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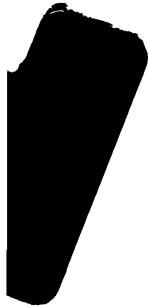
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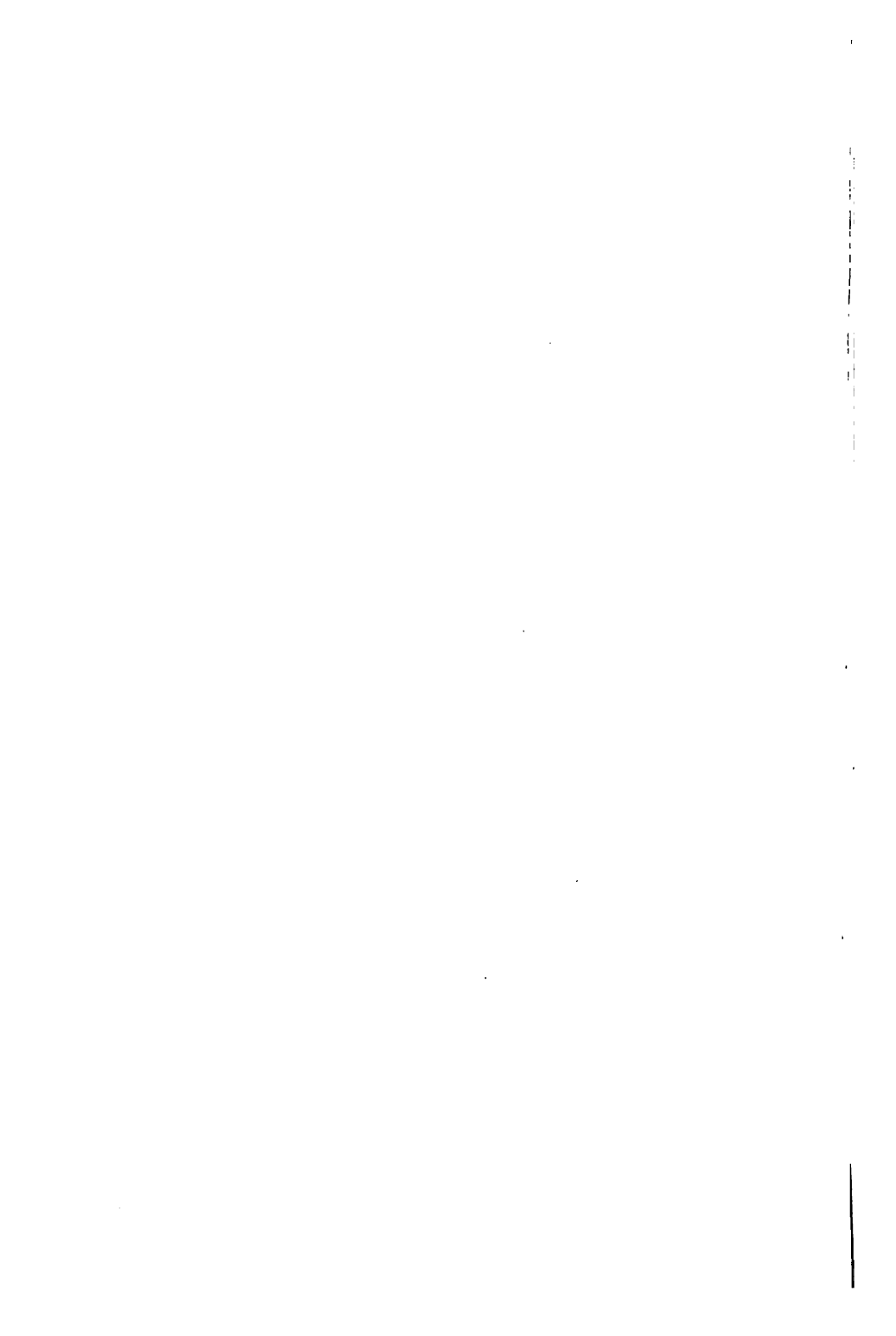
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OUR ISRAELITISH ORIGIN.

LECTURES
ON
ANCIENT ISRAEL,
AND THE
ISRAELITISH ORIGIN
OF THE
MODERN NATIONS OF EUROPE.

BY J. WILSON,

A WITNESS FOR THE TRUTH OF THE WORD OF PROPHECY.

"But the birthright was Joseph's."—1 Chron. v. 2.

"The gifts and calling of God are without repentance."—Rom. xi. 28.

THIRD EDITION.

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The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled ; and that Judah must mean Judah, and Israel mean, literally, Israel. At the same time, he agrees with those who apply, to these Christian nations, many of the prophecies respecting Israel : believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham according to the flesh—are of the so-called “ lost house ” of Israel,—the leading tribe of which was Ephraim. These nations have been brought forth at the time, and in the place predicted : they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness unto all nations ere the end come. How the promised seed have come to be sown in these countries, is accounted for in the latter part of the course ; but the author earnestly requests a careful perusal of the first six Lectures, as it is upon the Scriptural foundation there laid, that his after conclusions chiefly rest. These he has supported by proof, as various in kind, and great in quantity, as, he trusts, will be requisite to substantiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view ; but especially in the light of God’s word. In that light would he ever rejoice to look upon all around him,—upon the world and its inhabitant, man ; And the wondrous course of God’s providence, which all hath had respect to His people of Israel,—of whom He hath said in truth, “ I have chosen thee, and not cast thee away.” Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah,—

“ I am a Father to Israel,
And EPHRAIM is my FIRST-BORN.”

*Edgehill, Liverpool,
August, 1840.*

J. W.

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The following passage the Author had left out of the present edition. The subject belongs more properly to "The Book of Inheritance," a work on the Restoration of Israel. The passage, however, having been referred to by several esteemed writers, both in Reviews and other publications, as belonging to the present work (see Geneste's "Judah and Israel," pages 265, 266), it has been thought good to retain it.

ISAIAH, CHAP. LX.

THIS beautiful portion of Scripture seems to consist of six smaller portions, the first five of which are sonnets, or songs of fourteen lines each. The first places the hearer in Jerusalem, in the Holy Land, and bids him look around, and see how the light is breaking; and how all around are preparing to flow unto Mount Zion, the city of the Lord. The next four paragraphs point eastward, and westward, and northward, and southward,—to the characteristic treasures of each quarter, as being contributed to that city, which shall then be the joy of the whole earth. The sixth paragraph, in five verses of four lines each, describes the settled and increasing state of glory and blessedness which Jerusalem shall ultimately enjoy.

The first paragraph is a call to courage, and to a clear exhibition of the truth, in anticipation of the coming glory. Jerusalem is called to look around, and see how immensely more numerous her children are, and how much more favourably dealt with, than she had at all anticipated. The day dawns; the morning begins to spread upon the mountains. It is time to put off the works of darkness, and to go forth, in light and holiness, to arouse a sleeping world to a recognition of the word, and working, and ways of Jehovah; and to a preparedness for the glorious issue of all his wonderful acts to the children of men. Let us, then, feel as one with Jerusalem, while she is thus addressed by the Spirit of Prophecy, as anticipating this time :—

Isaiah, chap. lx. ver. 1—4.

" Arise ! 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 :
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.
LIFT UP THINE EYES ROUND ABOUT,
AND SEE !
All they gather themselves together ;
They come to thee !
Thy sons shall come from far,
And thy daughters shall be nursed at thy side."

The second paragraph is a call upon Jerusalem to look eastward; and to be filled with holy fear toward God, whilst her heart is enlarged toward men, when she sees how abundantly the God of the whole earth hath enriched her there, with the means of distributing blessings among the nations, from the Cape of Good Hope, to India and Australia. The Erythrean Sea, with its two branches, and all the treasures of Arabia between, are hers. The burning desert, now abundantly refreshed, will contribute its rich and varied productions as provision for the house of the Lord's glory :—

THE EAST.

Ver. 1—4.

" Then thou shalt see,
And flow together ;
And thine heart shall fear,
And be enlarged,
Because the abundance of the sea shall be converted unto thee,
The forces of the Gentiles shall come unto thee."

THE FUTURE FLOWING TO JERUSALEM.

The multitude of camels shall cover thee;
 The dromedaries of Midian and Ephah :
 All they from Sheba shall come :
 They shall bring gold and incense ;
 And they shall show forth the praises of the Lord.
 All the flocks of Kedar shall be gathered together unto thee,
 The rams of Nebaioth shall minister unto thee :
 They shall come up with acceptance on mine altar."

The third sonnet turns the eye westward, and sees the swiftly-sailing steam-ships, with undeviating aim, stretching up the Mediterranean ; bringing in abundance the children of Zion, with their treasures, unto the Lord. No more may Israel be termed Lo-ruhamah ; seeing that from this quarter it is so truly manifest, that the Most High, in his favour, hath indeed *had mercy on her* :—

THE WEST.

Ver. 8—10.

" And I will glorify the house of my glory.
 Who—these I—fly as a cloud.
 And as the doves to their windows ?
 Surely the isles shall wait for me,
 And the ships of Tarshish first,
 To bring thy sons from far,
 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 favour have I had mercy on thee."

The fourth sonnet looks northward, and sees the gates of the enemy given into the hands of Israel, and all her former oppressors and despoilers made submissive, or brought to nought.—The ravenous beasts from the north—the wolf, the leopard, the bear, and the lion, and all others, which may attempt to spoil the land, shall at length cease to devour upon the Lord's holy mountain. And the glory of Lebanon (in this quarter of the land) shall be all her own :—

THE NORTH.

Ver. 11—14.

" Therefore thy gates shall be open continually ;

They shall not be shut day nor night ;
 That—may bring unto thee the forces of the Gentiles,
 And—their kings—brought.

For the nation and kingdom that will not serve thee shall perish ;
 Yea,—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."

The fifth paragraph looks southward, and sees the Redemption, prefigured by that from Egypt, made complete. And it is intimated that the rich mineral treasures of Idumea, here on the south, are equally hers, as the trees of Lebanon in the north. All the bondage and oppression, with which the children of Africa have so long been visited, are at an end,—at the same time that all contribute to Jerusalem's glory and joy :—

THE SOUTH.

Ver. 15—17.

" Whereas thou hast been forsaken and hated,
 So that no man went through—
 I will make thee an eternal excellency,
 A joy of many generations.

Thou shalt also suck the milk of the Gentiles,
 And shalt suck the breasts of kings :
 And thou shalt know that I, the Lord—
 thy Saviour,
 And thy Redeemer, the Mighty One of Jacob,

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."

The former paragraphs describe Israel's obtaining of the land,—to which, indeed, the Scripture sonnets generally relate.

JERUSALEM'S FUTURE GLORY.

The sixth and last paragraph regards the permanent peace, and glory, and righteousness, and magnifying of

God, in that kingdom which, whatever changes the earth may hereafter undergo, shall never pass away:—

THE FUTURE GLORY.

Ver. 18—22.

“ Violence shall be no more 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 sun shall no more go down;
Neither shall thy moon withdraw itself:
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.

Thy people also—all righteous:
They shall inherit the land for ever,
The branch of my planting,
The work of my hands.

That I may be glorified,
A little one shall become a thousand,
And a small one a strong nation:
I, the Lord, will hasten it in his time.

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*Edgehill, Liverpool,
August, 1840.*

J. W.

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ERRATA.

- Page 17—6th line from bottom of 2d col., for "Gen. vi. 22," read "Gen. vi. 2."
 — 19—12th line from top of 1st col., for "water," read "waters."
 — 20—18th line from top of 2d col., for "20, 21," read "20, 22."
 — 31—16th line from bottom of 2d col., for "xxiv," read "xxvi."
 — 36—5th line from bottom of 1st col., for "18,—," read "18.—"
 — 36—4th line from bottom of 1st col., delet "having."
 — 45—12th line from top of 1st col., for exercises," read "exercise."
 — 52—After "quotation," read "Deut. xxxii. 15—23"
 — 67—23d line from top of 1st col., for "I. Thess." read "II. Thess."
 — 70—12th line from top of 2d col., for "points," read "point."
 — 70—18th line from bottom of 2d col., for "north-west; in," read "north-west. In"
 — 70—16th line from bottom, 2d col., after "where," insert "were."
 — 113—last line, for "xli," read "li."
 — 123—16th line from top, for "Use of the bow," read "At home on the deep."
 — 133—last line, add "Eph. ii. 18—22."

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Isaiah, ch. lx. Appendix.

LECTURE I.

ISRAEL'S ANCESTRY, AND THE THREE GRAND RACES OF MANKIND.

THE GIFTS AND CALLING OF ISRAEL.

“Remember the days of old,
Consider the years of many generations :
Ask thy Father, and He will show thee ;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inheritance,
When He separated the sons of Adam,
He set the bounds of the people,
According to the number of the children of Israel.
For the Lord's portion—his people ;
Jacob—the lot of his inheritance.” Deut. xxxii. 7—9.

The Adamic Dispensation.—The Flood.—Prophecy in the Names between Adam and Noah.—Covenant with Noah.—Babel.—The names between Noah and Abram.—Three Grand Races of Mankind: the Tartar Race; the Negro Race; the Caucasian Race.—The European Family.—The Prophecy of Noah.—Contrast of the European Family with the most anciently civilized Portions of the Three Grand Races.—Reference to Deut. chap. xxxii., as expressing God's Designs with regard to Israel.

God made man upright,—made him in his own image; and he was equally happy as he was holy. His will was in unison with that of the Framer and Sustainer of all things; and being in harmony thus with universal nature, suffered not those painful collisions, to which it is now so constantly exposed in consequence of sin. As man became alienated from God—from the true good—the light of Jehovah's countenance, so did he become subject to that wretchedness, which results from his possessing active powers, adapted for communion with the spiritual world, without these having anything proper upon which to fix themselves. In this low estate man was not left by Him who alone could help him. God manifested himself unto Adam in a manner fitted to man's fallen condition. Salvation through the great atoning sacrifice was then revealed. It was promised that the Seed of the woman should bruise the serpent's head; and, in place of the insufficient

covering of his own workmanship, with which man, in his first emotions of shame, had covered himself, he was clothed with skins—as we suppose, with the skins of the animals slain in sacrifice, in the first institution of that new mode of worship, which was now given to man, as requiring to be redeemed by the blood-shedding of the Lamb of God;—as requiring to be clothed with the righteousness of Him in whose name alone we may approach the Father.

The good seed being thus sown in the first family of mankind, they were allowed to multiply and replenish the earth. But, even in that early period of our world, there was a distinction of races. The descendants of Cain were emphatically wicked; whilst the sons of Seth (see Gen. vi. 22) are called “the sons of God.” In process of time these two races intermingled, and the result was a most powerful progeny; but their power was not consecrated to the Lord. Men, as they

grew mighty, became monsters in wickedness; and as they replenished the earth, they equally filled it with violence. Their enormities called for vengeance from Heaven; and the waters of the flood were sent to quench the fire of their lust; and to sweep them, with their works of wickedness, from the face of the earth.

Of all the families of mankind, only one was spared, the family of Noah; which, together with the individuals that had intermarried therewith, was preserved in the ark, which Noah was directed to prepare, during the hundred and twenty years in which he testified against that ungodly generation, and preached righteousness, pointing to that rest that remaineth for the people of God, and of which the ark was a type.

It has been remarked that God was preaching righteousness from the very beginning; and had been writing his Gospel in the very names of Noah and his progenitors, even from the creation of man upon the earth. Thus the name of Adam may either mean *red earth*, out of which man was formed, or it may be from the Hebrew word signifying *image*; and, made of *earth*, man was formed after the *image* of God; which image we lost in the first Adam, who is of the earth earthy; and we have it restored in the second Adam, who is the Lord from heaven. Seth, the son of Adam, hath his name, meaning *placed*; man, made of earth, and in the image of God, was *placed* in Eden by his Maker; but, by his sin, he *placed* himself in a wilderness of thorns and briers. And then Enos means *mortal*, referring to the *deathful* state into which man was precipitated by his fall into sin. Cainan means *miserable*, the character of that state of spiritual death, in which man is now found. But Mahalaleel brings into view the Lord, the Saviour; this name meaning the *Blessed God*, or, *God who is worthy of all praise*,—which the Word was, even before He came down to earth to accomplish our redemption. His humbling himself is in the next name expressed, Jared,

meaning *he shall descend*: He humbled himself, to take upon him the form of a servant, and to become a Messenger to those who received his message with the utmost despite. This service is expressed in the next name, Enoch, which means *teaching*. The ministry which he fulfilled, until the time of his being offered up, was that of a *Teacher*, sent from God. Never man spake like this man; and the subject of his teaching to his chosen disciples, much related to the decease he should accomplish at Jerusalem. And this seems to be the object pointed at by the next name, Methuselah, meaning, *He who died shall send*. He *died* for our sins, and rose again for our justification. And then did He who said, "I am not *sent* but to the lost sheep of the house of Israel," *send* forth his apostles, with power, on the same blessed errand. Lamech means, *to the afflicted*; and to the afflicted, the "tossed with tempest and not comforted"—the desolate woman—the lost house of Israel, which had gone into the north country, was the Gospel more especially sent. The name Noah, describes the character of the message, which hath proceeded from Jerusalem, through Judea,—through Samaria,—through Asia Minor,—through Greece,—and still more and more north-westward, until, having reached these "isles afar off," it is being spread unto the uttermost ends of the earth. It is *rest*, or *consolation*. It is "Comfort ye, comfort ye my people, saith your God." It is an invitation to enter into rest; into the enjoyment of perfect peace, whatever troubles may outwardly abound: to take refuge in that ark, which was faintly shadowed forth by the ark that was built by Noah.

