony one with another, it may be clearly observed, that the direct application is to Jesus Christ himself: and that He is the soul, the being, and the living, all in all, of the whole walls, and city also; for it is perfectly plain, that although twelve gates are enumerated, the intention is to maintain, in all the various descriptions, the original reality of the city being the twelve tribes of Israel, with their glorious King and Head dwelling in them, and they themselves exhibited, as the church, in spiritual affinity and union with Him, so as to be one with Him.

"And the city was pure gold, like unto clear glass." That is the condition in which the church was revealed to John, as declared in the last verse of the first chapter of Revelation, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." And as the city was seen by him of pure gold, like unto clear glass, the same quality is presented with the addition, like unto clear glass, to

the fo
and
ment,
again
objec
pared
other
being
rit, an
spirit

Th
twelv
and e
tifully
views
being
tribes
still o
Chris
by th
but a
shall
door,
the de
saved
John,
is no
terms
is tha
"And
Almig
22.
respe
the fi
hands
nishe
the N

the former figurative representation of the church, and therefore presents her in her utmost refinement, purity, and spiritual transparency: and that again agrees with the vision he saw of the same object, descending out of heaven from God, prepared as a bride, adorned for her husband: or, in other words, descending out of heaven from God, by being begotten of God, and born of the holy Spirit, and itself, consequently, a pure, holy, precious, spiritual body, the Bride, the Lamb's wife.

The gates also were twelve, still pointing out the twelve tribes of Israel, and were of twelve pearls, and every several gate was of one pearl: that beautifully and harmoniously supports all the former views of union, elegance, and glory: the gates being enumerated twelve, points to the number of the tribes, but each several gate being of one pearl, still continues the view of their union with Jesus Christ, as that one pearl, the pearl of great price, found by the man who was in search of godly pearls; but as that also is given in parabolic language, I shall come to Christ's own application of the word *door*, or *gate*, or *inlet*, to himself personally, "I am the door: by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." John, x. 9. Now, as John wrote both books, there is no doubt that he meant the same object, by the terms *door* and *gate*; and, therefore, Christ, himself, is that pearl which constituted every several gate. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." verse 22. The glory of the second city is therefore in all respects, greater than the glory of the first: in the first Jerusalem, there was a temple made with hands, superbly finished, and inwardly furnished with costly elegance; but the temple of the New Jerusalem is the eternal, glorious, uncre-

ated, and unchangeable Jehovah and the Lamb. The former things were only patterns of heavenly, spiritual things; and although the former city and temple excited the amazement of all that ever beheld them, yet their glory was only earthly, terrestrial glory; but, "There are also celestial bodies, and bodies terrestrial? but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. xv. 40-44. I am aware that the general application of that glorious change, which is effected at the resurrection, is to the resurrection of the body; but why should the body be always preferred to the soul? the soul is naturally dead in sins and trespasses: and why should the resurrection of the soul be overlooked and neglected? the first resurrection, the resurrection of the soul, while it is in the clay tabernacle, is absolutely necessary, before we can apply the views of justification, adoption, and sanctification; and before we can have any views of a holy city, a New Jerusalem, in the grandeur and elegance of the Bride, the Lamb's wife. It is by a powerful, effectual calling, the soul is brought into life, and rendered susceptible of the preparation, adorning, and exaltation promised, before it can be a member of the body, described by the Apostle Paul, in the following passage, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord,

one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. The spiritual view of the body is held out by the Apostle, as to the unity of the spirit, in the bond of peace, answerable to the idea of unity contained in that sublime description of elegance, and holy beauties, in which John, in the chapter before us, clothes the language by which he shows forth the glories of the New Jerusalem. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." It is needless to think to apply these descriptions to any body that is human and mortal; or to attempt to extend it to the eternal regions of glory, without first application to the condition of the church militant on earth; the first application is here, to be continued and advanced, as the kingdom of grace advances to more and more perfection, until it is carried up in full triumph to enter into the pleroma and beatific vision. If John should give a glorious account of a city he saw ascending, and, not, as he has written, descending out of heaven from God, the case would be altered, but when he saw it descending from God, I consider the views I have given, to be the true views; and therefore every description by which the holy city, New Jerusalem is displayed, applies to the church, which is composed of the offspring of them who were formerly the covenanted people of God: they have been long in darkness, and ignorance, and misery; but their promises and prospects are at hand to be fulfilled, when the darkness, as the shadows of the valley of death, shall be chased away by the brightness of the Lord's shining; for the glory of God shall lighten it, and the Lamb shall be the light of it. It is, we find, a city or church which descends out of heaven from God, and yet God and the Lamb are

