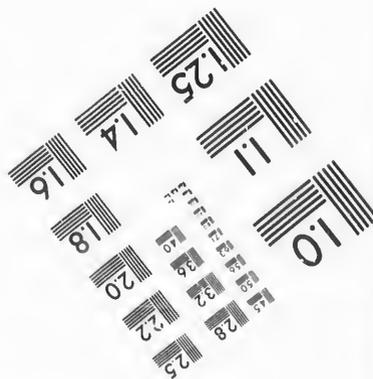
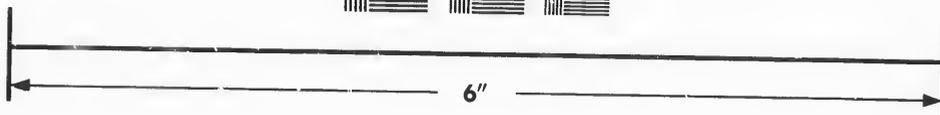
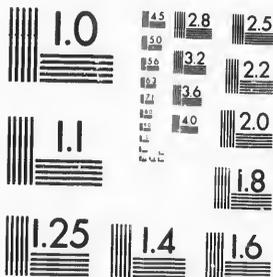


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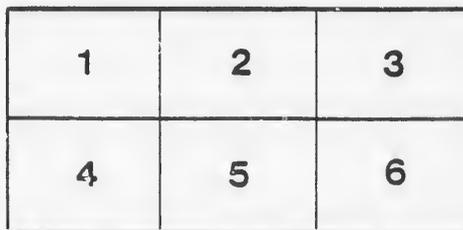
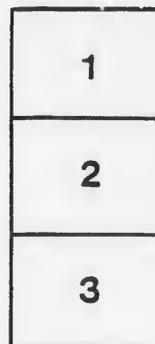
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THE KINGDOM OF GOD,

Expounded and Testified

OUT OF

MOSES AND THE PROPHETS.

AND FROM THE

NEW TESTAMENT SCRIPTURES.

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"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Jer. xxiii: 5 6.

"Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, . . . and I will make them one nation in the land upon the mountains of Israel; . . . and David my servant shall be King over them." Ezek. xxxvii: 22.

"Jesus said unto them," (the twelve) "in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging (or governing) the twelve tribes of Israel." Matt. xix: 28. Luke xxii: 30.

"At that time they shall call JERUSALEM the throne of the Lord." Jer. iii: 17.

"The Lord of Hosts shall reign in MOUNT ZION and in JERUSALEM, and before his ancients gloriously." Isa. xxiv: 23.

HALIFAX, N. S.

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1853.

Charles Gooden

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PREFACE.

NEW and startling, to the majority of even professing christians, as many of the great truths may be which it is proposed to demonstrate from the Bible, they, nevertheless, are 'written, as with a sunbeam,' on the pages of that blessed book, which was 'given by inspiration of God.' And however visionary and fabulous they may be considered by 'the wisdom of the world,' they will as surely be realised, and made 'manifest in all the earth,' and that, too, the writer believes, at no very distant day, as it is certain that 'the mouth of the Lord hath spoken' there.

For such as earnestly desire to 'prove all things,' which constitute their religious *faith* or 'the substance of things hoped for,' by a close and diligent examination of the Word of God—especially the Scriptures of the Old Testament, which were the only inspired writings out of which Jesus and his Apostles 'reasoned' and 'taught the people,' or appealed to for proof of the truth of what they preached: for such as are willing that their *faith* be 'built upon the Prophets,' as well as 'upon the Apostles,' and are ready and sincerely desirous—like the noble Bereans of Paul's day, who 'searched the Scriptures *daily*, whether those things were so,'—to be 'taught of God,' through his holy Prophets and Apostles; and to believe neither more nor less than what a careful study and comparison of these convince them of: for such as have no respect for the doctrines and traditions of men, the following pages are especially intended. Let the reader always bear in mind the following truths: '*Whatever is not of faith is sin*;' and 'faith cometh by hearing,' or understanding; and 'hearing by the Word of God.' Hence, in the absence of inspired teachers, any item of a man's religious belief, which has not come by hearing and believing the Word of God, contained in the Scriptures of the Old and New Testaments, is *sin*.

The reader will please also remember what Peter says respecting the '*sure word of prophecy*,' 2 Peter i: 19, 21. 'We have also a more sure word of prophecy; whereunto ye do well to take heed, *as unto a light that shineth in a dark place*. Knowing this first, that *no prophecy of the Scripture is of any private interpretation*. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.'

Surely nothing can be plainer than Peter's meaning: 'take heed to the sure prophetic word, as unto a *light that shineth* in a dark place, but beware of *privately* interpreting, of *spiritualizing*, of understanding it otherwise, than in its plainest and most obvious meaning, comparing scripture with scripture.

'THE KINGDOM OF CHRIST AND OF GOD' is the sublime theme of all the prophets. Without a knowledge and correct apprehension of it,—its locality, king, rulers, subjects, &c.—a great portion of the scriptures cannot be understood or become 'profitable;' and 'the sure word of prophecy,' instead of picturing to the eye of faith the glorious future it reveals, and enabling the diligent student to realise and anticipate the awful, wonderful, and amazing events, of which this

earth is ere long to be the theatre, — is regarded as dark, mysterious and uncertain — and the plainest promises and predictions of Jehovah are misapprehended, perverted, or disbelieved.

The truth concerning this kingdom was the basis of the ‘glad tidings’ which Jesus, ‘the twelve,’ and the ‘seventy,’ preached ‘to the lost sheep of the house of Israel;’ and which, coupled with ‘the things concerning the name of Jesus Christ,’ make up ‘the Gospel’ which the *anointed* ‘King of Israel,’ after his resurrection, commanded his Apostles to preach to every creature; adding, ‘He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.’