Thus, in the first names of mankind, the ten between Adam and Noah, we have, most distinctly written, the great purpose of Jehovah with regard to Israel in particular, and mankind generally. The names, together, as given 1 Chron. i. 1—4, without the assistance of any interposing word, read, "Man—placed—mortal—miser-

able—the Blessed God—shall descend—teaching—having died He shall send—to the afflicted—rest or consolation.” The “afflictions of Joseph,” and the fact that the blessings of the Gospel have been mainly addressed to his descendants, and, through them, to the world, will hereafter engage our attention.

With Noah, a new covenant was made. It was, that no such sudden destruction, by the water of a flood, should end the present, as it had the past dispensation. His children might, therefore, with confidence go forward to multiply and replenish the earth; and the bow in the cloud was appointed to be a token of this covenant, that, when they looked upon it, they might think upon God’s remembering his promise, that the showers should fall in measure; that the clouds should be girt, as it were, with the band of the Almighty; and no more burst upon the world with the waters of a universal deluge. The family of Noah seem then to have left the mountains, and come down to the more inviting plain, in the land of Shinar. If the land of Israel be, as there is reason to believe, the site of Eden, then the land of Shinar, which is eastward of that, may be the very land into which the first great tyrant among mankind, Cain, went from the presence of the Lord, and built a city for his son. Here, in the site of Babylon, the first of that list of tyrant empires, that have so sought to lord it over men, and persecute those that have occupied the place of righteous Abel; here, thus early, did they seek to centralise the human race, in a grand confederacy against the will of Heaven. Thus early did Babylon oppose itself to the King of Salem, who hath chosen Zion, and desired it for his habitation; saying, “This is my rest for ever; here will I dwell, for I have desired it.” The Lord confounded the folly of these early founders of a universal empire independent of Him who alone hath a right to reign. He forced the rebels to disperse; and the three families of Noah

were at length, according to the divine appointment, scattered abroad upon the face of all the earth.

The dispensation of Noah, like the Adamic, went into utter apostacy; and the whole world was being covered with idolatry; but God remembered his covenant with Noah, and brought not such a sudden all-sweeping judgment as the flood, to sweep away all his posterity at once from the face of the earth. He adopted another method of dealing with mankind. He chose one, to whom and to whose posterity, he meant to show especial favour, and upon whom he would bestow a very superior training; who should be the depositary of his lively oracles, and the medium through which he would communicate with the other families of mankind.

Before proceeding to trace farther the purposes of God with regard to his chosen race, and to identify them among the nations, it may be good to understand well that the general masses of mankind are, from whom they are to be distinguished, and among whom they were to be a blessing.

The Grand Races of mankind may properly be reckoned three in number. These have been distinguished from each other by their form of head, and other physical marks, as well as by intellectual and moral character: not that any one of them has qualities which the other is entirely without; but the different races possess in very different degrees and modifications those qualities which are common to all. The races are in very many cases in a considerably mixed state; but still in the masses they may be marked out from each other, and they are known as the Calmuc-Tartar, the Caucasian, and the Negro.

The Huns, or otherwise the Calmuc-Tartar race, seem to have been appointed the northern portion of the globe. There they exist, in very different conditions. As Laplanders, they, in the extreme north, live much unlike their brethren, traversing the great wilds between Russia and China; and still more are they unlike the

Chinese themselves, who, as being most stationary, seem to have retained more of the ancient civilization of the race, as received from the first fathers of mankind. Europe appears to have been anciently possessed by this race; and America was found considerably peopled by them, when that country was discovered by the modern possessors of Europe; who, with such power, have, in the latter ages of the world, come rolling from the East. Except in the case of China, the Japhetic race are generally found very thinly spread over a very wide territory. The race we are describing have much breadth of face, and great width between the eyes. The cheek-bones are wide asunder, and prominent; and the whole head is in general very broad. All this is correspondent with their general character, as being restless and roving, and in many cases addicted to violence and war; impatient they are of restraint, and ambitious of a proud independence. The warlike propensities, and those that principally tend to muscular activity, have their organs situated on the side of the head, and occasion the breadth of head already described. The physiognomy, otherwise, is correspondent: the features are harsh; the parts not well proportioned, according to our ideas of beauty; the hair is long and straight. The beard is scanty: in some, as in the North American Indians, it does scarcely at all exist; but that seems to be partly produced by art, just as, in the case of the Charibs, the breadth of head has been aggravated by pressure in infancy. The complexion is pretty uniform, being somewhat of an olive hue; but still it is varied, from that of the dun Laplander, to the colour of the red Indian, traversing his wide-spreading wilds; where the physical powers must of course obtain more free expansion, than amid the snows of Lapland, or where they are cooped up so closely as in China. Correspondent to their form of head, this race have in general manifested considerable mechanical skill; and

they have frequently made very extensive conquests. These, however, they more easily make than retain. They can execute; but seem rather wanting in masterly wisdom. They require a superior moral and intellectual power, to guide their great force to a proper end. They do not sufficiently care for those under them. Here, again, China seems to be rather an exception: but, even there, the exposing of children is allowed. This, the Japhetic race, has less care for their children than either of the other races; and it may easily be observed that in them, generally, there is less of a projection over the cerebellum, in the region of the head allotted to that propensity which gives an interest in the young.

On the opposite side of the globe, that is southward, and chiefly in the vast continent of Africa, we have the Negro race, the supposed descendants of Ham. These in general have the head elongated behind, forming in this respect a considerable contrast to the Japhetic race: and the Negroes are as remarkable for their love of children and fondness of nursing, as the Tartar tribes are for their indifference in these respects. The forehead is narrower, and perhaps also lower; correspondent to their deficiency in reasoning power, and in mechanical ingenuity. They have generally a good height in the upper and middle part of the head, where is the organ of veneration; but they are considerably deficient in that which gives a tendency to form ideas respecting the spiritual world, and to hold communion therewith: the mind is consequently left more to the influence of objects of sense; and the worship is apt to be rendered to the sensible creature, rather than to the unseen Creator. They thus, the more easily, become subject to others. They can have intelligence, but they seem to have little forethought or power of planning. They require to be cared for like children. They can, of course, be the more easily seduced into unreasonable acts; but they have much

gentleness and affection, and power of being made useful when properly trained. Their mildness is indicated by a comparative narrowness of the head, over the ears. The wide-headed Japhetic race cannot be so easily managed. It need scarcely be remarked, that the Negro race are generally distinguished by the prominence of the lower part of the face, especially the mouth, indicating perhaps considerable sensitiveness as to touch. They have black, woolly, strongly-curved hair: and the blackness of the skin is about as uniform with regard to the children of Ham, as the brown colour is to the descendants of Japhet. That, however, seems mainly occasioned by climate. In some countries, the children of Ham are comparatively white. This race appears to have early taken possession of the lands in which the families of Abraham were first to be planted: thus, Cush inhabited Arabia, destined for Ishmael, and Canaan took possession of the very land of promise itself; and even north-eastward of these countries, in ill-fated Babylon, we find Nimrod, the mighty hunter before God, erecting the throne of his empire. This central position was not, however, designed for the descendants of Ham. They have long been expelled from their usurped domain.

The children of Shem, generally called the Caucasian race, occupy the central position; and chiefly inhabit Southern Asia. We find them spread over Armenia, Persia, Arabia, and the thickly-peopled regions of India. The Jews are an improved specimen of this race; and so also are "the chief of the nations," the modern inhabitants of Europe. These people are generally characterized by an oval face, with regular features. The head is more remarkable for height than either for length or breadth, although it has in general a goodly proportion of both. The upper part of the forehead, the reflective region, is especially well developed; and so also is the imaginative — immediately outward from thence. They have the largest pro-

portion of those powers which regard the spiritual world, and which tend to give an elevated and refined exercise to the intellect. In this race, the beard, when allowed to grow, is abundant. The hair is more soft and pliant than in any of the other two families. As for stature and complexion, they seem to be greatly modified by climate: in some quarters, as in the burning plains of India, this race may be found quite black. In more elevated situations, and in temperate climes, they are found fair, and more fair, until in Europe we find them with the lily hand and rosy cheek, the azure eye and flaxen hair; and corresponding to Jeremiah's description of what his people once were. Lam. iv. 7:—

" Her Nazarites were purer than snow,
They were whiter than milk,
They were more ruddy in body than
rubies,
Their polishing was of sapphire."

This race may more generally be characterized by the head elevated and elongated in front, the delicacy of the texture, and the beautiful proportion of the features. It may be remarked that although the head is more finely formed, indicating a greater proportion of the reflective faculties, imaginative powers, and religious sentiments, yet, altogether, the mind has less force: and this is indicated by the comparative smallness of the head. The brain is better in quality and form, but less in quantity. The case of the Jews, and that of the modern possessors of Europe, is an exception to the latter part of this rule; as, here, the head is not only more beautifully formed than in even the other branches of the Semetic family, but it is greater in volume than in the case of either the Negro, on the one hand, or the Tartar, on the other.

It may be observed that this improved specimen—the European branch of the Semetic family—is rapidly spreading westward. From the East, they came into the maritime parts of Europe; and have gradually pushed

the people to the ends of the earth, who previously possessed these countries; or they have taken them up, to become one people with them, and to be made partakers with them of their blessings. This improved family of the Semetic race, after renewing their strength in these islands, have launched out into the great Atlantic; and the tide of emigration has rolled, over that world of waters, still further westward,—encroaching still upon the Japhetic race in America, as it did in Europe. And we may predict that this race will still further spread, until the wilderness be wholly inhabited; and “the desert rejoice and blossom as the rose.” With all their faults, they seem to be, eminently, a seed which the Lord hath blessed.

In Genesis, ix. 25—27, there is a remarkable prophecy of Noah, with regard to his three sons. We there find Ham (v. 25) punished in his seed; and this is a point in which, judging from his race, he would be most likely to feel: whilst Shem (v. 26) is blessed in the object of his religious regard; and the religious sentiments are in his descendants the strongest. And Japhet, whose restless spirit sought large room in which to range, was promised enlargement (v. 27.) According to the view we have taken, Japhet has been originally given the largest possessions; and this race have been remarkable for their wide spreading. They have also been given enlargement of a still more important kind. Having become much mingled with the posterity of Shem, they do as it were dwell in their tents, filling the place of upper servant: whilst, not only has Canaan been cursed, but the lower place—that of the mere slave, has generally been left to the other children of Ham. God has especially manifested himself, and his great salvation, to the posterity of Shem; who have even, as we have seen, the greatest natural capacity for this kind of knowledge: and, with the Semetic race, not only has the true religion been more abundant, but false religions have also been more plentiful. The truth, however, shall prevail:

and then indeed shall Shem be blessed, and be given still more fully his place at the head of the human family. Japhet, intermingled with Shem, shall occupy the place of a servant born in the house: whilst Canaan shall have the curse removed, and be blessed through the ministration of Shem; and the whole human family, taking refuge in the ark of the covenant, shall become the blissful family of God.

A singular contrast may be observed to take place between the European family, and even the most civilized portions of each of the three grand races already described. Beside the Nomadic branches of these races,—who, as being too far separated from the main stems, to retain the full advantages of the ancient civilization, possessed by the immediate descendants of Noah; or, who, in consequence of other changes, have been thrown into a state of utter barbarism;—beside these, who have lost so much, and who, without the assistance of others, seem utterly incapable of regaining what they have lost—there seems to have been a portion of each of the three grand races, which, as being more stationary in the original seats of mankind, have retained a sufficient knowledge of nature and of art, to procure for them the appellation of *civilized*. Thus, of the same race with the wandering Tartars, but considerably different, in consequence of circumstances,—we have the Chinese. Of the Semetic, or Caucasian race, we have the Hindoos; and of the children of Ham, of the same general race with the Negroes, we have the most anciently civilized empire of Egypt, and their kindred, along the coast of Palestine. These three nations, the Chinese, the Hindoos, and the Egyptians, appear to have retained what they have, from time immemorial; and they seem in some instances rather to have lost than gained. And the practice of the arts they have often retained, without knowing the principle, according to which the effect they aim at is produced. They merely, as it were, with difficulty, retain what has been deliver-

ed to them from their fathers. Not so the European family, and especially that of Saxon origin. They had lost all,—they were stripped naked, as in the day when they were born, (see Hos. ii. 3,) when they presented themselves here in the west; but they have not remained as those generally do, who are left thus destitute. They have evidently been given a principle of life—an onward tendency—which is not merely of use to themselves, but it, in general, gives an impetus to all with whom they come into contact; who must either yield themselves to its influence, or be broken down by it. Theirs is not merely a retentive capacity, but an inventive genius. Theirs is not a contentment in empirical practice: they must know the principles of the arts they practise; by the knowledge of which, not only is the retention of the art the more insured; but a way is opened up for new improvements and discoveries. The great work of self-instruction is ever going forward. They are not bound down to the limits of the knowledge possessed by their fathers. They are wiser than all their teachers among men, for God himself is their Instructor—both in nature and in grace; and He hath given them a capacity to receive his instruction, and communicate it to others, above what any nation, or number of nations, have ever possessed. This is no matter of chance. We shall see that it is according to the original purpose, and whole course, of God's procedure with regard to Israel.

In that remarkable song of Moses, Deut. xxxii. we are told that—

“When the Most High divided to the nations their inheritance;
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.”

Why should the Lord thus set the bounds of other nations, according to the number of a people not yet born into the world? Because this people were intended to compass these nations; which they could not do, unless their numbers were proportionate to the bounds of the people they were intended to encompass; and so it follows:

“For the Lord's portion is his people,
And Jacob is the lot (*that is, cord or measuring line*) of his inheritance.”

And then follows a description of the careful training, by which they should be so far fitted for the important purposes which God had in view with regard to them.—And then there is an extended prophecy, clearly recognising the fact, that the end which God had in view with regard to Israel, was not accomplished during their former sojourn in the land:—nor could it indeed be, without their going forth out of the land, and encompassing the various nations the Lord intended to bring within his fold. When this end is accomplished, then goes forth the joyful invitation with which the song concludes:—

“Rejoice O ye nations, with his people;
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.”



which he was then so miraculously called, in a vision, by a man of Macedonia. As we ascend, we have, on this side, the site of the seven Churches of Asia, towards which, in its first movement north-westward, we have our attention called, by the spirit of prophecy, in the Apocalypse, that closes the volume of inspiration; whilst, on the other hand, we have, emptied into this sea, the Nile, the great river of Egypt, on the banks of which were transacted some of the most remarkable events recorded in the first books of the Bible. And now we have arrived on the coast of the land of Israel. Here was Tyre, the root of that great maritime confederacy, which, in such early ages, connected very distant parts of the globe:—which, even thousands of years ago, brought the British Isles, the isles afar off, the Isles of Tarahish, into commercial alliance with the land of Israel; and which, in the providence of God, was given the greatest facilities for transmitting the escaped of Israel westward: just as Assyria was appointed to carry into captivity the body of the people northward. Each of these, Tyre and Assyria, was the most fitting instrument for the part of that work to which it was appointed, although we may believe that nothing was further from their hearts than to accomplish God's good pleasure to his first-born Israel; and thereby to the world.