the Light of it: and that is the true Light which lighteth every man that cometh into the world, or descends out of heaven from God, by being born of God: John perfectly agrees with himself in all parts of his writings, and gives the glory to God and the Lamb. At the very commencement of the gospel, he attributes to Jesus Christ the same honour and glory, which he attributes to Him in the book of Revelation, as the Light of his people: the application of the view in the Gospel, is not so pointedly applied as in Revelation, but it was not his intention to describe the city in the Gospel; but in Revelation, the weight of all his arguments bears decidedly upon the proofs with regard to the twelve tribes, as the Bride, the Lamb's wife. "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world," John i. 6-9. Now as they come into the world, they must come, either from below or from above; for Christ saith, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, will he kill himself? because He saith, whither I go, ye cannot come. And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins." John viii. 21-24. And, therefore, although many argue, that every man that cometh into the world by human birth, he enlightens; but, in opposition to their untenable system of ignorance, I must still insist, that He only enlightens every man that cometh into the world by the new or spiritual birth: for

wha
nea
from
cen
holy
saw
sec
ligh
chu
and
or c
dot
" A
wal
the
ner
des
to l
clu
gav
wa
out
At
wh
wit
do
be
sel
sin
fol
sai
to
ple
th
Ar
Qu
to

what is born of the flesh is flesh, and is from beneath; but what is born of the Spirit is Spirit, and is from above, as He is from above: and no one ascendeth, but those who first descend: therefore the holy city, New Jerusalem, is from above; for John saw it descending out of heaven from God, by the second, or new birth: therefore, that true Light lightens every man which composes that holy city or church, who all are from above, as Jesus himself is; and, therefore, they need not the light of the sun, or of the moon, to lighten them, for the glory of God doth shine in it, and the Lamb is the Light of it. "And the nations of them that are saved, shall walk in the light of it:" That, I understand, to be the covenanted nations which are the very component parts of the city itself; as the many nations descended from Abraham, as his name imports him to be, the Father of many nations, and as John included no others in all the descriptions which he gave of the holy city, New Jerusalem: and also as he was prohibited to measure the court which was without the temple; because it was given to the Gentiles. At all events, there is a disparity of condition every where to be met with, when the contrast is drawn with a faithful hand. "And the Kings of the earth do bring their glory and honour into it." It may be supposed that these Kings of the earth are themselves admitted into a parity of privileges and blessings with the members of the city itself: but the following passage will show the disparity. "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." Isa. xlix. 22-23. Now, I consider those that are brought home, with such high marks of honor and respect, the honour and glory of the Gentiles, and the distinction and manner of recovery from among them, are there beautifully described : therefore, in that manner shall the Kings of the earth bring their glory and honour into it. "And the gates of it shall not be shut at all by day ; for there shall be no night there, and they shall bring the glory and honour of the nations into it."

In consideration of the number of the tribes, the gates are twelve ; but in consideration of the unity of the Spirit, in the bond of peace, the tribes become one body ; therefore the twelve gates also become one gate ; "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him : " Eph. i. 10. That refers to the one body, and that the twelve gates also may be seen, in the unity of the Spirit, in one, I shall quote the following passage : "For through him we both have access by one Spirit to the Father : " Eph. ii. 18. In the one text we have the unity of the body in Jesus Christ presented to us ; and in the other, Christ himself, the way, the door, or gate, so that as the twelve tribes become one body, so do the twelve gates become one gate, and that is Christ. "And the gates of it shall not be shut at all by day ; for there shall be no night there." I have shown that all things are gathered together in one in Christ Jesus ; therefore Christ is the one door, or gate, and that door is never shut against the returning, penitent sinners. "All that the Father giveth me shall come to me : and him that cometh to me, I will in no wise cast out : " John vi. 37. That

is, with regard to the reception of the believer by Jesus Christ; and as He is the way to the Father, the way is open there and never shut. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me:" John xiv. 6. And as He will in no wise cast out those who come to Him, He is always an open way, or door, or gate to the Father: therefore the gates of it shall not be shut at all by day; for there shall be no night there. As He himself is the Sun of righteousness, and the Light of the holy city, New Jerusalem, there can be no night where He is; for the sky is clear, and serene, and unclouded, and the Sun is shining bright with heavenly effulgence, and cheering rays of heavenly glory. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us:" 2 Cor. iv. 6, 7. "And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination; or maketh a lie; but they which are written in the Lamb's book of life:" Rev. xxii. 26, 27. We have now arrived at the perfection and completeness of proof; as they who are to be brought into it, are called the glory and honour of the nations, which still must be considered the twelve tribes of the children of Israel, according to the tenor of the Abrahamic covenant: for in him, and in his seed, all the nations of the earth were to be blessed; and these therefore must be considered the glory and honour of the nations; and when they are brought out of all nations, kindreds, tongues, and people, they shall be brought together into one in Christ Jesus our Lord, and

nothing that defileth, neither whatsoever worketh abomination, or that maketh a lie, shall in no wise be allowed to enter by the gates into the city, but they which are written in the Lamb's book of life.