‘The essentiality of a belief of ‘the gospel,’ and of being baptized or ‘born of water,’ in order to salvation, is generally admitted; these *conditions* being too plainly stated to be disputed by any who will be guided by the Scriptures *alone*: hence, if it can be clearly shewn that ‘*the gospel*’ preached by Jesus and his Apostles, *previous to his crucifixion*, was neither more nor less than ‘the gospel of the Kingdom,’ to which were *added*, on the day of Pentecost, ‘the things concerning the name of Jesus Christ;’ the essentiality of a belief of ‘*the things* concerning the Kingdom of God,’ as well as ‘the name of Jesus Christ,’ will be manifest. ❧

Before proceeding farther, then, let the reader be convinced from Scripture, that to preach and believe the gospel, which was proclaimed *previous* to Pentecost, was to preach and believe ‘the glad tidings of the Kingdom of God?’ a proclamation variously styled, ‘the word,’ ‘the word of the Kingdom,’ ‘the things concerning the Kingdom of God,’ ‘the Kingdom of God,’ &c. A reference to the following passages will establish this point. Luke iv. 18. ‘The spirit of the Lord is upon me, because he hath anointed me to *preach the gospel* to the poor.’ Here, Jesus states that he was anointed to *preach the gospel*: in the 23rd verse, he says, ‘I must *preach the Kingdom of God* to other cities also; for *therefore* am I sent.’ Now Jesus was not sent to make two proclamations, or to preach two gospels: it follows therefore, that to preach the gospel, was to preach the Kingdom of God, and *vice versa*.

One or two additional testimonies will make this sure. Luke viii. 1. ‘He went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God.’ Matthew iv. 23. ‘And Jesus went about all Galilee, teaching in their synagogues and preaching *the gospel of the kingdom*.’ Luke ix. 1, 2, 6. ‘Then he called his twelve disciples together,—and he *sent* them to preach *the Kingdom of God*. And they departed and went through the towns preaching the gospel.’ Here, ‘the twelve’ *sent* by Jesus to preach *the Kingdom of God*, go preaching *the gospel*. Can a doubt exist in the mind of the reader, as to whether or not they did as they were commanded? I think not. In preaching ‘the gospel,’ they proclaimed ‘the word’ or ‘glad tidings of the Kingdom of God?’ for *with them* they were identical.

But, as I have already stated, an addition was made to ‘the gospel of the Kingdom,’ on the day of Pentecost, viz: ‘the things concerning the *name* of Jesus Christ;’ which may be termed the *conditions* on which a believer of the gospel of the Kingdom, may become an *heir* to the Kingdom. These additional things, which may be all gathered from Peter’s discourse on that eventful day, are *now*, —only generally, more or less corrupted, added to or taken from,—preached as the *whole* gospel; leaving the people in ignorance and unbelief of the Kingdom of God. What God joined together, man presumed to separate; and a mutilated portion of the ‘glorious gospel of the blessed God,’ powerless to beget an heir to the Kingdom,—as the writer is forced from scripture to conclude,—is for

the most part believed to be all-sufficient to save the 'immortal souls' of mortal men; and enable them at death—as an unscriptural 'paraphrase' of Scripture has it—'to fly from hell, and rise to heaven.'

Proof may be demanded, that 'the gospel of the kingdom' was preached after the crucifixion of the anointed King; we accordingly furnish it: Matt. xxiv. 14, Jesus, addressing his disciples relative to the destruction of Jerusalem, and the end of the Commonwealth of Israel, under the Old or Mosaic Covenant, says: '*this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come*;' which work was accomplished by the Apostles in about thirty years after Pentecost. See Col. i. 5, 6, 23.

They testified throughout the whole Roman Empire that God had appointed a day, (of a 'thousand years,' as was afterwards revealed to John) in which, *He* would judge the world in righteousness, *by the man* whom he had ordained: and that this man was Jesus, whom God had raised from the dead. See Acts xvii. 31.

That the sufferings, death, and resurrection of Jesus, formed no part of the gospel proclaimed by him or his disciples previous to his death, is evident from what is written in the Gospels: for we find that when Jesus began to teach *the very men who had long been preaching the gospel*, that he 'must suffer many things, and be rejected of the Elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again:' 'Peter took him and began to rebuke him, saying, be it far from thee Lord; this shall not be unto thee.' 'They thought that the kingdom of God should immediately appear;' that he would *then* 'redeem Israel' from the Roman yoke, and 'deliver them out of the hand of their enemies:' and 'restore again the kingdom' at *that* time. They were 'slow of heart to believe all that the prophets had spoken.' The 'glorious things' concerning their King, City, Nation, and Land; of which they read in the prophets, filled their minds to the exclusion of the testimonies which foretold the sufferings of their Messiah, and the terrible judgments to be executed on Jerusalem, and on the 'murderers' of 'the King of glory.'

Jesus had not yet spoken the parable recorded in the 19th chap. of Luke, of the 'nobleman' (Jesus) who 'went into a far country' (heaven) 'to receive for himself a kingdom' (from his Father) 'and to return;' and who, on his return (at 'the times of the restitution,' or restoration, 'of all things') 'having received the kingdom,' (from the 'ancient of days' with 'glory and dominion') proceeds to reward such of his servants as had been diligent in the service of their Lord during his absence, by conferring on them 'dominion' and 'power over the nations.' If the reader compare this parable with 13, 14, and 27th verses of 7th chap. of Daniel; the 20th and 21st verses of the 3rd of Acts; and the 26th and 27th verses of the 3rd chap. of Rev.; he will see how beautifully these Scriptures harmonise, how plain the doctrine they teach.

The gospel, then, of which the Son of God said, 'he that believeth and is baptized shall be saved;' is that gospel which Philip preached at Samaria: 'the things concerning the kingdom of God, and the name of Jesus Christ,' which, it is written, the Samaritans believing, 'they were baptized both men and women.' Acts viii. 12. These things as a whole make up the 'one faith' by which a man can be justified, and without this faith 'it is impossible to please God,' or 'to inherit the kingdom.' Now the question arises: of what *kingdom* is the *gospel* the glad tidings? That which remains to be 'testified and expounded from Moses and the prophets;' and demonstrated to be **THE KINGDOM WHICH IS TO BE RESTORED AGAIN TO ISRAEL.**

As the scriptures reveal but one true gospel, by the help of which men can be saved, upon certain clearly defined conditions; so do they also reveal but one Kingdom, of which Jesus is the Christ, or Anointed King. Of *this* Kingdom, its King spoke to the Apostles for forty days after his resurrection. Paul, as recorded in the Acts of the Apostles, was pre-eminent in 'expounding,' and 'preaching' *this* Kingdom, and testifying that Jesus was the Christ, among the Gentiles; that they might believe and be made 'heirs' of it, and, 'at the appearing and Kingdom of Jesus Christ,' *inherit* it with 'power, honor, glory, and eternal life.'