We now enter upon the mountains of Israel, where wandered the Patriarchs, Abraham, Isaac, and Jacob;—where ministered Melchizedek, priest of the Most High God;—to which, by the cloud of glory, and the ministry of Moses and Joshua, were conducted God's ancient people;—where was erected the throne of David;—where was reared the Temple of Solomon;—where the prophets delivered the counsels of Jehovah;—and where the high priest of the nation was allowed to come into the very presence of the God of Israel;—where the Lord of Glory himself, in our very nature, condescended to tabernacle among men;—and where the great atonement was offered;—and whence the Great High

Priest ascended up into the holiest of all;—and upon which so copiously descended the former rain, when, having ascended up on high, "He received gifts to give unto men, yea for the rebellious also," (that is, the backsliding house of Israel,) "that the Lord God might dwell among them."

This land, so distinguished in the word and providence of God, must be, at least, near that which was the most early favoured of God. In this neighbourhood seems to have been situated Eden, where was placed the first family of mankind, in a state of innocence and bliss. It seems worthy of remark, that both the states already adverted to, Tyre and Assyria, are spoken of in Scripture as bordering upon Eden and the Garden of God. And the land which bordered upon these two states, in common, as being situated between them, was the land of Israel;—so marked as the theatre of God's grand manifestations to man. Tyre was on the western coast of the land of Israel; and in Ezek. xxviii. 13, it is said of the Prince or King of Tyrus,

"Thou hast been in EDEN, the GARDEN OF GOD." "Thou wast upon the holy MOUNTAIN OF GOD."—(v. 14.) "I will cast thee as profane out of the MOUNTAIN OF GOD."—(v. 16.)

—Tyre, be it remarked, was close upon Mount Lebanon, one of the most distinguished and elevated portions of the land of Israel.

Let us now pass over to the north-eastern bound of the land—to Assyria, and we shall find a country, equally with Tyre, spoken of as being in the immediate neighbourhood of Eden, or the Garden of God; and that also, as being connected with Lebanon. Thus in Ezek. xxxi., the Lord, by the prophet, addressing the King of Egypt (which country, be it observed, was at the south-western extremity of the land of Israel), speaks of Assyria, who dwelt at the north-eastern border:

"Behold the Assyrian, a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs; The waters made him great. The deep set

him up on high, with her rivers running round about his plants; and sent out her little rivers unto all the trees of the field."—(v. 3, 4.) "The cedars in the GARDEN OF GOD could not hide him. Nor any tree in the GARDEY of GOD was like unto him in his beauty. I have made him fair by the multitude of his branches, so that all the trees of EDEN, that were in the GARDEY of GOD, envied him."—(v. 8, 9.) "I made the nations to shake at the sound of his fall. When I cast him down to hell with them that descend into the pit. And all the trees of EDEN, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth."—(v. 16).

And then, speaking of Pharaoh himself, the prophecy concludes—(v. 18).

"To whom art thou thus like, in glory and in greatness, among the trees of EDEN? Yet shalt thou be brought down with the trees of EDEN; unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with them that be slain with the sword. This is Pharaoh, and all his multitude, saith the Lord God."

Thus are the trees of Eden, and of Lebanon, spoken of, as if the same thing were meant by either expression; and thus is the case of Assyria illustrated to Egypt, by imagery derived from the Garden of God; which, as we suppose, lay between them, and the advantages of which highly-favoured position, they both of them, in part, enjoyed. Even with regard to that portion of this intermediate space, which is now most remarkably under the curse, it is said, Gen. xiii. 10, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Even more eastward, in the land of Arabia, Mount Horeb is called the Mountain of God: and the ground there, was said to be holy ground; and there the Lord condescended to speak with man; and there the law was promulgated, and the tabernacle set up; and there it was that the rod of Moses drew water from the rock, to give drink to the hosts of Israel; a pledge, we may regard it, that streams shall yet abundantly

refresh that burning desert, when it shall be claimed by their King, as belonging to the portion of Israel.

The land of Israel, as being situated between Assyria and Egypt, is most centrally placed with regard to all lands: on the side of Egypt, all Africa being stretched out from it to the east and west; and on the side of Assyria, we have the still greater portion of our hemisphere, in Asia and Europe: from all parts of which, it is not too much to suppose, that highways will yet be cast up, whereby an easy conveyance will be prepared, for all to flow unto the land of Israel; to the name of the Lord,—to Jerusalem. It is here these highways can most conveniently converge, supposing them to reach out unto Africa; or supposing them to lead out of Africa, into Europe and Asia.

By the Mediterranean, it has westward not only a connection by sea with the coasts of Africa and Europe, but with the great Atlantic Ocean, and thereby with America, the more distant portion of our globe to the west. South-eastward of the land, we have the Red Sea, that "compasseth the land of Ethiopia;" and by which we reach out to the great Indian Ocean, and thereby gain Australia, the counterpart of South America, as the islands northward of it are of the West India Islands; and as the more eastern part of Asia, if separated from the more westward portion, would be the counterpart of North America. We have, beside these, the Persian Gulf, "which goeth toward the eastward of Assyria," branching out to the coasts of India and China. We must indeed see that the land of Israel is most centrally placed, with regard to land, and the three grand races of mankind. Here, our brethren in America, Australia, the Cape of Good Hope, and India, may most conveniently meet with the inhabitants of Britain. And, further, the land of Israel is one, in which the sun-burnt Indian may meet with the inhabitants of Iceland; and the wanderer of the desert, with the children of Erin's green

isle. The inhabitants of all countries may here join in sweet fellowship, without any of them feeling as if he went far from his home, to meet with his most distant brother. Here, where the Most High hath appointed, may most appropriately, be placed the throne of universal empire. However widely scattered may be their possessions over the globe, this is most fit to be the common home of the human family. The Mind that appointed this, when the relations of this land to the more distant parts of the globe were to man unknown, must have been that of our Father in heaven, the God of that grace which was hence sent forth, to collect the scattered into one:—the God of that glory which shall be enjoyed, when He shall here reign as described, Ps. xlvii. 8, 9:

“ God reigneth over the nations ;
God sitteth upon the throne of his holiness :
The princes of the people are gathered
together ;

The people of the God of Abraham :
For the shields of the earth belong unto God :
He is greatly exalted.”

The land we are now considering was thus characterized by the God of Israel, when they were about being given the possession of it, under that covenant which they almost immediately and continuously broke. Deut. viii. 7—10:—

“ The Lord thy God bringeth thee into a good land.

A land of brooks of water,
Of fountains and depths
That spring out of valleys and hills ;

A land of wheat and barley,
And vines, and fig-trees, and pomegranates :

A land of oil-olive and honey ;
A land wherein thou shalt eat bread
without scarceness ;

Thou shalt not lack anything in it :
A land whose stones are iron.
And out of whose hills thou mayest dig
brass.

When thou hast eaten and art full,
Then thou shalt bless the Lord thy God,
For the good land that He hath given
thee.”

The fecundity of this land was owing, naturalists have said, to “ several circumstances: such as, the excellent temperature of the air, which was never subject to excessive heat or

cold; the regularity of the seasons, especially the former and latter rain; and the natural fatness and fertility of the soil, which required no manuring. It was famous for its large and delicious grapes; for its palm-trees and dates; and for its balsam-shrubs, which produced the celebrated balm of Gilead; for the constant verdure of its fruit-trees,—its citrons, and oranges. Its vines yielded grapes twice, and sometimes thrice, in the year. Its honey was abundant. Its inhabitants cultivated sugar-canes with great assiduity: their cotton, hemp, and flax, were mostly of their own growth, and manufacture. Its vicinity to Lebanon, afforded them an ample supply of cedar, cypresses, and other stately and fragrant trees. They fed large herds of cattle, and flocks of sheep; and their hilly country afforded them, not only variety and plenty of pasture, but also abundance of water, which descended thence into the valleys and lowlands, which it fertilized. They had plenty of fish; and they had salt, which Galen affirms to have been preferable to any other. The fecundity of Palestine has been extolled, even by Julian the apostate; who frequently, in his epistles, mentions the perpetuity, excellence, and abundance, of its fruits and produce.”

Such was the land, even after it had lost the bloom of Eden; but now, the visible effects of the divine displeasure have been so long upon that interesting country, that the far greater part of it is reduced to a mere desert; and the author who supplies the foregoing description, concludes by saying, “ If we were to judge by its present appearance, nature itself has rendered it incapable of cultivation.” This is exactly correspondent to what was prophesied would be the case, during the scattering of the holy people. Lev. xxvi. 43:—

“ The land also shall be left of them,
And shall enjoy her sabbaths
While she lieth desolate without them.”

Immediately before this, (v. 42) the Lord hath said,

"Then will I remember my covenant with Jacob,
And also my covenant with Isaac,
And also my covenant with Abraham will I remember:
And I will remember the land."

Then shall that land, which hath indeed been made utterly desolate, be again, and far more abundantly, found blooming with beauty and teeming with plenty. When the Lord will have mercy upon the land, one of the principal means of his blessing it, would seem to be his cleaving it with rivers: and these shall be preceded by an earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." And this shall be upon the approaching restoration of the people to the land,—when it has again been carefully cultivated, and rendered fruitful, far beyond what it now is. Then will the King of the North, having gathered to him many nations, come up to make a prey of them. In Zech. xiv. 2—4, we are told that "all nations will be gathered against Jerusalem to battle." To distinguish this siege from the former, when Jerusalem was entirely destroyed, it is added:—

"The city shall be taken, and the houses rifed, and the women ravished, 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 the day of battle. And his feet shall stand in that day upon the Mount of Olives."

And, that we may be at no loss to ascertain what locality is here meant, it is particularly described, as being that very Mount of Olives,—

"Which is before Jerusalem, on the east, and the Mount of Olives shall cleave in the midst thereof; towards the east, and towards the west, a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south."

The cause of this is adverted to, as being a literal earthquake, such as the Jews had previously experienced in the days of King Uzziah. This

earthquake, although disastrous to the enemy, shall be the cause of blessing to Israel. The land, it would seem, is to be lifted up, and the valley into which the Mount of Olives had been rent, is to be the bed of the river, which, like that of Eden, is to go forth eastward, to water the Garden of God. Thus it is said (verses 8—10):—

"And it shall be in that day, that living (or running waters) shall go out from Jerusalem; half of them towards the former sea: (*as flowing in the valley eastward,*) and half of them towards the hinder sea; (*or Mediterranean; westward*) in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place."

This lifting up will, doubtless, conduce, of itself, to lift the land out of its burning barrenness, into a temperature more conducive to health.

"And there shall be no more utter destruction, but Jerusalem shall be safely inhabited."—v. 11.

The same matters, which are thus clearly expressed by Zechariah, are also explicitly foretold by Joel, in the end of his prophecy, iii. 9—18:—

"Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord, let the heathen be wakened, and come up to the valley of Jehoshaphat, (*which means the Lord shall judge,*) for there will I sit to judge all the heathen round about."—v. 11, 12.

—The valley of Jehoshaphat, it may be observed, lies between the Mount of Olives and Jerusalem; and is thus the more immediate scene of that awful convulsion intimated in Zechariah, and in which the Mount of Olives is to be cleft in twain. Then are the wicked, as it were, cut down, and thrown into the great wine-press of the wrath of God:—(v. 13—18.)

"Put ye in the sickle, for the harvest is ripe:
Come, get you down, for the vats overflow,
For their wickedness is great."

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 your

God,
Dwelling in Zion, my holy mountain :
Then shall Jerusalem be holy,
And there shall no strangers pass through
her any more.

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."

The same river, and the paradisaical character of its banks, are still more minutely described, in Ezekiel, *xlvi* ;—as the preceding events, connected with the destruction of the King of the North and all his multitude, at the time of the great earthquake, and grand deliverance of Israel, are described in *xxxviii. 20, 21, and xxxix. 21, 22* :—

" All the men that are upon the face of the earth,
Shall shake at my presence,
And the mountains shall be thrown down,
And the steep places shall fall,
And every wall shall fall to the ground.
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 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."

The same things are frequently adverted to in Isaiah,—as in *ch. xxx. 25, 26* :—

" And there shall be upon every high
mountain,
And upon every high hill,
Rivers and streams of water,
In the day of the great slaughter,
When the towers fall."

—Here it is added, that a wonderful change shall also take place in the atmosphere, so that,—

" The light of the moon shall be as the
light of the sun,
And the light of the sun be sevenfold,
As the light of seven days,
In the day that the Lord bindeth up the
breach of his people,
And healeth the stroke of their wound."

So also, speaking of the great deliverance of Israel, it is said, (*ch. xxxiii. 20, 21*) :—

" Look upon Zion !
The city of our solemnities ;
Thine eyes shall see Jerusalem a quiet
habitation,
A tabernacle that shall not be taken down ;
Not one of the stakes thereof shall ever be
removed,
Neither shall any of the cords thereof be
broken.

But there the glorious Lord...unto us,
A place of broad rivers—streams,
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby :

For the Lord is our Judge,
The Lord is our Lawgiver,
The Lord is our King :
He will save us."

Israel, as having been sojourning in these maritime parts, have been the better prepared for enjoying their own land, when it shall be made " a place of broad rivers and streams." There, however, their ships of war will not be required: the Lord will be their sure defence, so that they may, without hesitation or reserve, devote their whole energies to the furtherance of peace and diffusion of blessing.

The same things are frequently adverted to in the book of Psalms. Thus, in Psalm *xlvi*.—after describing the great earthquake, by which the mountains are " carried into the midst of the sea," and during which, " the God of Jacob " is found a sure Refuge for his people,—the discovery of blessing is made :—

" A river ! the streams whereof shall
make glad the city of God, the holy place
of the tabernacles of the Most High."

The destruction of the enemy, and consequent deliverance and peace of Israel, are in the same Psalm described as taking place at that time.

These are the times when refreshing shall come from the presence of the Lord;—"the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts, iii. 21.

Thus shall abundant room and provision be made for returning Israel; to enjoy, during the millennial age, the good their God hath promised to bestow upon them:—Ps. lxxvii. 6, 7.

"Then shall the earth yield her increase, And God, even our own God, shall bless us. God shall bless us, And all the ends of the earth shall fear him."

In this land was Adam, in innocence, placed; and Israel, when holiness to the Lord. In this land did both Adam and Israel break the covenant, whereby they held possession of the land; and thence were they both driven to till the common ground: and because of the sin of the one, and of the other, hath the curse devoured the earth. But in this very land did the Prince of Glory condescend to bear the shame; and in this very land shall he occasionally condescend to bear the glory, and to sway his sceptre over the renewed earth,—the world,—the universe. As yet shall be accomplished that which is written; Is. ii 2—5—

"And it shall come to pass in the last days,
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 unto 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 the God 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 plow-shares,

And their spears into pruning-hooks:
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."

When the restitution of all things, to the state they were in Eden, shall take place, then shall Israel, through the same redeeming love, whereby the outward blessings have been recovered, be given an inward beauty and moral fruitfulness, correspondent to the goodness which the Lord will then manifest, to the mountains and plains, the streams and the sea-coasts, of the land which had been promised to the fathers, and which they shall then be given, in everlasting possession."—Hos. xiv. 4—7:—

"I will heal their backslidings,
I will love them freely:
For mine anger is turned away from him.

I will be as the dew unto Israel:
He shall grow as the lily,
And cast forth his roots as Lebanon.

His branches shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.

They that dwell under his shadow shall return;
They shall revive as the corn, and grow as the vine,
The scent thereof as the wine of Lebanon."

LECTURE III.

THE PROMISES MADE UNTO THE FATHERS.

The Spirit invites to a consideration of the words of promise.

“ Give ear, O ye heavens, and I will speak ;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.”

The Spirit reveals the Son, the sure Foundation, who came not to destroy, but to fulfil.

“ Because I will publish the name of the Lord :
Ascribe ye greatness unto our God.
—The Rock, his work—perfect :
For all his ways—judgment :
A God of truth and without iniquity,
Just and right—He.”

The Son, by the Spirit, introduces the backsliding children unto their Father, who hath already dealt with them according to covenant mercy.

“ They have corrupted themselves, their spot—not—of his children :
—A perverse and crooked generation.
Do ye thus requite the Lord ?
O foolish people and unwise !
Hath not He, thy Father, bought thee ?

Hath He not made thee, and established thee ? Deut. xxxii. 1—6.