I have, from the beginning, beholding that truth of the Word of God, in all the genealogical delineations of that highly honoured family of promise, found them uniformly written in the Lamb's book of life, the Bible: and also found that none can be admitted on a parity of condition and privileges with the descendants of Abraham, Isaac, and Jacob, but that, as they were the peculiar people of God during the Mosaic dispensation, so they shall be, in a pre-eminent degree, the highly favoured people of God, during the Millennial, or fourth dispensation.

It may now be supposed, that I intend to shut out all others, but the twelve tribes themselves, from all access to the grace of God: that never was my intention; but all whom the Bible shut out, must be shut out, such as "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," who "shall have their part in the lake which burneth with fire and brimstone: which is the second death:" Rev. xxi. 8. These I consider the tares among the wheat, who are to be gathered into bundles to be burned, when the wheat, the children of the kingdom, shall be gathered into the garner. "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Harken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house: so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king's daughter is all glorious within: her clothing

is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth:" Psalm xlv. 9-16. It might be supposed, at first sight, that these king's daughters and virgins that accompany the Bride, the Lamb's wife, are people of other nations; but by comparing that account with other portions, we shall find, that they are of the same people with the Bride, although on their way only to the King's palace; for companions and fellows must mean the same thing; and as we have some of themselves called fellows to others of themselves, why should we not treat words of the same import and connection in the same way? "Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the land of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand:" Ezek. xxxvii. 19. The same idea, with regard to the joining together of the whole materials of the holy city, New Jerusalem, is expressed in both these places; for one part of the Scriptures is not given to contradict another: but all speak one harmonious, and consistent language. Now the tribes of Israel are scattered and sifted among all nations, and messengers are sent forth to teach all nations, and to preach the Gospel to every creature; therefore all have like advantages, and if they deem themselves unworthy of eternal life, lo, Paul shall turn to the Gentiles.

These are the views which I have been enabled to put together from the Word of God, with regard to

the proposed subject, and although the dissertation be far inferior to the vast importance of the subject, yet, I trust, with the blessing of God accompanying what is thus hastily put together, that it may have a tendency to awaken a desire for farther knowledge of the subject. I found my way easy and clear, because of the wonderful coincidence, and harmony, and accordance of all parts of the Scriptures which refer to the subject of my investigation: and all concurring in the certainty of the restoration of the lost sheep of the house of Israel, as well as in the certainty of their pre-eminence over the nations of the earth, when they shall be recovered and restored. The very manner of their restoration, by life from the dead, may be sufficient to show the high rank and station they are destined to hold, and the sphere in which they are destined to move, when they are brought, in the beauties of holiness, from the womb of the morning, with their covenanting God in the light of His countenance, in the land of the living, and His banner over them, love, with the munition of rocks for their defence: and to reign with Jesus Christ, their King, in royal honors and preferment, and in the endearments of favour and love. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." The church in longing desires to believe, and be received by the one man, Jesus Christ. "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. 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 daugh-

ters 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. 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 daytime from the heat, and for a place of refuge, and for a covert from storm and from rain:" Isa. iv. 1-6. Such superlative excellence is best described by the inspired penmen themselves; and any attempt of man to add to the eulogy and panegyric already bestowed on the holy city New Jerusalem, would only have a tendency to strip the Bride, the Lamb's wife, of her own holy, heavenly robes, and jewels, and to cover her in the unseemly, unsuitable, and unornamenting, meretricious garments of human manufacture, and human taste.