To this Kingdom, believers in Jesus Christ, are said to be 'called.' Paul exhorted and charged all 'in Christ,' to 'walk worthy of God who had called them by the gospel unto his Kingdom, and to the obtaining of the glory of Jesus Christ.' 'God,' says the Apostle James, 'hath chosen the poor of this world *rich in faith,*' and *heirs* of the Kingdom, which he hath *promised* to them that love him.'

Hoping to attain to this kingdom, they endured persecutions and tribulations, suffering the loss of all things; 'having respect,' like Moses, 'unto the recompense of reward;' and reckoning, with Paul, 'the sufferings of this present time, as not worthy to be compared with the *glory* which should be revealed in them.'

It is a Kingdom which has been preparing from the foundation of the world, and yet is not in existence: consequently not one of the 'heirs' can have *inherited* it. It is still to the believer, matter of *faith* and *hope*, even as it was in the days of Abraham and of the Apostles. Its *King* has never sat on the throne of his kingdom; and is still only an *heir*, even as 'his brethren' are said to be 'joint-heirs.' His true disciples still pray, 'thy kingdom come;' and rejoice to know that the day is not far distant, when the 'God of heaven' will set it up 'under the whole heaven,' and in so doing, reward his people, and perform 'all his exceeding great and precious promises.'

P. S.—DOCTOR THOMAS, M. D., of New York, to whom the writer is deeply indebted for the light obtained from his unique, and ably written works, 'Elpis Israel,' and 'The Heralds of the Kingdom and Age to Come,'—is expected to be in Halifax in July next, for the purpose of delivering a course of lectures on the Kingdom of God, and other kindred topics. A rich feast may therefore be anticipated by all who desire to 'know the Holy Scriptures, which are able to make wise unto salvation through the faith which is in Christ Jesus;' and by believing and obeying the gospel, and patiently continuing in well-doing, be made partakers of 'the joy of our Lord.'

Halifax, June, 1853.

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"THE KINGDOM OF CHRIST AND OF GOD,"

SCRIPTURALLY DEMONSTRATED TO BE THAT KINGDOM WHICH IS TO BE RESTORED AGAIN TO ISRAEL UNDER THE "NEW" AND "EVERLASTING" AND "BETTER COVENANT," WHICH IS ESTABLISHED UPON THE EVERLASTING COVENANTS MADE WITH ABRAHAM AND WITH DAVID, TERMED IN SCRIPTURE, "THE COVENANTS OF PROMISE."

These covenants, which were confirmed by the oath of Jehovah, provide, as will be seen, the Territory; the Nation; the Capital City; the Throne; and the King, who is to be the Representative of God on earth, reigning in His name and by His power.

The testimonies to be adduced will clearly demonstrate, 1st. That *the land* now lying desolate, between the Rivers Euphrates and Nile, was promised and willed by God to Abraham and to Christ, for an everlasting possession; and that this land is the Territory of the Kingdom: that is, 'the first dominion,' as contrasted with the *second dominion*, which will include 'all the earth.'

2nd. That the twelve tribes of Israel, whom 'God confirmed to himself to be a people unto him for ever,' although at present scattered throughout the world, are to again form 'one nation in the land' promised to Abraham; and that this *nation*, will be the highly favored *subjects* of the Kingdom.

3rd. That Jerusalem, which has been for nearly eighteen centuries 'trodden down of the Gentiles,' is to be built again, and a glorious Temple erected therein; and that the one will be 'the City of the great King,' even the Capital of the kingdom; the other, the 'house of prayer for all nations.'

4th. That 'the throne of David,' which was, previous to its being overturned by God, 'the throne of the kingdom of the Lord,' will be again the throne of 'the Kingdom of Christ and of God;' when 'the Lord shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.'

5th. That Jesus, the Son of David and Son of God, who was 'born King of the Jews,' and crucified for bearing witness unto 'the truth' of his Messiahship, and asserting his right to the throne of Israel; is 'the Christ,' the anointed 'King of Israel' and 'of all the earth,' 'whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'

THE PROMISES MADE TO ABRAHAM, WITH NEW TESTAMENT REFERENCES THEREON.

Gen. xiii. 1-5. Now the Lord had said unto Abram, get thee out of thy country and from thy kindred, and from thy father's house, *into a land that I will show thee*: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee; and in thee shall all families of the earth be blessed. 8. Abram departed (from Haran) as the Lord had spoken unto 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 substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 7th verse. And the Lord appeared unto Abram, and said, *Unto thy seed will I give this land*.

Gen. xiii. 14. And the Lord said unto 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 forever.

Gen. xv. 18. In the same day the Lord made a covenant with Abram, saying, *Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*: xvii. 8. 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*.

Turn now to the New Testament Scriptures, and weigh well the following testimonies: Acts vii. 2-5. And he (Stephen) said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall

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

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

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

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

* Ex. iii. 8. † Ezek. xi. 6. ‡ Lev. xxv. 23. § Isa. xlii. 8. || Dan. ix. 16. ¶ Deut. xi. 12. ** Rom. iv. 3. †† Heb. xi. 27. ††† Heb. xi. 33. ‡‡ Rom. iv. 13. ‡‡‡ 1 Pet. xxxiii. 29.

† Heb. xi. 1. ††† Heb. xi. 6. ‡ Gen. xv. 15. xxv. 8. § Deut. xxxii. 16. ¶ Dan. xii. 2.