The Great Empires conquered, but enjoyed not the Land.—The Frank's Possession of it.—The King of the North may attempt to fix his Metropolis there.—Possession not to be had through the Law, but by Christ, Rom. iv. 13—18.—Calling of Abraham.—What is meant by the Seed to whom the Land was absolutely promised?—The One Seed, Christ.—Whether a natural or an adopted seed?—Whether of Ishmael, or of Isaac, was to come the multitudinous Seed?—The Three Birthright Blessings distinctly specified, and written in the very Names of the Three Great Receivers, Gen. xxii. Promises to Isaac, Gen. xxiv. 2—4.—Isaac Blessing Jacob.—Jacob's Vision at Bethel, and his Interview with the Angel of the Covenant, in returning.—The first Birthright Blessing, the Double Portion, and Multiplicity more particularly confined to the House of Joseph, and to the Tribe of Ephraim.—The Three Birthright Blessings possessed by the rejoicing Multitude mentioned, Rev. vii.

WE are apt to look upon the terms earth and world as exactly synonymous. They appear, however, to have a considerable distinction of meaning, in several parts of Scripture. The Hebrew term earth, or land, *arets*, from which, it is likely, our word *earth* is derived, seems to be more specially applied to that distinguished portion of the globe, which is so much the subject of promise. The term *world*

seems not to be so applied, except when the other parts of the globe are meant also to be included. The two are distinguished, both as to creation and redemption. In Psalm xc. 2, God is said to have “ formed the earth and the world.” And in Psalm xxiv. referring to the Lord's return, when He comes to claim his own, it is said “ the earth is the Lord's, and the fulness thereof; the world, and they that dwell

therein." It is upon the earth, more especially, that the physical changes are to take place, preparatory to the establishment of the millennial kingdom, as is intimated, Is. xxiv. The earth, or land, will be dreadfully convulsed; after which the dry deserts will be found well watered, and blooming with perennial beauty. At the close of the Millennium, not only shall the barren land have been thus recovered from barrenness, but great revolutions having also occurred in the world abroad, the very sea will be made to give way to scenes of greater beauty, and more full of goodness to man. Then, as is expressed in Rev. xxi. 1, "There shall be no more sea." It is before that time of the world's entire recovery, and at the commencement of the Millennium, that the land of Israel is to be so entirely changed. This change, it is intimated, Heb. xi. 8—16. was clearly understood by the Patriarchs. Abraham is there said to have been called to "go out into a place, which he should *afterwards* receive for an inheritance." And "he sojourned in the land of promise, as in a strange country." It was indeed the land of promise,—the land which he should afterwards receive for an inheritance: but the time was not yet come for the possession. It was, as yet, to them, only as a strange country, wherein they, at that time, sought no permanent dwelling: but there Abraham, with Isaac and Jacob, heirs of the same promise, dwelt only in tabernacles. Abraham looked for something further than was yet in the land: "He looked for a city, which hath foundations, whose builder and maker is God." These Patriarchs, it is expressly said, "all died in faith, not having received the promises, but having seen them afar off; and were persuaded of, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly, that they seek a country." They looked for a more blessed state of things than was then to be enjoyed. They looked for the land as it shall be, when the will of

God shall be done on earth, as it is in heaven. They desired a better country; that is, a heavenly: wherefore God is not ashamed to be called their God, as if he had failed in his promise to them; but, even after they were dead, without having received the promises, God stills calls himself *their* God,—the God of Abraham, Isaac, and Jacob: and why? because He will perform to them the promises. "He hath prepared for them a city,"—the New Jerusalem, that cometh down from God out of heaven; and which shall be the heavenly seat of dominion under the whole heaven. Then shall Abraham be found the heir, not merely of the land, but of the world. The promise of the land may, indeed, be said to imply that of the world; just as the possession of a throne implies the possession of the empire over which the throne is placed.

It is rather remarkable, that a spot so eminently fitted for being the throne of universal empire, as is this land, should yet never have been occupied, as such, by any of the great powers that, since the rise of the Assyrian empire, have aimed at the sovereignty of the world. It is true that these three great states of ancient times, Tyre, Egypt, and Assyria, were on its several bounds: but the eligibility of the land itself seems not to have been observed. The Assyrian, with a force like that of his mighty river, swept over it, carrying away the house of Israel captive, and threatening also the destruction of Judah: but he stayed not in the land. He left only the wreck of some conquered nations, in the room of captive Israel. The Babylonian came next, and completed the removal of the people of promise, by taking away Judah also: but he seems not to have thought of occupying this glorious position, from which to issue his arbitrary mandates to all people, nations, and languages, that dwell upon the face of all the earth. The Medes and Persians next bore sway. They gave so far release to Judah, as to allow him to return to the land of his fathers; unthinking

that they were thus parting with the throne of the world. The Macedonian conqueror passed over the land, as one not knowing its value; and took up his abode in Babylon, which was to be destroyed. Three of the great kingdoms, into which his empire was divided, bordered upon this land; north, south, and east. Still the throne of the earth was left comparatively empty: but much disturbed by two of these,—Egypt on the one hand, and Syria on the other. The Romans came next, throwing their covering wings over the oppressed Jews; and, at length, filling with desolation the land of Immanuel: but they thought not of making this the throne of their glory; although, ultimately, they removed the chief seat of their empire eastward, as far as Byzantium. These, the Macedonians and the Romans, as coming by sea, and drawing the people out towards them, seem to have been the fishers, that it was prophesied (Jer. xvi. 16) would fish Israel out of their land. Afterwards came the hunters, who were to hunt them. These were the Arabians, or Saracens, on the one hand, and the Turks on the other. The former swept over the land from south to north; and, northward of the land, erected some principal seats of their empire, as in Bagdad and Aleppo. The Turks hunted from east to west, as far as Constantinople, anciently Byzantium, where they erected the throne of that empire, which is now tottering to its fall.

It is remarkable, that although all these nations have in their turn trod Jerusalem under foot; and have, in all directions, swept over the land to further conquests, yet none of them have in truth enjoyed the land: and it is as remarkable, that the only kingdom of Jerusalem which has been at all set up, since the expulsion of the Jews, is that of the Franks, at the time of the Crusades:—the only enterprise in which all the western nations ever fully united. The land however was not then prepared for Israel; nor were they prepared for it: and their wisdom will be to wait their

being given possession of it through the power of the blood of Jesus. They will again go up to take possession: and the King of the North will come up to contend with them for this throne of universal sovereignty; and will seek to make a prey of them, when they are there gathered with their treasures, out of many countries.—Ezek. xxxviii. By its being said in Daniel, (xi. 45,) that “he shall plant the tabernacles of his palaces, between the seas, in the glorious holy mountain,” it would seem that he will have perceived the eligibility of that land, as so beautifully seated between the seas, and as supplying such facilities for building; and will be making preparations for the erecting there a splendid metropolis for the immense empire he shall then have acquired; as having swept away the Turk, and overthrown the King of the South; and united Persia, Ethiopia, and Libya, with his many bands from the North quarters. But, as has been described by so many of the prophets of Israel, “he shall come to his end, and none shall help him.” The land shall be kept for the people to whom it was promised in the days of old; and who have been ever in training to become a nation of kings and priests unto God.

The promise of the Land to a peculiar people, is one of the first and surest things with which we are made acquainted in the Scriptures of truth. And in order clearly to understand our subject, it would be better, before going farther, briefly to consider the promises made unto the fathers on this subject: and it is worthy of remark that these promises, especially those to Abraham, were promises, properly such; and not conditional upon man's part, as were those afterwards made with the nation of Israel, upon their going to take temporary possession of the land. That temporary possession of the land they received upon the terms of a covenant which they afterwards broke. Thus did they forfeit their right to the possession, and so were removed out of the

inheritance. As marking this distinction, the apostle very beautifully argues, (Rom. iv. 13—18,) "The promise that he (*that is, Abraham*) should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Why? Because the law hath utterly failed of securing the heirship to Israel. In place of doing this, "It worketh wrath, for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law," (such as the Jews, who still retained the Mosaic ritual,) "but to that also, which is of the faith of Abraham:" who was justified by a faith which he had before circumcision. The main portion of Abraham's descendants, of the house of Israel, who had been then seven hundred years out of the land, were already in circumstances similar to his, and in uncircumcision were growing up into the promised multitude of nations. And so the Apostle here takes notice of its being said to Abraham, "I have made thee a father of many nations." He is the father of us all, *before Him*, whom he believed; although, to the view of man, the literal accomplishment of the prophecy has not taken place. Israel, or Ephraim, the seed of Abraham, of whom the promised multitude of nations was emphatically to come, has been accounted dead, or not existent; but God "quickeneth the dead, and calleth those things that be not, as though they were." Abraham, "against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be," that is, "as the stars of heaven for multitude." And that this was spoken of the multitude of a natural seed, even as contrasted with an adopted, we shall presently see. The promises made to the fathers, with respect to the heirship of the world, are thus

recognized in the New Testament as still standing; and they are sure to all the seed of Abraham, having faith in the promised Messiah, whether they belong to the circumcision or uncircumcision, to the Jews within the wall of separation, and as well to the branches of Joseph which have run over the wall. The blessing is still more directly to Israel; and, through them, to other nations. Our business, therefore, is still with the promises made unto the fathers, Abraham, Isaac, and Jacob.

The first of these promises, to which we refer, is recorded Gen. xii. 1—3:—

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation."

—This seems to refer to the ultimate fulfilment of the promise, "when shall be gathered into one nation, all the children of God, that are scattered abroad;"—

"And I will bless thee, and make thy name GREAT;"

—Such was the meaning of the name which he then bore: Abram,—great, or high father, or Father of the High One:—

"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 the families of the earth be blessed."

The seed of Abram were thus to have an intimate, powerful, and ultimately, a most beneficial influence upon all the families of mankind. Other nations were to be blessed through their instrumentality. Those who refused participation in their blessings, would wither away before them; and their commission to bless extended to all the families of the earth. This is their calling from the beginning; and of which, He who knows the end, from the beginning, will not repent. Abraham obeyed the call of Jehovah, and came into the land of Canaan; (ver. 7):—

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."

Here the promise is full and free. It is a gift of the land, before the law was given; and even before circumcision; and therefore altogether unconditional. It may also be observed, that the promise of the land is intimately connected with the former promise, that in his seed "all the families of mankind were to be blessed,"—the land being the most advantageous position from which streams of blessing could be diffused over all the world.

There may be some dispute as to what is meant by the seed of Abraham here spoken of. Is it an individual, or many? Is it an adopted, or a natural posterity? It means One. This is plainly declared, Gal. iii. 16, "Now to Abraham and to 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." It was Christ, then, to whom the land was promised. He is the Head, and only in him can the inheritance be enjoyed; none can come into the possession, except as being viewed in Him. "Thou art worthy," sing the four living creatures, and twice twelve elders, Rev. v. 8, 9. *He* only is worthy to claim the inheritance, having truly acted the part of a kinsman Redeemer: but He does not retain the possession to himself alone, the sole inhabitant of the land.—No, although it is to *One* that the land is given, yet many come into the enjoyment of it through that *One*. And, accordingly, the song concludes thus:—

"Thou hast made us unto our God, kings and priests: and we shall REIGN ON THE EARTH."

By this seed, therefore, is meant *One*, Christ; to whom the land is absolutely given; and in whose right a multitudinous seed come into the enjoyment of it.

The question then comes to be, whether this multitudinous seed, viewed in the *One* seed, Christ, is the natural posterity of Abraham; or

merely an adopted family, not the natural descendants of Abraham? The circumstances of Abraham at the time of receiving the promise, seemed to offer nothing but an adopted heir. The doubt, however, is resolved for him, Gen. xv. He had been complaining that not a son of his own; but that merely one born in his house, was to be his heir. The Lord answers, (verses 4, 5):—

"This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them: and He said unto him, So shall thy seed be."

Here the Lord evidently distinguishes between a natural and merely an adopted seed; and, at the same time, speaks of the natural, as being undoubtedly that which was spoken of. He undoubtedly, points to the multiplicity of the seed, as in contrast to mere human expectation, at the time. It is added, "And he believed in the Lord, and it was accounted unto him for righteousness." He looked forward to the promised inheritance, through the right of the *One* promised seed, through whom alone, either he or any of his numerous progeny, could come into the promised possession; and he stood accepted in Him, whose day he saw afar off, and seeing which, he rejoiced.

A further distinction, as to the seed, is made in Gen. xvii. where the multiplicity of the seed is particularly dwelt upon, (verses 3–6):—

"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 be any more called Abram, but thy name shall be Abraham; for a father of *MANY* nations have I made thee. And I will make thee exceedingly fruitful; and I will make nations of thee, and kings shall come out of thee."

And then, with regard to the continuance of God's favour towards the posterity of Abram, (verse 7):—

"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 to thy seed after thee."

And then God having, through all their changes, followed them with his everlasting love, brings them, at last, into the promised inheritance,—

(c. 8) "And I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be thy God."

Now, the question is, Was this numerous posterity, with whom the Lord was to be always; and who would ultimately, be given possession of the land: was it to come of Ishmael, who had already been born to Abraham, and whose posterity is now known to be extremely numerous, and may be said to have long had actual possession of the land? Abraham, himself, seems to have had scarcely any other expectation; but, what saith God? (verses 19, 21):

"Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac; I will establish my covenant with him, for an everlasting covenant, and with his seed after him. My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year."

Thus explicit is the word of promise, with regard to the many nations to come;—not of Ishmael, however numerous his posterity might be, but of that very son Isaac, which should be born of his wife Sarah, the following year. And the name of Sarai, my lady, is changed to Sarah, the lady, as if she would be the mother, in common, of those who should inherit the promises: as Abram is changed to Abraham, the father of a multitude,—a multitude of nations.

That these promises may be made doubly sure, God confirms them with an oath, in Gen. xxii. 16—18,—Abraham having, in purpose, offered up his son Isaac—a type of the offering up of the Son of God, the Heir of the promises; and whereby they all are

confirmed: for "Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers," Rom. xv. 8. If God hath not withheld his own Son, but hath freely given him up for us all, how shall he not with him freely give us all things? Abraham having presented the type of this sacrifice, the God of Truth then condescends to address him thus:—

"By myself have I sworn, saith the Lord, 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 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."

Here, then, the three birthright blessings are distinctly promised to Abraham: These are, the multiplicity or double portion; the kingship or place of rule; and the priesthood or being made the medium of blessing. The *double portion* seems to be expressed in the first of these promises, which speaks of the immense multiplicity of the race; and the language in which the promise is conveyed, seems to intimate that they would possess both the more elevated portions of the earth, and also the sea-shore: and their own land is one in which they may indeed most eligibly possess this double portion,—it being the most centrally placed with regard to both land and water.

The second of these promises regards the *place of rule*—the kingship: which is expressed by its being said that they should possess "the gate of their enemies." It was in the gates, of old, that the people held their counsels, and that rule was exercised. To possess the gate of the enemy, was the same with overturning his counsels and possessing his power. Now it may be observed that it was from the North, that the great enemies of Israel proceeded: the Babylonian, Median, Greek, and Roman, all proceeded from the North. These were the empires that composed the great image de-

scribed in Daniel, chap. ii. as well as the Assyrian, who had previously ravaged the land, and led away the main portion of the people into the north country;—where they have multiplied as promised; and where they were given possession of the gate of their enemies; and have gone out by it, unto all parts of the world.

The third promise regards the *priesthood*. This seed, promised to Abraham, are to be made the means of conveying blessing unto all the nations of the earth. This is emphatically true of Christ; but it is also true of the other seed of Abraham, who are heirs, together with Him, of the promise. Already have these nations, who so wonderfully multiplied in the north, and who have been already given—so far, the gate of their enemy;—already are they made the instruments of conveying the glorious gospel of the grace of God unto almost all the ends of the earth. All blessings are, in the first instance, put into their hands; and, through them, are these widely distributed among the nations. True, the children of Belial are here also, and try to mar this ministration of blessing; but still it is through Israel that the blessing is conveyed; and this, we are given to hope, will yet be much more abundant.

These three promises were written in the names of the three great receivers of the promises. The first, referring to their multiplicity, is written in the name of Abraham,—the father of a great multitude, who had also been called Abram, or high father. The second promise, regarding the supplanting, and the possession of power, is written in the name of his grandson, Jacob, a supplanter; and Israel, prince of God, or great prince. And the third promise, regarding the communication of blessing, the making known the good tidings of great joy unto all people, is expressed in the name of Abraham's own son, Isaac,—that is, laughter: at whose birth his mother said,—“God hath made me to laugh, so that all that hear will laugh with me.”

To Isaac the promises were confirmed, which had been thus so unequivocally given to Abraham, Gen. xxvi. 2—4:—

“And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land that I shall tell thee of. Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries. And I will perform the oath which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.”