Her nature and disposition are heavenly and divine—her taste is pure and sanctified—her occupation is by divine influence, extending the hand of benevolence, charity and love: sympathizing with all in distress, according to the rules and laws of her loving Lord and Bridegroom. The law of her God is in her heart, and her aspirations are towards Him: she delighteth in His ways, and joyfully submits to His commands, and to His fatherly authority, according to the measure of grace vouchsafed, and the good hand of her God upon her—she resigns herself and all her concerns to His command and will—her whole desires are to please Him, and to do every thing to His glory, and the promoting of the interests of His kingdom—and her desires are to set the Lord always before her, to walk in His ways, and to be ever with the Lord. "Who can find a virtuous woman? for her price is far above rubies. The

heart of her husband doth safely trust in her, so that he shall have no need of spoil. * * * Her husband is known in the gate, when he sitteth among the elders of the land. She maketh fine linen, and selleth it, and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates:" Prov. xxxi. 10, &c.

What I have written on this sublime and noble subject, is merely the outline of a great and expansive subject, when considered in the magnitude of the "multitude which no man can number;" and in their constituted, and organized perfection of heavenly beauty, order, and elegance of construction and symmetry; when "ten thousand times ten thousand, and thousands of thousands," shall be assembled as one holy body, or holy city, compactly built together by the masterly skill and wisdom of the Great Creator, who called originally all things into existence, and adapted all the parts to one another, in the harmony, order, and adaptation in which the magnificent universe is gloriously displayed. The former magnificence of the twelve tribes, in the days of their greatest prosperity, when they assembled three times every year to keep their holy solemnities, and festivals at Jerusalem, were truly grand and splendid; but they were mere representations, in miniature, of the magnificence, and

dar
and
of
pre
dis
the
Th
pos
Jer
tifi
nie
enj
div
ritu
lele
hol
ate
ven
and
the
dra
asti
form
dov
ado
A
con
in h
rus
glor
the
her
and
tion
hat
the
eat

dazzling splendour, and glory, in which ransomed, and recovered Israel shall shine forth in the beauties of holiness from the womb of the morning, when prepared as a Bride adorned for her husband. The disparity of the two conditions, may be compared to the difference between earthly and heavenly things. The first commonwealth was only typical—their possessions were terrestrial and mutable—their city, Jerusalem, was undoubtedly noble, and strongly fortified, and abundantly supplied with every convenience, and well adapted for every purpose of earthly enjoyment, and religious exercise, according to the divine law, and the prescribed rules of the Mosaic ritual: but after attending properly to the unparalleled beauty, and elegance, and glory, in which the holy city, New Jerusalem, is portrayed and delineated by inspiration of God in the holy Bible, our veneration and admiration of the former magnificence and grandeur, and noble elegance of style, in which the former city and temple are described, are withdrawn, and fixed, with holy reverence and enthusiastic delight, on what was shadowed forth by the former, even the holy city, New Jerusalem, coming down out of heaven from God, prepared as a Bride adorned for her husband.

And not only have we a glorious account of the condition, and elegance, and beauty, and splendour, in heavenly magnificence, of the holy city, New Jerusalem; but her endowments also are great and glorious above any thing that ever was held out to the Church of God, in any other period, or stage of her history in the Bible, as may be seen in the great and precious promises held out to her in the Revelation given to John, as may be quoted.—“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the

Paradise of God :” Rev. ii. 7. “ He that overcometh shall not be hurt of the second death :” *ib.* 11. “ To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that hath received it :” *ib.* 17. “ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers ; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches :” *ib.* 26–29. “ He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches :” Rev. iii. 5, 6. “ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from God ; and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches :” *ib.* 12, 13. “ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches :” *ib.* 21, 22.

These promises, in their full amount, never were proffered, nor granted, to any church which has yet been manifested, in any form or condition, in any age of the church’s history : it is true, many have been endowed with power and blessings, in the different periods of its history ; and the apostolic age

or
con
a m
pec
fut
city
sec
hol
the
kin
the
kin
ons
per
wh
of
Da
boo
kee
tea
thr
Zic
my
sire
sat
pri
alo
vid
ted
up
11-

or period approached the nearest to their millennial condition, and endowments, and blessings ; but upon a much smaller scale than the amplitude of the prospect yet held out as the full accomplishment of the future grandeur, power, and magnificence of the holy city, New Jerusalem, when Christ shall come the second time, in power and great glory, with all His holy angels, and ten thousand of His saints ; “ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him : ” Dan. vii. 27. The permanency of the church, or kingdom, under the whole heaven, depends on the veracity of the oath of God, for “ The Lord hath sworn in truth unto David ; He will not turn from it ; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For 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. I will abundantly bless her provision : I will satisfy her poor with bread. I will also clothe her priests with salvation : and her saints shall shout aloud for joy. There will I make the horn of David to bud : I have ordained a lamp for mine anointed. His enemies will I clothe with shame : but upon himself shall his crown flourish : ” Psalm cxxxii. 11-18.