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Add to these testimonies the promise made by Jesus to 'the twelve,' when they asked him, what they should have who had left all and followed him: 'Verily, I say unto you, that ye which have followed me, in the *regeneration* (or restoration), when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (or governing) the twelve tribes of Israel.*

These testimonies, when carefully considered, must convince every unbiassed believer in the 'sure word of prophecy,'† which is not to be privately interpreted but read as it is written, that the *land of Israel* (when again re-occupied by the twelve tribes forming one nation under one king, even Jesus, reigning in Jerusalem before 'his ancients'—the fathers of Israel raised from the dead—with the twelve apostles for their chief rulers) is the *territory* of the kingdom of God or kingdom of Israel restored: for the kingdom of Israel under Solomon was an exact type or shadow of the same kingdom when restored by the 'greater than Solomon,' under whom it is destined to break in pieces and consume all the other kingdoms of the world. Jesus has been waiting at the right hand of God, upwards of eighteen centuries, for 'the times of the Gentiles,'—during which Jerusalem was to be trodden under foot—to be fulfilled,‡ and for the 'regeneration' or 'times of the *restitutio*n of all things' spoken of by the prophets to arrive. That time is now very near; this 'the wise' (in the knowledge of God) 'understand' and rejoice thereat; for all their hopes are centred in 'the appearing and kingdom' of Jesus Christ.§

THE EVERLASTING COVENANT MADE WITH DAVID.

In 2 Sam. 7th chap., beginning at the 10th verse, David is thus addressed by God, through Nathan the prophet: 'Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more, as befotetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will

establish the throne of his Kingdom for ever: I will be his father, and he shall be my son.'

The passage which follows here is thus rendered by Adam Clarke: 'In suffering for iniquity I will chasten him with the rod of men, and with the stripes due to the children of men,' which agrees with what Isaiah says in the 53rd chap.: 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.' Passing on to the 16th verse, Nathan continues: 'And *thine house and thy kingdom* shall be established for ever before thee: *thy throne shall be established for ever.*' 'Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God! and what is my house that thou hast brought me hitherto? And this was yet a small thing in thysight, O Lord God; but thou hast spoken also of thy servant's house for a *great while* to come 23rd verse: And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name and to do for you great things and terrible, for *thy land* before *thy people*, which thou redeemedst to thee from Egypt, from the nations and their Gods? For thou hast confirmed to thyself *thy people Israel* to be a people unto thee for ever: and thou, Lord, art become their God.

David, in spirit, in the 89th and 132nd Psalms, thus celebrates the goodness and mercy of the Lord, as manifested in this covenant: 'I have made a covenant with my chosen. I have sworn unto David my servant. *Thy seed* will I establish for ever, and build up *thy throne* to all generations. . . . I have laid help upon one that is mighty, I have exalted one chosen out of the people. I have found DAVID my servant; with my holy oil have I anointed him: with whom mine arm shall be established: *mine arm* also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and *in my name* shall his horn be exalted. He shall cry unto me, *Thou art my father, my God, and the rock of my salvation.* Also, *I will make him my firstborn, higher than the kings of the earth.* My mercy will I keep for him for evermore, and my covenant shall stand fast with him.' 132nd Ps. 'The Lord hath sworn in truth unto David: he will not turn from it. Of

* MAT. XIX. 28. † 2 PET. I. 19. ‡ LUKE XXI. 24. † 2 TIM. IV. 1.

the fruit of thy body will I set upon thy throne.' Also, in his 'last words,' recorded 2 Sam. 23rd chap., sublime reference is made to this same covenant, with the avowal that it was all his salvation and all his desire. His words are: 'The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The rock of Israel spake to me, *He that ruleth over men must be just, ruling in the fear of God.* And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an *everlasting* covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.' David, like Abraham, died and was gathered to his fathers; but he knew that eternal life was his, for according to the terms of the covenant God made with him, his Son, who also was to be Son of God, was to sit upon his throne *for ever before him*, therefore he must be a living witness of his glorious reign: and hence must be raised from the dead, when the time should arrive for God to 'perform' the good thing he had promised.

'The wisdom of this world,' which 'is foolishness with God,' and I may add, with the man enlightened by the testimony of God, will tell you, dear reader, that Jesus is now sitting upon his father David's throne! If you have understood what you have read, even thus far, the untruthfulness and absurdity of that theological dogma will be apparent. Jesus is nowhere in the Scriptures represented as being now, or having ever been, on the throne of David. He is uniformly spoken of as being, since his ascension, 'at the right hand of God,' 'at the right hand of the majesty on high,' or 'at the right hand of the throne of God.' 'Fools, and slow of heart to believe all that the prophets have spoken,' must they indeed be, who deny that the covenant made with David will be fulfilled in every jot and tittle of the word, in the face of testimonies so plain, that blind unbelief alone can gainsay or reject them.

'Receive as a little child,' the following additional portion of 'the wisdom of God,' bearing on this fundamental truth of 'the gospel of the kingdom.'

From Jer. 33rd chap. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. *In those days shall Judah be saved and Jerusalem shall dwell safely.* For thus saith the Lord, *David shall never want a man to sit upon the throne of the house of Israel.* Jer.

23. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice *in the earth.* In his days Judah shall be saved and Israel shall dwell safely.

Isa. ix. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, (this should be rendered 'The founder of the everlasting age,' that is, 'the age to come,') the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order and to establish it with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Here, the reader may naturally enquire, has not the promise of God to David failed, seeing that his tabernacle has been in ruins for so many centuries, his throne and kingdom among the things that were? If such a thought arise, let it instantly be quashed by the knowledge that 'the strength of Israel will not be nor repent: for he is not a man that he should repent,' or change his purpose: and that He swore by his holiness that He would not lie unto David. The same spirit of prophecy which communicated to David the gracious and precious promises concerning his throne and kingdom, also shewed him the temporary downfall and abolishment of both. Thus, at the 38th verse of the 89th Ps., we read: 'But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken all his hedges; thou hast brought his strongholds to ruin. Thou hast made his glory to cease, and cast his throne down to the ground. How long, Lord! wilt thou hide thyself for ever? shall thy wrath burn like fire? Lord, where are thy former loving kindnesses, which thou swarest unto David in thy truth?' And in the 90th Ps. 13, 14 verses. 'Return, O Lord, how long! and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.'

The same spirit in Ezekiel, as recorded 21st chap. 25th to 27th verses, thus addressed Zedekiah, the last of Judah's kings: 'And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: 'Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall

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be no more, until he come *whose right it is*; and I will give it him.' With this agrees the word spoken by Hosea, see 3rd chap. 1, 5 verses. 'For the children of Israel shall abide *many days without a king*, and without a prince, and without a sacrifice, and without an image, and without teraphim: *afterward shall the children of Israel return*, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.'