Here, again, the multiplicity, the dominion, and the power of blessing are spoken of; and are expressly connected with the seed of Abraham, in the line of Isaac.

But Isaac had two sons, both of the same mother, and born at the same time. Which of these was heir of the promises? Neither are we here left in doubt. Even before they were born, the blessing was promised to Jacob. Isaac wished to have the blessing conveyed to Esau, in preference: but his purpose was overruled; and the blessing, after all, descended upon the child of promise, although by means which we cannot approve. It is a wonderful example of divine faithfulness, triumphing over human infidelity,—of Isaac to his God,—of Rebekah to her husband,—of Jacob to his brother. Jacob seems to be a type of the supplanting seed of Abraham, who have come into the possession of blessing, meant of God for them; but, by the human bestowers, for another. And this is the blessing wherewith Isaac blessed Jacob, supposing him to be Esau, (Gen. ch. xxvii. 28, 29):—

“God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.”

The heirship of the world is thus most

distinctly given to Jacob's posterity, even as distinguished from that of his own twin brother, Esau.

In Gen. xxviii. 12—15, the promises which had been made to the fathers, Abraham and Isaac, and which had been unintentionally conveyed to Jacob, are all confirmed to the latter, in a vision which he had of the glorious kingdom of the Messiah; to which our Saviour seems to allude, when—speaking with Nathaniel, who had made confession of his being the king of Israel—he says, “Hereafter shall ye see heaven opened, and the angels of God ascending and descending upon the Son of man.” Here it is said, that Jacob, having lighted on a certain place, took a stone for his pillow, and laid him down to sleep:—

“And he dreamed, and, behold, a ladder set upon 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 he 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.”

Now this is the very order in which we suppose the seed of Israel to have spread; first to the west, and then, latterly, to the east; first to the north, and now emphatically to the south. And now seems to be dawning, that which is here again said, “And in thee, and in thy seed, shall all the families of the earth be blessed.” And then, with regard to the good providence of God, until all these things should be accomplished, (verse 15):—

“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.”

—Notwithstanding all appearances, we believe that God has been true to his promise, in making Israel the object of his peculiar care. He will never leave them until the kingdom of grace be consummated in glory.

At the same place, (Bethel, or house of God,) the Lord met with Jacob, upon his return from the north country, where he had served for a wife, (Gen. xxxv. 9—12):—

“And God appeared unto Jacob, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not any more be called Jacob, but Israel (*or Prince of God*) shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty.”

It is when Israel returns with his numerous posterity, that the kingdom under the whole heaven shall be given them. It is then, when God has been enquired at to do for them what he hath promised; when they have wrestled to obtain the blessing, that they shall, indeed, in fulness, be made princes of all the earth. And God condescends to pledge his Great Name, that He will accomplish these promises He has now written in the names of the three great receivers of the promises. And he adds,—

“Be fruitful, and multiply; a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins, and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.”

But Jacob had a number of sons, twelve in all: To which of them were the birthright promises made?—Or were they all made alike to all? They belonged to Reuben, the first-born; but they were taken from him, and distributed among three of his brethren. The priesthood was given to Levi. The kingship to Judah: his mother's children were to bow down to him.—Of him, according to the flesh, came Christ, to whom every knee shall bow. The double portion, the multiplicity, was given to Joseph. The very name of Joseph means increase; and there is abundant reference to the increase, both as to the number of his posterity, and the amplitude of their possessions, in the blessing which Jacob pronounced upon Joseph, as recorded, Gen. xlix. (verses 22—26):—

" Joseph is a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall:
The archers have sorely grieved him,
And shot at him,
And hated him:

But his bow abode in strength,
And the arms of his hands were made
strong

By the hands of the mighty God of Jacob:

From thence is the Shepherd,
The Stone of Israel:
By the God of thy father,
Who shall help thee;
By the Almighty,
Who shall bless thee:

With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb:

The blessings of thy father have prevailed
Above the blessings of my progenitors,
Unto the utmost bound of the everlasting
hills:

They shall be upon the head of Joseph,
And on the crown of the head of him
That was separate from his brethren."

Here the blessing, in all its amplitude, as to the double portion—as to the multiplicity of the seed—and all correspondent blessings, to be enjoyed, either in the high places of the earth, or as being masters of the deep that croucheth beneath, even as a camel of the desert, ready to convey with speed whithersoever the governor listeth: the full blessing, and blessings beyond those of his progenitors, is pronounced upon the head of Joseph.

But, it is remarkable, that not only was the blessing as to the double portion more emphatically conveyed to Joseph, but, even of his two sons, Manasseh and Ephraim, a distinction again was made. Ephraim was the younger, the meaning of whose name is fruitful, and the fruitfulness was more particularly promised to him.

In Gen. xlviii. 3—7, Jacob,—having referred to the first great birth-right blessing—the *double portion*, as being his in the promise of God; and naturally belonging to Reuben, his first-born; or, to his next eldest son, Simeon;—expressly adopts into the enjoyment of that blessing, the two sons of Joseph, Ephraim and Manasseh; and confers upon them, and especially upon Ephraim, the great

promise of the multiplicity, which had been so carefully preserved to himself, through Isaac, from Abraham, (verses 15, 16):—

" And he blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long, unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude, in the midst of the earth."

The expression used in the last part of the blessing, it is noted, implies that they would grow, *as fishes do increase*—sending off shoals, as has been the case with regard to both the figure, and the people spoken of, in the north country. Thus worthy would they be of the name of their father, Joseph,—*adding or increase*. The line in which was to come the great multiplicity, is still more distinctly pointed out: for, when Joseph perceived that his father had crossed his hands, so as to put the right upon the head of the younger, in place of upon Manasseh, he would have corrected the supposed mistake: but his father, who had evidently been guided by inspiration, in the act, as well as in the words, refused, and said (verse 19):—

" I know it, my son, I know it; he also shall be a people, and he also shall be great: but truly his younger brother shall be greater than he; and his seed shall become a multitude of nations."

Are these words all to go for nothing? Or is it not so, that a multitude or fulness of nations hath come of this so-called lost portion of the house of Israel? These are *not* mere idle words. And, let it be considered, that a multitude of nations cannot, indeed, well be hid in a corner; nor are they. The word, translated multitude, is also translated fulness. Put Gentiles for nations, (and the words are used indifferently,) and then we have the very expression used by Paul, when, speaking of Israel, in Rom. xi. 25, he says, that " blindness, in part, hath happened unto Israel, until the **FULNESS OF THE GENTILES** (*or na-*

tions) be come in," that is, until that fulness, or multitude of nations, promised to come of Ephraim, be brought forth, and are introduced into the Christian church. "And so ALL ISRAEL shall be saved." Paul recognizes, fully, the truth of God, with regard to Israel;—and, looking far into futurity; and, at the same time, tracing back the procedure of God from the days of old, when he had called them; and, since which, he had been ever bestowing upon them gifts, according as they were able to bear the kindness of their God towards them;—he at length bursts out into that exclamation of wonder and praise, with which he concludes his reasonings, in these three chapters, respecting the darkness then hanging over this people. Looking beyond all the troublous darkness,—to Israel, as coming up out of the great tribulation, and as fully accomplishing their destiny, he exclaims,—

" O the depth of the riches,
And of the wisdom
And knowledge
Of GOD,

How unsearchable are his judgments,
And his ways past finding out!
For who hath known the mind of the Lord,
Or who hath been his counsellor?
Or who hath first given to him,
And it shall be recompensed to him again?
For of HIM,
And through Him,
And to Him are all things;
To whom be glory for ever—Amen."

It is not necessary that Joseph's posterity should hitherto have been known as Israel: Joseph was not known in Egypt as a son of Jacob, when the Lord made him fruitful in a strange land. Nay, he had previously called the name of his first-born, Manasseh; as having himself *forgotten* all his toil, and all his father's house.

There was evidence, however, to convince his father and his brethren that the very Joseph found in Egypt, was the very Joseph who had been by his brethren thought lost, and by his father believed to be dead. And there is, as we shall see, abundant evidence to prove, equally, the identity of his

descendants, as existent in the north country, out of which they are as really to be brought, as were their fathers out of Egypt.

It is remarkable that, in Rev. vii. after the sealing of the limited number from Juda, and his companions, we have the description of another company, who may most clearly be recognized as possessing the three birth-right blessings, which we have seen were promised to Abraham, in the line of Isaac—and then in that of Jacob—and then, more particularly as to the double portion, to the house of Joseph, in the line of Ephraim, the chief of the tribes that have been called lost, and which were, by the Assyrians, carried into the same quarter from which the modern possessors of Europe have come. First, as to the multiplicity promised to Abraham, and written in his name: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." And, secondly, as to their having supplanted their enemies, and come into the place of honour and power, expressed in the names, Jacob and Israel, it is said that they "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." They are brought near unto the Supreme; the Source of all Blessing; and are given the tokens of victory. And then, thirdly, as is promised in the name of Isaac, they are full of rejoicing, and call upon all to rejoice with them. Their song is one of the most blessed which the heart of man can conceive: "And cried with a loud voice, Salvation to our God that sitteth on the throne, and unto the Lamb." Here are the people, possessing the blessings of the first-born. This seems to be, that which is called (Heb. xii. 23) "the general assembly and Church of the First-born, which are written in heaven." And it is worthy of remark, that the description given of them by the Elder, consists of exactly twelve lines, arranged in threes, after the manner of Hebrew poetry, as if they had a reference to

" the twelve tribes scattered abroad,"
but are, at the time referred to, ga-
thered out of all nations, and kindreds,

and people, and tongues, into the en-
joyment of the blessings of the First-
born.

" These have come out of the 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.

They shall hunger no more,
Neither thirst any more;
Neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them,
And shall lead them unto living fountains of waters;
And God shall wipe away all tears from their eyes."

LECTURE IV.

THE TRAINING OF ISRAEL.

" He found him in a desert land,
And in the waste bowling wilderness,
He led him about, He instructed him,
He kept him as the apple of his eye.

As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings ;
So the Lord alone did lead him,
And—no strange god with him."

Israel's close Connection with the Three Grand Families of Mankind.—The Mingling of Races.—The Parent's Influence upon his Offspring, exemplified in the case of Abraham's Posterity.—Care taken, as to the Physical Properties of the Chosen Race.—The Moral Training given to Abraham—to Isaac—Jacob—Joseph—and his Brethren.—To Israel, in Egypt—in the Wilderness.—The Three Grand Principles of Government,—Monarchy—Aristocracy, Democracy—successively developed.—Israel in the Land, under the Judges, and the Kings.—David and Solomon.—All have failed, in the very respects in which they excelled.—Israel trained to Maritime Affairs, preparatory to going forth among the Nations.—God's Purposes with regard to Israel, and for which he had been training them, not accomplished during their former residence in the Land.—Shall be fully accomplished in the promised Kingdom.

God, having chosen a particular family, whereby to exercise a great and most extensive influence among mankind ; and having appointed them a position the most advantageous, from which to dispense, to all the ends of the earth, the blessings of which they, in the first place, were to be made the partakers ; and having indubitably secured unto them the blessings of the first-born, by reiterated promise, and even by oath ;—having chosen Israel to be the lot of his inheritance—to be the instructors of mankind—the declarers of his glory unto the nations : He dealt with them accordingly. He brought them near unto himself, and led them about, and instructed them. As a tender parent with a child, he took them by the arms, and taught them to go ; and gradually strengthened them for the service in which, for their Heavenly Father, and their brethren of mankind, they were after-

wards to be engaged. He brought them into every variety of situation, enlarging, continually, their experience, and giving them a sympathy with universal nature. He qualified them for all climes ; and for meeting with every condition of life ; and for laying hold upon all instrumentality ; and for the seizing upon every medium through which blessing might be conveyed unto the whole family of Adam.

One of the principal means of improving a race, as well as of enlarging its sympathy, is its being, to a certain extent, intermingled with other races. And the connection of the chosen race with the three grand families of mankind is rather remarkable. The first three generations, by both the father and the mother's side, were entire of the race of Shem ; but after this, their connection with the descendants of Ham, seems to have been very intimate,—and that as to both the bases

of Israel: Joseph having married in Egypt; and Judah took to him a Canaanitess:—and such also seems to have been Tamar, the mother of Phares and Zara. A wholesome restriction was put upon this intercourse; but still it seems to have gone forward, and must have had a considerable influence upon the race; adding that strength of domestic affection, for which the descendants of Ham are remarkable, to the superior intellectual and moral constitution possessed by the original stock. After this sojourn among the descendants of Ham, they were, as we shall see, led out among the more vigorous Japhetic race, in the north country, to have the needful energy given to that intellectual power, and those sentiments and affections, which they previously possessed.

It is a fact now abundantly ascertained,—not only as to the inferior animals, with regard to which the principle has been long acted upon,—but, also, it is true with regard to the human race,—that the dispositions and attainments of the parents, have, in many cases, a most important influence upon the capacity and habits of the offspring. The laws which regulate this influence, are not yet clearly defined; but there can be no doubt as to the general principle—a principle implied, indeed, in the very first truths of our religion,—in which, the moral and intellectual constitution of man is recognised as having been grievously injured by the fall of our first father, Adam. We must distinguish between natural capacity, and special divine grace, when we speak of the influence of parents upon their children, previous to birth. It is of the natural capacity and disposition of which we speak; and subordinate although this be to the other,—yet still it is of vast importance, both as to the happiness of the individual, and his usefulness to society. Even where the children are of the same parent, there is often a striking coincidence, between the varying disposition of the parent, and the permanent disposition given to his different offspring. Thus,

Ishmael, born to Abraham, after his conflict with the kings at the valley of Shaveh, has given birth to a race delighting in war; whilst Isaac, born to Abraham in his old age, after receiving the benefit of his long training and discipline, manifested, except in one grand instance, much of that subdued and pious character of mind, which might have been expected. And if, as some have supposed, the Brahmins be the descendants of Abraham, by Keturah, they do remarkably manifest the self-possession and willingness to sacrifice the affections, through religious motives, which were so conspicuous in Abraham, at the time of his offering up his son Isaac upon the altar. In them the principle has been ill-applied; but as to the natural feeling, it may be regarded as the same.

Even physical beauty and strength were not unattended to, in the choice of the progenitors of the chosen race. The health, both of Abraham and of Sarah, appears to have been sound. The various journeys of Abraham, and the multifarious duties to which he had to attend, must have required a strong physical constitution,—and may also have tended to increase it. His agility is remarked, as in the case of entertaining the angels,—and the successful pursuit of the captors of his kinsman, Lot. The beauty of Sarah, the wife of Abraham; and of Rebekah, the beloved wife of Isaac; and of Rachel, the best beloved wife of Jacob; is very particularly and repeatedly noticed. And we find, as in the case of Joseph, of whom the multitudinous seed was to come, that this beauty was not lost to the children of these mothers of Israel. From many parts of the Scripture we learn, that the daughters of Israel were fair and comely: and even with regard to the children of Judah, whose beauty is not so much spoken of as is that of Joseph, much is recorded.

The means taken to preserve health of body, and to season, strengthen, and attune the physical powers, were indeed remarkably adapted for the purposes intended; and did certainly

argue a full knowledge of the natural laws, in the Guide and Lawgiver of Israel. These, however, we do not now dwell upon: if personal beauty, and bodily activity and strength, were attended to in the choice of the fathers and mothers of this peculiar people; much more may we expect that attention should be paid to their minds—to the improvement and invigorating of their moral and intellectual constitution.

One of the first lessons which Abraham had to learn, was, the proper exercise of *Faith*—an immediate dependence upon the guidance and protection of the unseen God. He was called to go out, not knowing whither he went,—nor how he was to be supported and preserved,—otherwise than as the Almighty would vouchsafe. At the same time, his *Hope* was brought into most healthful influence, by the many precious promises that were given to him, with regard to his seed; and especially with regard to Messiah's day, which he was permitted to see afar off; and his possession of the land wherein he was a stranger; and of that city, which hath foundations, whose Builder and Maker is God. His *Veneration* was given abundant occasion for exercise, not more by the need he had for patient submission to the will of God, during the long delay, and the trials which God in his sovereignty allowed him to endure,—than by the call for the rejoicing devotion to Him, by whom he was ever so signally delivered, and so abundantly blessed. The sentiment of *Justice* was nourished by the sacrifices he was enjoined to offer, as pointing forward to the sacrifice of God's beloved Son, for the sins of guilty men. And lessons of truth were equally impressed upon him, by his being shown the folly of duplicity, as in the case of denying his wife; and by his Great Teacher's so wonderfully fulfilling his word to him. By this divine goodness, also, was his *Benevolence* instructed; and in its exercise was he encouraged, by his being privileged to entertain angels unawares. And, to crown all, he was, by his constant ultimate success, after long wait-

ing, taught patience in waiting, and perseverance in acting—in acting as being made of one mind with the most high God,—who condescended to have fellowship with him, and to call him his friend. True dignity, and yet humble and delighted obedience, might therefore be expected to belong to the character of Abraham.