How feelingly our blessed Lord alludes to this same period of Israel's history in bidding adieu to Jerusalem just before his crucifixion: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . Behold your house is left unto you desolate: and verily I say unto you, *Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*' And again: 'Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*' And at Pilate's bar, he who had come to his own and his own had received him not, but had despised and rejected him; could not but confess to Pilate, 'My kingdom is not of this world.' . . . 'Now is my kingdom not from hence.' No, it behoved Christ to suffer, and to rise from the dead the third day: to go into a far country and receive for himself a kingdom, and, when the appointed time should arrive, to return, in the power and glory of his father,

and accomplish the glorious work assigned to him as the *Christ* of God. 'Then 'the kingdom and throne of David,' or 'of Israel,' or 'of God,' on this earth, for they are one and the same, will be 'established 'henceforth forever': *from that time*, 'David shall never want a man to sit upon his throne.' All styled *heirs* in the Scriptures will then be *inheritors*, and have entered into the 'rest' which remaineth for the people of God, which will be a 'glorious' one.

Dear reader, do you believe the testimonies of God? If you do, and are not blind, yea, stone blind, you cannot but perceive that this earth is yet to be 'filled with the glory of the Lord:' that the Scriptures reveal a time when God will indeed dwell on earth in the person of Jesus Christ: a time when the will of God will be done on earth even as it is in heaven: a time pregnant with the most wonderful and glorious events: a time of peace and happiness, power, honor, and dominion to all God's people: a time when such as you shall be clothed with immortality, made like unto the angels of God—those glorious beings who are swift to execute his will—and destined to live for ever!

You must surely be infatuated, if you neglect to ensure for yourself a participation in 'the exceeding great and precious promises of God.' Up then! and be doing: for rely upon it, the coming of the Lord is nigh, even at the door.

THE COMING JUDGMENTS UPON THE NATIONS. PREPARATORY AND INTRODUCTORY TO THE RESTORATION OF 'THE KINGDOM AGAIN TO ISRAEL,' AND THE 'RESTITUTION OF ALL THINGS, WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS.'

'Ye can discern the face of the sky; but can ye not discern the signs of the times?'—Matt. xvi. 3.

In his preface to a recent work styled "The Harmony of Prophecy," the Author, Doctor Keith, D. D., has the following excellent and timely remarks:

'The simplicity that is in Christ, is a reality, not a fiction. There is a *common faith* for the children of the light and of the day. They walk by faith and not by sight. The things that are revealed belong to them. The time cometh when the mystery of God shall be finished, as he hath declared unto his servants the prophets. *Of the times of the restitution of all things*, God hath spoken by the mouth of all his prophets since the world began. *Till then* the heavens must receive Christ. The spirit expressly testifies that the Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom; that he will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the

Jew first, and also of the Gentile; but glory, and honour, and peace to every man that worketh good, to the Jew first and also to the Gentile.

Creeds, though rightfully drawn from Scripture to combat with its truths the errors of bygone days, may not, if more restricted than the unstraitened word of the Lord, be fully adequate to meet the evils which believers have to encounter and overcome in the latter days, . . . there is a time when the book of prophecy, before shut, shall be opened; and the judgment of the *quick*, barely recognised in the olden creeds—the judgment of the *world*, or of *all nations*—may need to be more fully apprehended from opening Scriptures, by the generation of the faithful that shall see *these things* of which the Lord and his prophets and apostles have spoken, *as heralding his coming and his kingdom*, than they were by those who

lived ere the days should come, in which judgment must begin at the house of God.

In giving his disciples to *know* the mysteries of the kingdom of heaven, Jesus said, *Unto you that hear more shall be given.* Let his faithfulness to this promise be tried. *He that is of God heareth God's words,* saith the same divine witness. *The words of God* have to be heard by the faithful in Christ Jesus, and the things which He shows to his servants to be believed and known by them, though his judgments have to be accomplished *till his wonders shall be fulfilled by unconscious instruments that did choose their own delusions, and are left to them.*

An inspired apostle testifies, 'Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers,' &c. 'These promises must all be fulfilled, whatever judgments yet intervene. The truth of God shall be established forever. The word of our God shall stand forever. All the writer asks of the reader is to *hear that word.* Let the faith, the prayer, the purpose, and the practice of those who seek to know the truth from the *word of truth*, be those of the man after God's own heart, who thus spake by the Holy Ghost: '*Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple.*'

Hear what saith the Lord, is all that the writer of this, too, would ask of the reader; while at the same time he would remind him of what is said at the close of Daniel's wonderful prophecy of the time of the end: '*none of the wicked shall understand, but the wise shall understand.*'

Dear reader, if you would that *that day*, which shall come as a snare upon all them that dwell on the face of the whole earth, come not upon you also *unawares*, be not slow of heart to believe *all* that the prophets have spoken. Remember what is said of such as understand the most difficult of all the prophetic Scriptures—'the Revelation of Jesus Christ, which God gave unto him'—'*Blessed is he that keepeth the sayings of the prophecy of this book.*' Be persuaded to 'give heed to the sure word of prophecy,' that you may be 'wise' to 'understand' 'the signs of the times;' and 'knowing before' the momentous events which are 'even at the door,' watch and pray that ye may be accounted worthy to escape all the impending judgments, and to stand before the son of man.

Dent. xxxii. 43. 'Rejoice, O ye nations, with his people' (Israel): 'for he will avenge the blood of his servants, and will render vengeance to his adversaries, and

will be merciful to *his land*, and to *his people.*'

1 Sam. ii. 10. 'The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto *his king*, and exalt the horn of *his anointed.*'

Isa. ii. 19. '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.'

Rev. vi. 12, 15—17. 'And I beheld when he had opened the sixth seal, and lo there was a great earthquake; (an upheaving or revolution among the nations)—and the kings of the earth, and the great men, and the rich men, and the chief captains,—hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the *great day* of his wrath is come: and who shall be able to stand?'

Ezek. 38. 'Son of man, set thy face against Gog, the land of Magog, *the chief prince of Meshech and Tubal,*' (who is shewn by Doctor Thomas, in 'ELPIS ISRAEL,' to be the Antioch of the Russias; who will, ere the fulfilment of this prediction, have so enlarged his Empire, as to include in it a great portion of the territory of the old Assyrian, Medo-Persian, Grecian, and Roman Empires; thereby constituting *himself* the golden head of Nebuchadnezzar's image, and 'the Assyrian' of the latter days, and his *dominion* the image itself; which, being smitten on the feet by 'the stone cut out of the mountain without hands,' all its component parts—that is, all the tributary kingdoms and dominions represented by these—are broken to pieces together; while 'the stone,' which is the kingdom of God, becomes a great mountain and fills the whole earth,) 'and prophesy against him, and say, thus saith the Lord God; behold I am against thee, O Gog, the chief prince of Meshech and Tubal. After many days thou shalt be visited: in the *latter years* thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages:—to take a spoil, and to take a prey:' (this shews that before the fulfilment of this prophecy, a partial settlement of the Jews

in their land must take place.) 'Shebe and Dedan, and the merchants of Tarshish, with all the *young lions* thereof,' (these Dr. T. demonstrates to be the British power, and, that Britain *must* take possession of Sheba and Dedan.) 'shall say unto 'Aee, art thou come to take a spoil? to carry away silver and gold, to take a great spoil?' (Britain will, at that time, possess a portion of the promised land, and it will be her policy to oppose any advance of the terrible invader towards the *East*.) 18th verse. 'And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.' 39th chap. 'And I will turn thee back, and leave but the sixth part of thee. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. And I will send a fire upon Magog, and among them that dwell *confidentially*' (Mar. reading) 'in the isles: and they shall know that I am the Lord.' 'Behold, it is come, and it is done, saith the Lord God: *this is the day whercof I have spoken.*' '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. *Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name: after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; They 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 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 on the house of Israel.'*

Joel 3rd chap. 'Behold, in those days, and in that time, *when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat.*' (a long deep

valley running north and south on the east of Jerusalem, between Mount Moriah and the Mount of Olives.) 'and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and *parted my land.*' 9th verse. Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruninghooks into spears: assemble yourselves, and come, all ye heathen, and gather yourselves together round about. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. *The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.* So shall ye know that I am the Lord dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. But Judah shall dwell forever, and Jerusalem from generation to generation,—for the Lord dwelleth in Zion.'

Zech. xiv. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *Then shall the Lord go forth and fight against those nations, as when he fought in his day of battle. And his feet shall stand on that day upon the Mount of Olives,*' (from this Mount Jesus ascended, on which occasion two angels told his wonder-stricken disciples, who stood gazing up into heaven, 'this same Jesus shall so come in like manner as ye have seen him go into heaven.' Acts i. 11.) 'And it shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains;—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. 9th verse. 'And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one. And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes,

and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.' (Compare this with 21st verse of 38th Ezek.) 16th verse. '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 come to pass 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.' (In this way, will any manifestation of rebellion or disobedience be quickly put down; as no greater calamity can befall a nation than a long continued drought.)

The Lord's people, Judah and Israel, will be his forces in subduing the nations, and breaking in pieces the kingdoms of the world, until they are compelled to cry for peace, and acknowledge the dominion of Israel's King. Even as, on a smaller scale, the Israelites, under Joshua and David, subdued or rendered tributary the nations which dwelt in the promised land. Hear what saith the Lord respecting this: Zech. ix. 13. '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. 10th chap. 3rd verse. 'For the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle: and they shall fight because the Lord is with them, and the riders on horses shall be confounded.'

Micah vii. 15. 'According to the days' (for the space of forty years) of thy (Israel's) 'coming out of the land of Egypt: will I shew unto him marvellous things. The

nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.' (The nation of Israel, before being finally settled in their land, will again pass through the Red Sea, and in so doing they will all be 'baptized into Christ,' as formerly into Moses, and thus, all their sins will be cast into the depths of the sea. Vide Isa. xi. 10—16, also 'Elpis Israel.' 'Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old.'

These, dear reader, are but a sample of the plain words of the Lord—that a child may understand—which shew the judgments that must come: by which the nations are to be punished for their iniquities, especially for their oppression of God's ancient people, and humbled and prepared for the peaceful and glorious times of Messiah. My limits will not admit of my adducing further testimonies; sufficient, however, has surely been brought to your notice to induce you to search farther, and note how invariably judgment is to be followed by mercy and blessing to Israel, and through Israel, to all the nations of the earth. 'Hath God cast away his people, God forbid! through their fall salvation is come unto the Gentiles. 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 fitness! blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written,' (Isa. lix. 20., read the two following chapters for a description of the glorious future which awaits Israel,) 'There shall come to Zion the deliverer, and shall turn away ungodliness from Jacob,' &c. Rom. xi. chap.

THE RESTITUTION OF ALL THINGS.

"The Lord shall send Jesus Christ—whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts iii, 20, 21.

Ezek. xxxvi. O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold I am

for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inha-

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bited, and the wastes shall be builded: and I will multiply upon you man and beast: and they shall increase and bring fruit: and I will settle you after your old estates, and will do *better* unto you than at your beginnings: and ye shall know that I am the Lord. 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. I will take you out from among the heathen, and gather you out of all countries, and will bring you into your own land. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, and ye shall receive no more reproach of famine among the heathen. Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, *This land that was desolate is become like the garden of Eden*: and the waste and desolate and ruined cities are become fenced, and are inhabited.

Isa. li. 3. 'For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.'

Jer. iii. 17, 18. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem: neither shall they walk any more after the imagination of their evil heart. *In those days* the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, *to the land that I have given for an inheritance unto your fathers.*

Zeph. iii. 14, 15, 19, 20. Sing, *O daughter of Zion*; shout, *O Israel*: be glad and rejoice with all thy heart, *O daughter of Jerusalem*. The Lord hath taken away thy judgments, he hath cast out thine enemy: **THE KING OF ISRAEL, EVEN THE LORD, IS IN THE MIDST OF THEE**: thou shalt not see evil any more. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather

you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.'

Zech. vi. 12, 13. 'Thus speaketh the Lord of hosts, saying, Behold the man whose name is **THE BRANCH**: (Jesus) 'and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both.'