At the same time, his Intellect must have been greatly cultivated by his being led into such a variety of scenes and circumstances. His knowledge of *localities* must have been greatly enlarged, by his travels into such a variety of countries. And his *Individuality*, or power of observing and distinguishing objects, was given exercise by coming into contact with various nations, as well as with so many individuals. The various productions of nature, and of art, in the different countries through which he passed, would also help to keep this important mental power well employed. He must have been well acquainted with civil affairs,—and we see that he was far from being unskilled in diplomacy; nor was he uninstructed or unsuccessful in war: although, only for the sake of peace does he seem to have turned his attention to the sword. Astronomical knowledge, it is likely, he brought with him from the east; and in Damascus and Egypt, and the smaller states between, he had an opportunity of being made well acquainted with the arts, and their various productions. In learning the ways of God, which were so unfolded to him, his *Causality* must have been well employed, and his *Comparison*, in the illustrating these to others, while commanding his children and his household after him, that they should keep the way of the Lord, to do justice and judgment. His powers of intelligence and reflection, no less than the higher sentiments, must, by all this, have become greatly cultivated. All this training seems to have been, not alone for his own advantage, but clearly, also, for the benefit of his numerous posterity,—on account of which he was called Abraham, the father of a multi-

tude; a great and mighty nation, through whom all the nations of the earth were to be blessed. It was not until his mind had attained that maturity, which all this training was calculated to afford, that to him, Isaac, in whom his seed was to be called, was born.

In the case of Isaac there seems to have been, in many respects, a repetition of the same trials and travels;—the same exercises of faith, and hope, and veneration, and justice, and benevolence, and firmness. Many of the very same incidents seem to have happened in his case, which had occurred in that of his father; and therefore it may be, that less is said respecting him. If we may be allowed the expression, there seems to have been in him, a conning over the lessons taught to his father. His life appears to have passed in greater quietness; and in a calm cultivation of personal piety, and of the domestic affections,—until the waywardness of his affections led him to destroy that domestic peace he seems to have so valued, by his endeavouring to thwart the purposes of God, as to the bestowment of the Blessing.

In Jacob, another useful class of faculties were called into play, in addition to those already mentioned in the case of Abraham and Isaac. These have their organs situated on the side of the head, and are mainly *prudential*. He was early called upon to exert prudence, even in the preservation of his life from the wrath of his brother; after he had, by stealth, procured the blessing. Prudence, also, he had to exert, in the acquisition, preservation, and management of his property; as well as in the preventing of mischief in his numerous family; or in the assuaging of disputes when they arose. The wisdom he was thus called upon to exercise, was, no less than the virtues taught his fathers, necessary to be possessed by a people who are to supplant every other, and be made princes in all the earth;—justifying their title to the two names given to their father,—Jacob, a *supplanter*, and Israel, *prince of God*. In the case of

Joseph and his brethren, Jehovah seems to have manifested himself less immediately to man; but equally instructive is He, by his providence. What a powerful lesson of virtue is given in Joseph, as triumphing over all the unkindness and powerful treachery of brethren and of strangers! Separated from his father's house, and with his true origin unknown, he is put into a position of returning good for evil, and of being a succour, in trouble, for those who had appointed him unto death, and sold him into bondage. His firm resistance of the seducements of sin, prepare for his being given the control of all that was possessed by the most polished nation, then in the world. At the same time we are shown how his over-faithfulness to Pharaoh, in making the Egyptians become slaves for a morsel of bread, is rewarded upon his own posterity; who, under the descendants of these same Egyptians, were subjected to cruel bondage. But God overruled this, for good. Previously to this, the chosen race had only been accustomed to pasturage, or tillage; but they were designed to plant cities, and dwell in them, and become more concentrated than could be allowed them in the pastoral life.

The *imaginative*, or conceptive powers, had been greatly called into exercise, in the case of Joseph, by the position in which he was placed in Egypt, where so much depended upon his management. His power of planning seems to have grown almost to the degree of abuse, at the time his brethren arrived first in Egypt. But not only was it useful that he should have been given much exercise of that inventive and improving genius, for which his descendants were to be so remarkable,—it was also requisite that the race, generally, should be broken in; so as to perform the duties, and the labours, of more settled life; and, accordingly, they are laid hold upon by the Egyptians, and are taught by them those arts, which it was now requisite for them to possess:—such as the making brick, and the building

cities:—they are trained to industry and hardship. They acquired by their previous way of life, a strong physical constitution,—and now it was given abundance of profitable exercise: if not immediately profitable to them,—yet, certainly, to their posterity. At the same time, their moral feelings are educated, by their becoming acquainted with the heart of a stranger: so that when given a land of their own, they might deal with the stranger, as they themselves would have chosen to be dealt with, in the same situation. All the while their patient waiting upon God, for the accomplishment of his promise, is put to a severe trial. At length God makes bare his Holy arm, and seizes upon the simplest means—the rod of a shepherd—to break the sceptre of Egypt,—and clear a way for the oppressed, through all the difficulties wherewith they were surrounded. They are taught the justice, the wisdom, and the power of Jehovah, in his safely leading Israel, his first-born, through the deep; whilst the enemy sank as lead in the mighty waters. After having been taught all the wisdom, and made to feel all the power of Egypt,—they are made to see all such to be of no avail, in contravening the purposes of the God of Israel.

In the wilderness, we behold another course of training commenced, connected with their future destination. They are instructed in their religious, social, and personal duties, in the most minute particulars. They are led about, and habituated to military discipline. They are taught alike personal cleanliness, and holiness of heart. They are taught to put away every thing hurtful or unseemly, and to be considerate of each other's welfare and happiness. They are given a body of political institutions, remarkably calculated to teach them order, and train them up for independence—for the enjoyment and preservation of their public and individual rights. They are initiated into the forms of a popular government; and are taught, by the division of their nation into

tribes, the principles of the confederation of states. It may be observed, that there has been, up to this time, a gradual development of the principles of government, according as they were called for by the condition of the people. In the infancy of the race, whilst they lived as a family, under Abraham, Isaac, and Jacob, the patriarchal principle prevailed. Upon the death of Jacob, when twelve brethren were left pretty equal in authority, the aristocratical form of government may be said to have existed; and this rule, by elders, being the heads of families, seems to have continued till Israel were brought out into the wilderness. In the wilderness the democratical principle was added to their political constitution; as we read, Deut. i. 9—18. Then were the whole body of the people commanded to look out, from among themselves, good men, and true, who should be appointed officers among them; as rulers of tens, of fifties, of hundreds, and of thousands: so that every matter, great or small, might be instantly attended to, and put to rights, by men in whom they had confidence; who understood the affairs of those they represented; who had wisdom to direct; and who were men known to have integrity, to act according to the best of their knowledge and judgment.

They were, also, here given a body of religious rites, remarkably calculated to lead them into a minute knowledge of both nature and art. They could not make those distinctions, as to clean and unclean animals,—and the different parts of the same animal;—as to the different plants, and spices, and ointments;—and as to metals and precious stones;—without becoming extensively acquainted with natural history. And they could not but become well accustomed to chronological and astronomical observation, by their regularly occurring festivals. At the same time, the acquisitions made in Egypt were not to be lost. The perfection of the arts, which they had there learned, was called for, in the constructing of the Tabernacle, and its various important contents; the

making of dresses for the priests; the engraving of stones, and compounding of ointments; and working variously in wood, and precious metals. They are taught to work for the Lord, and to feed at his hand. At once do they see Him as the God of creation, of providence, and of redemption; by whom the ordinary laws of nature are overruled, that the people he had ransomed from the hand of the enemy, might be delivered and sustained. God is their Lawgiver, Governor, Judge, and Guide; a wall of fire around them, and the glory in the midst of them.

There, in the quiet of the desert, with all the world shut out, that so their attention might be the more entirely concentrated upon the words of their Great Teacher, and the visible representations of spiritual truths, which they were, as yet, too carnal,—too much in childhood,—otherwise to learn; and which it was important should be impressed upon their imaginations, with all the solemnity, brightness, and power, that now accompanied them, God drew near, and was himself their Teacher. What simple sublimity in the scene! How full of meaning the words that were uttered, (Exodus xxxiv. 5—7):—

“And the Lord descended in the cloud,
And stood with him there,
And proclaimed the name of the Lord.
And the Lord passed by before him and
proclaimed,

The Lord,
The Lord God,
Merciful and gracious,
Long-suffering,
And abundant in goodness and truth;
Keeping mercy for thousands,
Forgiving iniquity, and transgression, and
sin;
And that will by no means clear:—
Visiting the iniquity of the fathers upon
the children,
And upon the children's children, unto
the third and to the fourth.”—

The grand course of God's procedure, in providence and grace, is set before them, both by word, and in lively emblems:—As, when hid in a cleft of the rock, their leader saw thus the God of Israel passing by, and proclaiming, “The Lord, the Lord God, merciful and gracious,” which he was at

the first advent, in the bestowment of his Son, and his Spirit: and then he is “long-suffering,” during the back-sliding and wanderings of both the houses of Israel; until his second appearing, when he shall be seen as “abundant in goodness and truth.”

The same things were expressed in grand scenic representation: when the high priest, with the blood of atonement, was seen entering into the most holy place; to appear in the presence of God, for the people,—who, without, were waiting for his second appearing; when he came forth, not clad in plain raiment, as before,—but clothed in garments of glory and beauty, to bless the people in the name of the Lord. So our Great High Priest, after having entered into the holiest of all, not made with hands,—and not with the blood of others, but with his own blood,—though now gone to appear in the presence of God for us, will—to those that look for him, appear the second time in glory and in majesty,—fully to bestow the blessing he hath gone to procure. The power of tracing analogies,—so essential to them as the intended instructors of mankind,—was given thus the highest cultivation. And the whole of their *reflective* faculties were brought into healthful exercise upon all that the Lord had done, was doing, and would do with them. They are taught the origin of the world, and the past history of man, to see sin as the cause of all evil; and the goodness of God as the source of all good to man. They are, as it were, put to school, to learn in lively emblems, the justice and the mercy of God; and the future history of their nation and of the world. And their sense of propriety is educated in the most profitable manner, by the minute attention they are taught to pay to the holy service of religion,—to useful, social, and most wholesome private observances. Of the *observing* powers, that which observes size—which takes notice of proportions and measures distances,—was especially useful to them,—as intended to be the Lord's measuring line,—to com-

pass sea and land for the extension of the divine goodness among men; and the bringing all parts of the world into one grand interchange of blessing. And the provision made for the cultivation of this mental power is abundantly manifest,—when, in reading the books of Moses, we observe the minute attention which was to be paid to every sort of measurement; as in the making of the tabernacle and its contents. It may justly be questioned whether there be a single profession, or trade, or art, or science, with regard to which profit may not be derived, from the diligent perusal, and thorough understanding of the books of Moses. It is short of the truth to suppose that these books had but the inculcation of one truth in view, however important that one truth may be. Israel in the wilderness, was in a grand course of training, with regard to everything requisite; whether belonging to their physical, or moral, or intellectual constitution; in order that they should be eminently a seed to serve the Lord,—and be strong for labour—in diffusing blessings among men.

Having been duly prepared in the wilderness, they are at length brought forward into the land of Canaan. And it is granted them, according as is required, and as they have a heart to take possession. Moses and Joshua are dead; but their King liveth, and is Almighty. They lie exposed to their enemies, who surround them on every side; and who give them continual occasion for the vigorous exercise of their minds in defence, and in the wise management of their national relations. Their enemies have no power, but when Israel themselves give it to them by their rebellion against their heavenly King. They are taught to depend upon the Almighty, who will infallibly protect them in the right, and punish them in the wrong. Their Judges are his officers, raised up for the occasion. To them the nation must not look; but to that God, who hath appointed them. If they look to man, they are

disappointed, and broken. It is now, more especially, that the Lord is training them to go alone. Each individual is, in a great measure, made to think and act for himself. A more powerful or better consolidated government, among them, than that of the Judges, might have given to the body of the people more strength; but it would not, so much, have strengthened the individual character: and it was with a regard to this, that the Lord was training them, much more than for the purpose of giving them present ease as a nation. It was not to make them the useful instruments of one man, as under an absolute monarchy; but to make them a nation of kings and priests unto God, that he had delivered them from their Egyptian task-masters. But they did not consider their latter end, for which their Lord was preparing them. They grew impatient of this state of things, and required a king, like the nations around them. He warned them of the evils into which they were plunging: but they were importunate,—and he gave them a king in his anger, and took him away in his wrath. They are again taught the folly of trusting in man:—the king who was to combine their scattered energies, and lead them forth successfully to battle, left them in the hands of the enemy.

But the Lord has again a bright course of training for them; and to this, the concentrated form of a kingly commonwealth is better adapted. And David is raised up to execute the purpose of God. It would be difficult to name a single faculty of the human mind, affective or intellectual, which was not remarkably manifested in David; who, from feeding his father's flock, was taken to feed the flock of God—the people of Israel. His genius, with regard to music and poetry, was especially remarkable. To the beautiful appointments in the service of God, addressed to the *eye*, and chiefly administered by Moses; he added those, which were no less necessary and instructive, addressed to the *ear*: and the songs of rejoicing are sung, which anticipate the glory of

Messiah's kingdom,—when the song of salvation shall resound throughout the world. The character of David's powerful mind appears to have been indelibly impressed upon the nation. He was indeed an eminent type of the King of Zion, both in his sufferings and in his triumphs. David, whose name means *beloved*, seems to have been eminently distinguished for reigning in the affections of his people. When this throne was taken from him, as by Absalom's stealing away the hearts of the people, he refused to remain in his throne at Jerusalem; and withheld himself therefrom, until the people voluntarily called the king back. And the Redeemer shall be given the throne of his father, David, in both respects. His people "shall be willing in the day of his power," when he shall "send the rod of his strength out of Zion."

But the Kingdom of Messiah is to be eminently a kingdom of peace; and wisdom and knowledge shall be the stability of His times. The sapphire, the heaven-asimilated throne, in which the King shall reign over the earth, is seated upon a body of brightness, like to the terrible crystal. As if to represent this peaceful light, the true support of powerful love, Solomon, the peaceful prince, and wisest of mortals, is raised up,—to give the widest range to the observing, and the deepest tone to the reflective faculties. He gives a grand example of the temple of knowledge, to be filled with the glory of the Lord: and he is permitted to rear that wondrous type, the temple at Jerusalem; holding forth the great mystery of godliness, and embracing so many lessons of love and of holiness. But, as if to teach the folly—the utter folly of leaning upon an arm of flesh, and putting implicit confidence in any man, in the things of God,—this, their greatest king, and the wisest among men, was allowed to fall into the very degree of folly; and he leads the way in the spiritual adultery of the nation. He seems, also, by elevating the monarchy, to have lowered the people, as to their standing in the commonwealth;

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and to have oppressed the nation he was given to protect; and whose capital he was gilding with foolish magnificence,—making it only the more tempting a prize for the enemy. Thus, also, was his father, the man after God's heart, left to fall into the most base and revolting of crimes. Thus was Moses, the meekest of men, guilty of the greatest impatience. Thus, also, do we find righteous and benevolent Joseph, the preserver of nations, guilty of one of the greatest public wrongs, and sweeping calamities,—in leading one of the most highly improved nations into a state of even personal slavery; putting them into such a position, as that any political change would be esteemed by them a gain. Thus was Jacob, so generally without guile, guilty of the grossest deception. And thus was pious and affectionate Isaac guilty of an attempt to frustrate the purpose of God, in a most material point, occasioning thereby, the greatest domestic confusion and bereavement. And thus did faithful Abraham so little trust his God, as even deliberately to deny his bosom companion. And thus was righteous Lot found halting, after being so signally delivered from Sodom. And thus was Noah also an object of shame to his own children, after resisting a world of ungodliness; and being so wonderfully preserved from that destruction which overwhelmed it. How instructive is the history of Israel;—and, indeed, of the world! How incessant in commanding to "cease from man, whose breath is in his nostrils." "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." And "Let him that thinketh he standeth, take heed lest he fall."