Zech. viii. 'Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. & Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Amos. ix. 11—15. 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon the land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.'

Isa. 52. 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. Shake thyself from the dust: arise and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord

hath comforted his people, he hath redeemed Jerusalem.

Isa. 60. Arise, (Zion) shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptances on mine altar, and I will glorify the house of my glory. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from fur, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy upon thee. *The nation and Kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted.* The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. *Violence shall no more be heard in thy land,* wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

Isa. 62. G. 7. "Ye that make mention of the Lord, keep not silence and give him no rest, till he establish, and till he make Jerusalem a praise in all the earth."

Ps. 48. 1. 2. Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

Ps. 67. 3. 4. 6. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Then shall the earth yield her increase; and God, even our own God, shall bless us.

Ps. 72. Give the King thy judgments, O God, and thy righteousness unto the King's son. He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. *The Kings of Tarshish and of the isles shall bring presents: the Kings of Sheba and Seba shall offer gifts.* Yea, all kings shall fall down before him, all nations shall serve him. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory: amen and amen.

Ps. cxlv. 10—12. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Ps. cxlix. 2, 6—9. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Isa. xii. 5, 6. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

One word to the reader in concluding: Does 'the light of the glorious gospel of Christ,' shine into your mind, so that you can believe and realise the glorious future? for, remember, if it be hid, 'it is hid to them that are lost,' 'the god of this world hath blinded the minds of them which believe not.' As it was with the Jews in relation to their King; so is it now with the Gentiles, or christians, so-called, in relation to the kingdom. The Jews were faithless of a suffering Christ; the Gentiles are faithless of a king, who is 'to restore again the kingdom' and 'the preserved' of Israel; who is to 'reign and prosper, and

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execute judgment and justice in the earth; who is to 'build again the tabernacle of David,' which is now in ruins; and reign personally, as God's representative, on Mount Zion and in the City of Jerusalem, over the twelve tribes of Israel, and all other nations, for a thousand years. If you understand the scriptures which are brought to your notice in the preceding pages, you cannot but perceive the truth of this.

A kingdom is believed in, which cannot be 'expounded and testified from Moses and the prophets;' and a belief in this *thing of air* has supplanted, in the hearts of the people, faith in the gospel of 'the kingdom of God and of Christ,' as any child may perceive whose mind is 'not indoctrinated with 'the leaven of the Pharisees,' and 'spoiled by a vain philosophy and 'the traditions of men.'

A HUNDRED YEARS HENCE!

AS SEEN BY THE EYE OF FAITH IN THE LIGHT OF SCRIPTURE.

'The kingdoms of the world have,' long since, 'become the kingdoms of our Lord and of his Christ.' (1) Those of 'the called,' (2) who 'at his appearing and his kingdom,' (3) were judged, and found worthy of eternal life, 'made kings and priests unto God,' now 'live and reign with Christ on the earth.' (4) All the 'heavenly places' (5) of the earth, 'the thrones, dominions, principalities, and powers,' formerly occupied and possessed by the world's favored ones; (6) all high places of trust, honor, dignity, rule, and authority, are in the hands of 'the people of the saints of the most High;' (7) and by them justice is righteously administered and executed, in accordance with a Divine code of laws, throughout the whole world. (8)

'The nations' who were spared amid the overwhelming deluge of the indignation and wrath of God (9) which preceded and introduced this blessed era; now, enlightened, happy, and prosperous under the dominion of Israel's King, (10) joyfully acknowledge and submit to his universal law, which at the beginning was sent forth from 'the place of his throne' (11)—Mount Zion (12)—and rejoice in his righteous government: already all nations have been blessed in him, and call him blessed. (13) Sin is suppressed and restrained, (14) although far from being eradicated; and righteousness is the order of the day. 'The poor and needy are precious in the sight of 'the great King;' their cries are heard, their grievances redressed, protection afforded, and swift judgment executed upon the oppressor. (15)

'THE LAND OF ISRAEL—'the glorious land' (16)—at length inherited by them to whom God promised it, (17) has nearly all 'become like the garden of Eden,' (18) when it

was planted by the Lord about six thousand years ago. Truly, it is Paradise restored: 'the glory of all lands,' (1) 'a heavenly country,' (2) 'the paradise of God.' (3) Yet, pre-eminent above every other part, is the 'portion which is holy unto 'the Lord,' 'the portion of Judah,' in which is 'the Sanctuary,' and the City of Jerusalem. (4) Every thing 'pleasant to the sight and good for food' is here produced in abundance: it is 'a land of corn and wine,' of 'gardens' and of vineyards; (5) a land 'blessed of the Lord,' 'for the precious things of heaven,' 'for the precious fruits brought forth by the sun,' 'for the chief things of the ancient mountains,' and 'for the good will of him that dwelt in the bush.' (6) The twelve tribes of Israel, once and forever more received into God's favor, and 'all their sins cast into the depths of the sea,' (7) 'dwell there in safety alone;' (8) no other nation being permitted to possess any portion of Immanuel's land, (9) which they themselves inherit only as 'a gift from their prince,' for a certain period, until 'the year of liberty,' (10) when he again bestows it—'Strangers' or 'aliens,' however, sufficient in number to be their 'ploughmen and vine-dressers,' (11) &c., are permitted to dwell among the favored people. (12) Each tribe occupies a distinct portion of the breadth of the land from East to West, precisely as was foretold by the prophet Ezekiel. (13) All the old wastes are being built—'the former desolations raised up,' (14) and 'the waste and desolate and ruined cities fenced and inhabited.' (15) Already, in their land 'they possess the double' (16) of the wealth and riches of every description, that they did in the palmy days of Solomon. The Lord has 'gotten them praise and fame in every land where they had been

(1) Rev. xi. 15. (2) Rom. i. 7. 1 Cor. i. 9. 1 Thes. ii. 9. (3) 2 Tim. iv. 1. (4) Rev. v. 10, xx. 6. (5) Ephes. i. 21, iii. 10. (6) vi. 12. (7) Dan. vii. 74, 27. (8) Isa. xlii. 4. 1 Cor. vi. 2. Rev. ii. 26, 27. (9) Zech. xiv. 16. Isa. lxvi. 15, 16. Joel iii. 9, 16. (10) Ps. lxxii. 8, ii. 8, lxxv. 4—7. (11) Ezek. xliv. 7. (12) Isa. xxiv. 23. Mic. iv. 2. (13) Ps. lxxvii. 17. (14) Rev. xx. 2. (15) Ps. lxxvii. Isa. xl. 1—4. (16) Dan. xi. 41. (17) Gal. iii. 16, 18. (18) Ezek. xxxvii. 35.

(1) Ezek. xx. 6, 15. (2) Heb. xi. 16. (3) Ezek. xxviii. 13, xxxi. 8, 9. Rev. ii. 7. (4) Ezek. xlv. 1, 3, 6. xlviii. 8—35. Zech. xx. 10, 12. (5) Amos. ix. 14. (6) Deut. xxxiii. 13—16. (7) Micah vii. 19. Isa. xl. 15. (8) Deut. xxxiii. 28. (9) Isa. viii. 8. (10) Ezek. xlvi. 17. (11) Isa. lvi. 5. (12) Ezek. xlvii. 22. (13) Ezek. xlviii. 1—7, 23—29. (14) Isa. lxi. 4. (15) xxxvii. 35. (16) Isa. lxi. 7.

put to shame. (1) The peoples—the 'left' of the nations—which a century ago, 'despised' and oppressed, and denied them the civil rights and privileges accorded even to atheists, now gladly seek their favor and court their society, knowing that 'God is with them': 'ten men out of all languages of the nations' will take hold of the skirt of him that is a Jew, and seek to go with him: and especially at that annual season of rejoicing when the nations go up to Jerusalem 'to keep the feast of tabernacles,' and to worship the beloved King of the whole earth. (2) Judging from appearances, as well as what was written by Isaiah the prophet, the Israelites must enjoy long life, with an unprecedented immunity from sickness and disease: evidently, that beautiful prediction is to be accomplished: '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 work of their hands.' (3)

But it is of Jerusalem, 'beautiful for situation, the joy of the whole earth,' 'the city of the great king,' (1) and of the glorious Temple (5) therein, of which—next to their immortal king and princes—the nation of Israel is so justly proud. Vain for me to attempt a description of even the external and visible splendour, glory, and magnificence of either. 'The moon is confounded and the sun ashamed,' their light being eclipsed by 'the glory of the Lord' which fills the Temple, and with which even the surrounding earth shines. In that Temple dwells the Man Christ Jesus, the 'express image' of the 'person' of 'the Divine Majesty in the heavens,' 'the King eternal, immortal, invisible, the only wise God,' 'whom no man hath seen or can see;' here, sitting on the throne of his father David, he reigns a king and priest forever after the order of Melchizedek. In him 'dwelleth' the Eternal by his Spirit given to him without 'measure.' Here are to be seen Abraham, Isaac, and Jacob, and all the holy apostles and prophets, (6) all made 'equal unto the angels,' and, like Jesus, glorious and immortal. Heaven is opened to them, and the angels of God ascend and descend upon his well beloved Son, (7) ministering to him and to the joint-inheritors of his kingdom and vast dominion.

Universal peace reigns throughout the whole Empire of the Son of man: for now he is 'the Prince of Peace.' The ruins of

the fortified places of the earth, which were long since levelled with the ground, (1) serve but to remind the beholder, of the age that has passed away. The armies (2) and navies (3) which, during the abhorred reign of Antichrist, upheld the powers which they were, and enabled unrighteous and blood-thirsty potentates to execute their will and pleasure; were all either destroyed in the terrible wars by which 'the nations' were made 'to lick the dust,' and own allegiance to Him who was 'mighty in battle,' or disbanded and broken up; and their swords and spears converted into ploughshares and pruning hooks. The nations learn war no more. (4)

The great themes of conversation are the 'mighty acts' of the 'King of glory,' his 'power,' and 'glorious majesty of his kingdom.' (5) The hope and desire of all his loving, obedient and faithful subjects, is to attain to eternal life at the expiration of his his reign of a 'thousand years;' when there will be the second resurrection of the dead; at which time, such as are accounted worthy of eternal life, will, with the Lord Jesus and those to whom he gave eternal life at 'the first resurrection,' (6) inherit the 'new earth,' in which there will be 'no more sea,' neither 'death, sorrow, crying nor pain,' a glorious creation of the Lord Jesus Christ's, and the eternal abode of all the sons and daughters of Adam, who, during their state of probation and trial, overcame the world by their faith and found favor with God.

'The earth is full of the knowledge of the glory of the Lord.' The Israelites have long been the ambassadors of Christ, to the nations that had not heard of his fame nor seen his glory, and they have declared his glory to them. (7) All people have now one religious faith, all 'call upon the name of the Lord' and 'serve him with one consent.' Much surprise is expressed at their fathers having believed such 'lies, vanity, and unprofitable things,' (8) as were taught them by their blind and deceived teachers; who indocrinated the deluded people into numerous false systems of religion, which were all swept away by the great Enlightener and Regenerator of the world: (9) and they cannot conceive how it was, that, with the plain testimonies of God in their hands, professed believers therein 'turned' away from the truth 'unto fables,' (10) and neither understood (11) nor believed 'the glorious gospel of the Kingdom of Christ and of God.'

[1] Zeph. iii. 14. [2] Zech. viii. 20, xiv. 9, 16. [3] Isa. lxx. 22. [4] Ps. xlviii. 2. [5] Zech. vi. 12, 13. Hag. ii. 3. [6] Ezek. xxxvii. 26—28, and 49th to 49th chapters. [7] Luke xiii. 28, xxii. 30. [8] John i. 51.

[1] Isa. ii. 15. Ezek. xxxviii. 20. [2] Isa. xxxiv. 2. Rev. xix. 19. [3] Isa. ii. 16. Ps. xlviii. 7. [4] Mic. iv. 3. [5] Ps. cxlv. 12. [6] Rev. xxi. 1—7. [7] Isa. lxxv. 9. [8] Jer. xvii. 19. [9] Isa. xlv. 7. xlix. 6. [10] 2 Tim. iv. 4. [11] Matt. xiii. 13.

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2] Isa. xxxiv. 2.
3] Mic.
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xxxv. 7. xlix. 6.