The kingdom of Israel had been rapidly attaining to an elevated position among the nations; and it might have been supposed, had matters so progressed, that now was come the expected glory. Men might have been in danger of mistaking the type, for the thing typified. But in no such danger were they left. It is too plain,

that the purposes of God with regard to Israel, were not at all accomplished or consummated, whilst they were under the kings; and the religious state of the people had greatly degenerated before the death of Solomon: and when this was the case, their political happiness could not long abide. Immediately the kingdom divided:—that house, of whom the One promised Seed, Christ, was to come, remaining attached to the family of David; whilst the house of Joseph—that of which the multitudinous seed was to come, erected a new kingdom for themselves, under Jeroboam. An ignoble termination was thus made to so glorious a beginning; plainly intimating, that this people had not yet arrived at that for which they were so long under such a careful course of training. Ephraim was separated from Judah—not only in a political, but also in a religious respect. Both houses were, during the reign of their respective kings, taught many severe lessons, as to the unprofitableness of departing from God. Still God was dealing with them in kindness, and preparing them for their different destinies. The Jews, who were not designed to be a maritime people, but a kind of universal medium of communication among mankind by land, were given an entirely inland position; whilst Israel, who were still more extensively to be a band of union to the human race,—who were to be spread unto the most distant isles, were, before being taken out of their land,—and even from the time they entered it,—in the most careful manner, taught maritime affairs,—not only as possessing the small sea of Galilee, but by their being placed all along the upper border of the great, or Mediterranean sea; and in connection with such perfect masters of those matters as were the inhabitants of Tyre and Sidon,—by whom, also, their architectural taste had already been considerably improved. The keeping of cotemporary chronicles of their own and other nations,—the art of war,—and the power of making expeditions by sea,—and of planting colonies,—

and of keeping up an extensive correspondence with distant parts of the world,—were especially necessary for them to possess. And all this was, in the kind providence of God, prepared for them before the final breaking up of their nation:—when, for the misimprovement of their many great privileges, they were cast out, and left to become wanderers among the nations. They had been instructed in all that they could receive at home, and had now to go forth on their travels, to learn that, in foreign countries, with toil and trouble, which they would not be taught by more peaceable means at home.—Nor should we forget that they were thus to suffer for the good of others. The casting away of them was to be the riches of the Gentiles, and the restoring of them shall be like life from the dead:—

“He will have compassion upon us,
He will subdue our iniquities,
And thou wilt cast all their sins into the
depths of the sea.
Thou wilt perform the truth to Jacob,
The mercy to Abraham,
Which Thou hast sworn unto our fathers
from the days of old.”

The most cursory view of the known history of Israel may convince, that they cannot be found among an inferior, or even stationary people. They were ever in a state of transition—ever passing on from one lesson to a higher, in the school of their Great Teacher. And in them eminently the saying was to be fulfilled, “Train up a child in the way he should go, and when he is old he will not depart from it.” Their symbol is the palm tree, that bringeth forth fruit in old age. “They shall be fat, and flourishing; to show that the Lord is upright, my Rock, and no unrighteousness in him.”

“This people have I formed for myself,
They shall show forth my praise.”

They were vessels afore prepared unto glory, and were subsequently to be called, in order that they might be fully fashioned and used, according to the good purpose of God. This was to

be accomplished, not only with regard to a portion of those that, under the name of Jews, remained in the land, but more particularly as to the house of Israel who were lost, that they might become the riches of the Gentiles, and

who were cast away for the reconciling of the world.

As yet, when the gifts and calling of God are manifest in Israel, shall be realized this glad prediction of Isaiah, (chap. xxxii. v. 1—5):—

“Behold, a King shall reign in righteousness,
And princes shall rule in judgment;
And a Man shall be as an hiding-place from the wind,

And a covert from the tempest;
As rivers of water in a dry place;
As the shadow of a great Rock in a weary land.

And the eyes of them that see shall not be dim;
And the ears of them that hear, shall hearken;
The heart also of the rash shall understand knowledge.

The tongue of the stammerer shall be ready to speak plainly;
The vile person shall be no more called liberal;
Nor the churl said to be bountiful.”

LECTURE V.

THE DISPERSION OF ISRAEL.

ISRAEL.

"But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art covered—
Then he forsook God *that* made him,
And lightly esteemed the Rock of his salvation.
They provoked Him to jealousy with strange—,
With abominations provoked they Him to anger.
They sacrificed unto devils, not to God ;
To gods whom they knew not,
To new—came newly up,
Whom your fathers feared not.
Of the Rock *that* begat thee thou art unmindful,
And hast forgotten God that formed thee.
And when the Lord saw—He abhorred—
Because of the provoking of his sons, and of his daughters."

JUDAH.

"And He said, I will hide my face from them,
I will see what their end—
For they—a very froward generation,
Children in whom—no faith.
They have moved me to jealousy with—not God ;
They have provoked me to anger with their vanities :
And I will move them to jealousy with—not a people ;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them ;
I will spend mine arrows upon them."

Israel and Judah discriminated.—The former called All Israel, or the whole House of Israel.—Different Purposes the two Houses were intended to serve.—The Captivity of Israel.—The Time of their Resurrection, foretold at the Time of their Political Death.—Completeness of the Captivity.—Its Continuance.—The Places to which they were carried; Assyria and Media.—The Design of the Assyrian, and that of the God of Israel, very different.—Importance of the Lost House of Israel.—Who are Jews?—The more Valuable Portion of the Jews became mixed among the Gentiles: the more Accursed Portion of the Gentiles were joined to the Jews.—The Jew hath inherited the Curse of both Canaan and Edom: yet still the promise is to the Jew: but it cannot be less to Israel.—It is to the Return of Israel's Captivity that the Prophecy specially points:—and then shall Christ be rejoiced in by the Jew, as having become also his salvation.

In speaking of the chosen people of God, it is proper that we discriminate clearly between the two houses, generally distinguished by the names Ephraim, or Israel, or the house of Isaac, for the ten tribes; and Judah,

or the Jews, for the two tribes that remained with the family of David. Sometimes, indeed, the latter house is also called the house of Israel; and then the ten tribes are called All Israel, or the Whole House of Israel; as in

Ezek. xxxvii. 16; and also before that, in verse 11; and in various other parts of his prophecy. This distinction between the two houses seems to have been made very early. David reigned six years and a half, in Hebron, over the house of Judah, before he reigned the thirty-three years in Jerusalem, over Israel and Judah; (2 Sam. v. 5.) Solomon, his son, reigned forty years. Seventy-three years, in all, the house of Israel remained entire,—when another and more permanent separation took place; a breach, which hath not hitherto been healed. Upon the death of Solomon, when the tribes met together, for the acknowledgment of his son Rehoboam, as king, they presented, as it were, a bill of rights, requesting that their burdens should be lessened. This he ultimately refused, threatening them with still heavier oppression, and a more severe rule, than they had been visited with by his father, (1 Kings xii. 16.) “So, 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; but as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.” He afterwards attempted to raise tribute from All Israel, without their consent; but, *All Israel* stoned Adonijah, who was over the tribute; and Rehoboam himself was glad to get up into his chariot, and flee to Jerusalem. “So Israel rebelled against the house of David, unto this day.” We find it then recorded, (verse 20,) that “*All Israel* called Jeroboam, the son of Nebat, unto the congregation, and made him king over *All Israel*.” Nothing of importance remained to the house of David, “but the tribe of Judah only.” It is probable, however, that, ultimately, a portion of each of the tribes was joined to either house of Israel.

About three times as long as they had been united under the house of David, did Israel and Judah remain together in the land;—separated as to government, and much, also, as to religion. —During this space, of about two hundred and thirty years, many changes took place in the house of Ephraim. They seem to have been continually in movement; but at this time, the spirit of change wrought rather darkly, like the unseemly heavings of the chaotic mass, before beauty covered the face of this fair creation. Amid these revolutions, many, it seems, went over to the house of David, or kingdom of Judah, which was more stationary; and which continued more to cherish the vision of their departed glory, and the hope of its return, in greater brightness, to abide for ever.

The two houses seem to have been intended to fulfil considerably different purposes, in God's economy of grace to the world. Of Judah was to come the One promised Seed, the Heir of all things: of Ephraim, the multitudinous seed, so much promised to the fathers,—the many brethren, who are also called the Lord's first-born. Judah has been a standing witness to the prophetic word; whilst Israel,—long, to appearance, lost, is to come forth with overwhelming witness to the truth in the latter time. Judah was the first-fruits, gathered in the apostolic age; but Israel is the harvest, to be gathered at the Lord's return. Judah was privileged to carry out the Gospel to the north, and north-west, to the many nations that have come of Jacob; and these are being employed in carrying it out thence, unto all the ends of the earth. Judah and his brethren were to be preserved alive in the midst of famine; but this was to be accomplished by their unknown brother, Joseph, who had been sent before them, and given a headship over the heathen. Judah seems to be given no home but that of his fathers; whilst blessings unto the utmost bound of the everlasting hills, are promised to come “upon the head of Joseph, upon the crown of the head of him that was

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And lightly esteemed the Rock of his salvation.
They provoked Him to jealousy with strange—,
With abominations provoked they Him to anger.
They sacrificed unto devils, not to God;
To gods whom they knew not,
To new—came newly up,
Whom your fathers feared not.
Of the Rock *that* begat thee thou art unmindful,
And hast forgotten God that formed thee.
And when the Lord saw—He abhorred—
Because of the provoking of his sons, and of his daughters.”

JUDAH.

“And He said, I will hide my face from them,
I will see what their end—
For they—a very froward generation,
Children in whom—no faith.
They have moved me to jealousy with—not God;
They have provoked me to anger with their vanities:
And I will move them to jealousy with—not a people;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them;
I will spend mine arrows upon them.”

Israel and Judah discriminated.—The former called All Israel, or the whole House of Israel.—Different Purposes the two Houses were intended to serve.—The Captivity of Israel.—The Time of their Resurrection, foretold at the Time of their Political Death.—Completeness of the Captivity.—Its Continuance.—The Places to which they were carried; Assyria and Media.—The Design of the Assyrian, and that of the God of Israel, very different.—Importance of the Lost House of Israel.—Who are Jews?—The more Valuable Portion of the Jews became mixed among the Gentiles; the more Accursed Portion of the Gentiles were joined to the Jews.—The Jew hath inherited the Curse of both Canaan and Edom; yet still the promise is to the Jew; but it cannot be less to Israel.—It is to the Return of Israel's Captivity that the Prophecy specially points:—and then shall Christ be rejoiced in by the Jew, as having become also his salvation.

In speaking of the chosen people of God, it is proper that we discriminate clearly between the two houses, generally distinguished by the names Ephraim, or Israel, or the house of Isaac, for the ten tribes; and Judah

or the Jews, for the twelve tribes, who remained with the Jews. Sometimes, indeed, the name Israel is also called the Jews, and the Jews are also called the Israelites.

separated from his brethren." Their cities, it seems, are to be spread abroad; they are to be such an innumerable multitude, that, although the land of Israel will be their common centre, they will, at the same time, be possessors of sea and land, unto the ends of the earth. But then, indeed, Israel and Judah shall have become one. They shall be one nation, upon the mountains of Israel, for ever.

The Time having come for the removal of Israel into their place of hiding; or, rather, their destined position, as the administrators of blessing to the nations whom the Lord intended to bring into his inheritance, he prepared fit instruments for the purpose: who seem to have spared no labour or cost, so as that the work should be fully accomplished. The first grand instrument, was the king of Assyria, the rod of the Lord's anger for the correction of Israel. In 2 Kings, xv. 29, we read that, "In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janohah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." Assyria lies northward of the Holy Land, and approaching the Caspian and Euxine seas. This captivity of the most north-east portion of Israel, is supposed to have happened before the Christian era, about seven hundred and forty years; which is just about the time that had elapsed since their having been brought out of Egypt. This first captivity is adverted to, also, in 1 Chron. v. 26. After having remarked that Israel had transgressed against the God of their fathers; and gone a whoring after the gods of the people of the land, whom God destroyed from before them, it is said, "And the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day."

About nineteen years after this partial captivity, another and a more complete removal of Israel took place; with regard to which, it is said, (2 Kings, xvii. 6,) "In the ninth year of Hoheah, the king of Assyria took Samaria," (the capital of the kingdom of Israel,) "and carried Israel away captive into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes." This second captivity is said to have occurred about the year before Christ seven hundred and twenty; that is, about one hundred and twenty years before the captivity of Judah, under Nebuchadnezzar. We are now past the middle of the third thousand years since the political death of that house, which is so frequently called, in Scripture, *All Israel*. And, as one day is with the Lord as a thousand years, and a thousand years as one day; and, as the Lord condescended to fulfil, in Himself, many things which are accomplished in his people, He, on the third day, arose from the dead, to ascend into glory: so is Israel given to say, as in Hosea, vi. 2, 3:—

"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.
... We follow on to know the Lord:
His going forth is prepared, as the morning;
And he shall come unto us as the rain,
As the latter and former rain unto the earth."

So much as to the *Time* of the captivity; and now, as to the *Completeness* thereof. It has been objected, that the difficulty of transporting such a multitude of people to any great distance, was so great, as to make it altogether improbable that anything like the whole nation was carried away, as described. It may perhaps be said that it was only the more useful and noble part of the inhabitants that were taken: the common people being left to cultivate the land. This hypothesis, however, is not borne out, either by the language of Scripture or the facts of the case. With regard to the cap-

tivity of Judah, indeed, which was long after, it is expressly mentioned, that the baser of the people were left: and this may have been to obviate the very evils which had been incurred in the case of Israel's captivity,—which was so complete, that the wild beasts multiplied in the land, and greatly annoyed the new Gentile inhabitants: so much so, that they felt obliged to propitiate, as they thought, the God of the land, by uniting the worship of the God of Israel with that of their other gods; and for this purpose, they were under the necessity of sending to the king of Assyria for an Israelitish priest. No such supply of new inhabitants, and no such multiplying of wild beasts, do we read of, in the case of Judah; and yet we know, that Judah's captivity was very great. Let us also consider, that when the captivity of Israel is mentioned, it is uniformly spoken of as being national, and not merely in part. Before the captivity took place, Amos (vii. 17,) declared, "Israel shall surely go into captivity, *forth* of his land." And, immediately before it took place, Isaiah (chapter vii,) very graphically describes the desolation of the land which would ensue. And in 2 Kings, xvii. 23, it is thus described: "The Lord removed Israel out of his sight, as he had said, by all his servants, the prophets: so was Israel carried away out of their own land to Assyria, unto this day."

Thus *complete* was the captivity. Now let us inquire as to its *Continuance*. Were the children of Israel ever restored to their own land, as was the house of Judah, after the Babylonian captivity? In the book of Kings, which brings down the history of the Jews to the year before Christ five hundred and sixty-two, (about one hundred and sixty years after the captivity; and long after the breaking up of the Assyrian empire,) it is expressly said, as we have just seen, that the captivity of Israel had not then been restored. And upon the release of Judah from their seventy years' captivity in Babylon, we have no evidence whatever that Israel returned with the

Jews; except, indeed, as to some of those from the ten tribes, who had previously united with the Jews, and who were reckoned as belonging to the kingdom of Judah. The two houses had otherwise become greatly alienated. After the return of the Jews, to build Jerusalem, Samaria still remained in the possession of the Gentiles; and, so far from there being an interchange of favours, as was foretold would be the case upon the return of Israel to their own mountain of Samaria, (see Jer. xxxi.) we find that, instead, the Jews were cursing the Samaritans, and would have no dealings with them. Galilee, northward of Samaria, came afterwards into union with Judah; but, not as being peopled by returning Israel. It was only a Jewish colony, having Gentiles intermingled with them. It is the conviction of the Jews themselves, that they have never yet been joined to the ten tribes; which denial they have little temptation to make, seeing that their prospect of a happy settlement, in their own land, can never be realized, until they are fully reunited unto Ephraim, the first-born. The Jews may, from their own Scriptures, most clearly know, that without Ephraim they cannot be blessed:—even as clearly, as that, when the two nations are made one;—when God hath "accomplished to scatter the power of the holy people," their troubles shall be ended, and Messiah's glorious kingdom be established in the earth.

And now, as to the *Places* to which Israel were carried: by tracing out which, we may the more certainly discover the route which they afterwards took; and be led towards their present abode; to the places in which they were so to take root, and flourish, and bring forth the multitude of nations afterwards to be united into one. Assyria, and Media, are among the places we can most easily identify. Assyria lay north-east of the Holy Land; and Media still further, in the same direction. In the maps, Media is usually made to include the southern border of the Caspian, as far west as the

Araxes. This north-western portion of Media seems, however, to have been somewhat independent of Media Proper. It was, perhaps, rather claimed by the Medes, than actually at all times possessed. It was the less likely to be so, if this were the quarter to which Ephraim was carried captive; or of which he took possession upon being brought forth into the north country. Without any apparent regard to our present view, it is to this neighbourhood that the Saxons have been traced, by one of the most eminent of our historians. The river running into the Caspian, south-east of the Araxes, is now called Kuzal Ozan, and may possibly be the Gozan, mentioned as that on the banks of which some of Israel were located. The empire of Assyria is supposed to have reached down into Asia Minor. It is likely enough, that some portions of captive Israel were sent in this direction, and materially assisted in giving birth to some of those important states that here, afterwards, arose, and sent forth numerous colonies westward. The fountain which supplied these, it is not extravagant to suppose, was Israel, whose seed was to be in many waters;—see Num. xxiv. 7.

It is remarkable, that almost immediately upon Israel's transmission into the northern possessions of Assyria, those countries, and especially Media, revolted from under the Assyrians; and seem to have lived, for some time, as Israel had so long lived, every man doing that which was right in his own eyes: they having only Judges, of popular election, without any powerful executive. For this, of course, the other people were not even so well prepared as Israel were. Great disorder, accordingly, prevailed; and many of Israel, it is probable, took the opportunity of effecting their escape, to some more remote abode of their own choosing. And room, at this very time, was made for them, farther north, by an immense migration from thence, which now came pouring into Asia; and, for a number of years, held great part of these countries in subjection:

arresting any arm that would have been stretched out after Israel, in their progress more northward. Those that remained, would, doubtless, greatly invigorate the Median commonwealth; which, having, like the Israelites in the time of the Judges, found that kind of government insufficient for personal security, made choice of a king, one Deioeces, to whom they allowed a powerful executive. The Medes forthwith arose into great power; and extended their dominion, by the conquest of some neighbouring states, such as Persia,—on which side, afterwards, the empire chiefly raised up itself, and ultimately grasped, in a manner, the world. It was the instrument, under Cyrus, of letting captive Judah return from Babylon. And intimately must Judah have become connected with the south-eastern portion of this empire, as well as Israel, with its north-western, when we find a Jewess, Esther, as their queen; and Jews, such as Daniel and Mordecai, in the first offices of state.

Although the Assyrian had laboured so diligently in the removal of Israel from his own land into the north country, his purpose was very much opposed to that of the God of Israel: He thought to interweave the several parts of his empire so together, as to make them more entirely one. Thus proudly did he boast; (Is. x. 13, 14):—

“By the strength of my hand I have done it, and by my wisdom, for I am prudent. And I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants, like a valiant one, and my hand hath found, as a nest, the riches of the people. And as one gathereth eggs left, have I gathered all the earth: and there was none that moved the wing; or opened the mouth, or peeped.”

But, thus did the Lord answer, (verses 15—23):—

“Shall the axe boast itself against him that heweth therewith?—Shall the saw magnify itself against him that shaketh it? As if the rod should shake against them that lift it up;—as if the staff should lift up, as if it were no wood. Therefore shall

the Lord, the Lord of Hosts, send among his fat ones leanness, and under his glory he shall kindle a burning, like the burning of a fire, and the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth, and the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day,—the REMNANT OF ISRAEL, and such as are ESCAPED OF THE HOUSE OF JACOB, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, the remnant of Jacob, unto the Mighty God; for though thy people Israel be as the sand of the sea, a remnant of them shall return: the consumption decreed shall overflow with righteousness, for the Lord God of Hosts shall make a consumption, even that determined, in the midst of the land."

We should never forget that the house of Israel, which was taken away captive, or otherwise dispersed, by the Assyrian, was that which is called the *whole house of Israel*, or *All Israel*; and this, both in the historical and prophetic parts of Scripture,—both at the time they separated from Judah, and also after they had been taken captive by the Assyrian into the north country. They are, of the Lord's peculiar treasure, not merely as one piece of money, but the whole ten. They are, of the sheep of God's pasture, not merely as one of the hundred, but the ninety-and-nine, who had wandered into the wilderness. They are, of the family of our Father in Heaven, the God of Abraham,—not merely the younger son, but even the first-born; for thus He hath said, "I am a Father to Israel, and Ephraim is my first-born."

Many, overlooking the case of Israel, have fixed their eye exclusively upon the people called Jews; as if all that is said in Scripture about Israel were fulfilled in them; and, as if their return from Babylon was the grand fulfilment of those glorious descriptions given in the prophets respecting the perfectly peaceable and permanent resettlement in the land of *All the house of Israel*, after their old estate; the

Lord doing even better for them than at their beginnings. The restoration of even the Jews, from Babylon, was only partial; and, as it were, but a pledge of what is hereafter to take place, with regard to both Judah and Israel. The great body of the people seem to have remained in the land of the enemy. It certainly could not be of that time that the Lord hath said,—as in Ezekiel, (xxxix. 28, 29):—

"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,
Saieth the Lord God."

It was not from thenceforth that Jerusalem was safely inhabited, and that no stranger passed through her any more. The very contrary of all these things, in a remarkable degree, took place; as if to force our view forward to the grand truth of prophecy—the full redemption of Israel.

But now let us speak, for a little, with those who seem to take a more rational view of the subject,—who look upon the promises as still future, and to be accomplished in the people called Jews—the recognized children of the fathers, unto whom, and to whose seed, the promises were made. Let them remember that many—very many of the Jews, who were dispersed in the east at the time of the Babylonian captivity, became mingled among the nations, and their descendants are not now known as being Jews. They may have much tended to originate, or, at least, to improve some of those tribes that border upon India and Persia; and that are said considerably to resemble the Jews. These are generally Mahometans: and many of the Jews in other parts also embraced the religion of Mahomet; neither are their descendants now known to be Jews. A much more pleasing dispersion of them, in the apostolic age, took place, when multitudes of even the priests were obedient to the faith. The whole original stock of the Christian Church, in all parts of the world, was Jewish.

That which embraced the Gospel was, doubtless, the more favoured portion of the Jewish nation,—the true heirs of the promises. Yet, neither are their descendants now known as being of Judah, Benjamin, or Levi. And we may be certain, that if there are peculiar blessings in store for the natural seed of Abraham, in the line of Isaac and of Jacob, those promised blessings would most surely not be forfeited for their children, by their acceptance of Christianity. But the children of these early Jewish converts initiated their children into the faith of their fathers, and gathered up others together with them into the same family of God. And because they did so, are their children to be disinherited? But what, in the meantime, were the people called the Jews doing? Why the very same thing, in their own way. They, also, were ever receiving disciples. Even in our Saviour's time, they were compassing sea and land to make one proselyte: and just before that, they had been making them wholesale. Thus we read that about the year one hundred and twenty-nine before Christ, a whole nation was introduced into the Jewish church. And what nation should this be? The very people against whom, as the last prophet, Malachi, (i. 4,) declares, "The Lord hath indignation for ever." John Hyrcanus having conquered the Edomites, or Idumeans, reduced them to this necessity, either to embrace the Jewish religion, or else to leave the country, and seek new dwellings elsewhere. They chose to leave their idolatry rather than their country; and all became proselytes to the Jewish religion. And when they had thus taken on them the religion of the Jews, they continued united to them ever after: till at length the name of Edomites was lost in that of Jews; and both people became consolidated into one and the same nation together:—so much so, that at the time the true King of the Jews was born, an Idumean swayed the sceptre of Judea, and was the great restorer of the temple to that

glory, in which it was so admired by the disciples of our Lord, before its destruction by the Romans. Now, the children of Edom were cursed,—and that curse they have not escaped, although they have nominally become Jews. Nay, they must have increased their curse by thirsting after the blood of Christ, as soon as he was born into the world; and by afterwards joining in the cry, "His blood be upon us and our children." And who can now tell whether this or that Jew is of Esau, whom the Lord hated? or of Jacob, whom he loved? Nay; have they not all inherited the curse of Edom,—by continuing in his spirit and behaviour, as despising the birth-right, and persecuting the Son of Promise,—as well as by the most intimate intermingling of races? Is it only here that we are to look for the first-born Israel?

But more than this. It would seem that even the Canaanites themselves, who were, emphatically, the children of the curse, were gradually, and at length fully, amalgamated with the Jews, so as to become one people with them. This seems to have been the case in even the capital of the kingdom,—Jerusalem, where was both the throne and the temple; and which, (immediately before these were placed there,) was inhabited by Jebusites, whose king had been the leading king among the Amorites, one of the most accursed nations of Canaan. And we are expressly told that the tribe of Judah could not put out these Jebusites; nor did the tribe of Benjamin put them out: but they remained there, among the children of Judah, and the children of Benjamin, until the time of David, when they were built up in the very midst of the Jews, retaining even their possession of the land there; as is evident in the case of Araunah the Jebusite, over whose threshing-floor the angel stayed his hand, when cutting down the people, because of the sin of David their king. That was literally true, which the Lord said by Ezekiel, (xvi. 3); and which, those that plead

for the literal interpretation of Scripture, should not gainsay:—

“Thus saith the Lord God to Jerusalem,
Thy birth and thy nativity is of the land
of Canaan;
Thy father was an Amorite,
And thy mother an Hittite.”

The very first mothers of the Jews; Shuah, the mother of Judah's first three children; and also Tamar, mother of Phares and Zara; were, it would seem, Canaanites of the children of Heth. And the men of Jerusalem, the first stock of its inhabitants, were Jebusites, belonging to the nation of the Amorites. But, was that tribe, or that city, therefore, excluded from the inheritance of Israel? No. Of that very tribe,—although into the line of his ancestry was brought another Canaanitess, Rahab, of Jericho; and, also, the Moabitess, Ruth,—of that very tribe, by this very line, came Christ, the Saviour, the promised Son of David, the rightful King of Israel. And this very city did he make one of the principal scenes of his ministry; and here it was that he commanded his apostles to commence their ministry, after his resurrection: here it was that the Holy Ghost descended in such power, upon the day of Pentecost; and hence was the glad sound of salvation, in the name of Jesus, sent forth unto the ends of the earth. Say we these things—do we then bring forward these historical truths—for the purpose of disparaging the Jew? No: far be it:—but to illustrate the truth respecting Israel; and to show, that those who were taken out of the land cannot be more lost among the Gentiles, than were the people that remained in the land. If there was one people cursed above another, it was Edom, of the children of Abraham: it was Canaan, among the more immediate descendants of Noah: and with both of these the Jews have become most signally mingled, so as to become one people with them, and so as to inherit the curse of both. As Ham, the father of Canaan, exposed Noah, the saviour of his family, to shame, so have his chil-

dren, as being the inhabitants of Jerusalem, exposed to shame the Saviour of the world, and that, upon the accursed tree; and as Edom pursued his brother Jacob with constant hatred, so did his descendants among the Jews pursue, with unceasing hatred, not only Christ, the Head, but also his followers, so long as they had the power. But, shall they be excluded? No: Even although the Canaanites, dwelling along the sea coast, were also ultimately taken up into Judah; yet still,—even granting that with them is Ashkelon, and Ashdod, and Ekron,—still we have the word of prophecy, (Zech. ix. 7):—

“He that remaineth, even he,—for our God; and he shall be as a governor in Judah; and Ekron as a Jebusite.”

—Even Ekron shall be as that portion of the Canaanites, who were built up in the very midst of His people. But, if God will deal thus kindly with the Jews, who are thus so unequivocally *one* with the children of the curse; it may be expected, that He will deal at least equally, according to promise, with that other house, which comprehends the body of the people, so as to be called *all Israel*; and which, however mingled among the Gentiles, cannot be worse mingled than the Jews are—about whose case, as the subject of prophecy, so little doubt has been generally entertained.

When the great restoration of Israel is referred to in prophecy, let it be again remembered, it is Israel, or Ephraim, that is chiefly spoken of. It is that house of Israel which has been accounted lost, that is ever brought to remembrance. Jerusalem and her daughters shall not return, until they return in the midst of Samaria and her daughters; and also, it would seem, amid the children of Lot: and not by her own covenant, which she has broken, shall Judah be given possession of the land; but in the right of the One Seed, Christ, the true First-born, their crucified Messiah, upon whom they shall look, and mourn their unbelief and ingratitude. Then shall they

also acknowledge that God has, indeed, been a Father to Israel, and that Ephraim is his first-born, in whose religious privileges, as well as temporal blessings, they shall be glad to participate. Then shall the children of Judah walk with the house of Israel, and they shall come together out of the land of the north, to the land that the Lord had given unto the fathers, in the name of the promised Messiah. This grand gathering together will, it would seem, take place in the north; and chiefly in the north-west. But it is not alone here, where Antichrist hath his seat, and where Christ hath so much been for a stone of stumbling, and rock of offence, to both houses of Israel,—it is not only here that the lost sheep of the house of Israel shall

be recovered. The remnant left in all the countries around, shall also be brought back unto their father's house. The prophet Isaiah, besides having mentioned, in the preceding part of chapter xi, the great release from *the wicked*, here in the north-west, takes, in verse 11, quite a circuit all round the land,—mentioning Egypt and Pathros, in the south, Cush and Elam, in the east, Shinar and Hamath, northward, and the Islands of the Sea, in the west.

It is not of Judah, alone, whose captivity was restored from Babylon, and who was not taken captive by Assyria, which Israel was, at the time Isaiah prophesied—it was of All Israel, that the prophet foretold as follows, Is. xi. 11—16:—

“ And it shall come to pass in that day,
The Lord shall set again his hand 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.

But they shall fly upon the shoulders of the Philistines toward the west;
They shall 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 dry shod.

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.”

LECTURE VI.

THE PLACE OF ISRAEL'S HIDING.

"For they—a nation void of counsel,
Neither—understanding in them.
O that they were wise,—they understood this,
—They would consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had shut them up?
For their rock—not as our Rock,
Even our enemies themselves—judges.
For their vine—of the vine of Sodom,
And of the fields of Gomorrah;
Their grapes—grapes of gall, their clusters—bitter.
Their wine—the poison of dragons, and the cruel venom of asps."

DEUT. xxxii. 28—33.

Certainty of the Recovery of Israel.—Objections.—Israel have become mingled among the Gentiles.—What is to become of the Gentiles?—The literal and spiritual Israel, one.—Abraham's Three Families, correspondent to the Three Sons of Noah.—Ishmael and Ham.—Children of Keturah and Shem.—Jacob and Japhet. The word of Prophecy points northward, to the place whither Israel had gone, and whence they are yet to be brought.—The great Prophetic line of Empires running north-west.—Antichrist, the consummation of the Tyrant Empires in the north-west; Is. xi. 1—5, 6—10.—Four songs of fourteen lines each, (Is. ix. 8—21; x. 1—4,) describing the progress of Israel's Punishment.—First: Israel, immediately before their Removal from the Land.—Second: Israel, as being removed by the Assyrian.—Third: Israel, after removal, in the same place with Judah.—Fourth: Israel, before the Great Judgment.—Our Saviour's Ministry went out northward. That of the Apostles proceeded north-westward.—The Epistles all sent to places in the same direction.—The Apocalypse carries our view onward to our own part of the World.—Conclusion of the Argument: Here are to be found the Sheep of God's pasture.

NOTWITHSTANDING the clearness of the prophetic word, respecting the recovery of Israel, in the latter time, their very existence has, like the birth of a son to Sarah, appeared to many, all but impossible. Just as sure, however, as Isaac was born, shall the nations that were to come of Jacob, be forthcoming. We have the word of God for the one, as well as for the other; and, if this may avail any thing, we have it far more frequently. The prophets ex-

patiate greatly upon this; and the New Testament has very explicit information upon the point. But, let us, for a moment, turn aside, to hear what man has to say upon the matter, that so we may the better be prepared to see the value of that mass of evidence, which has been provided in the kind providence of God, to remove his objections, and confirm him in the truth of God's most holy Word.

Some have supposed, that Israel, if

not lost, are yet, at least, so mixed among other people,—so blended with the Gentiles, as that they cannot be restored. And, it is, indeed, true, that “Ephraim hath mingled himself among the people;” and that the Lord hath sown Israel to himself in the earth; and that, like seed sown in the earth, he was, for a while, to all appearance, lost; but it is also true that,—(Is. xxvii. 6),

“He shall cause them that come of Jacob,
to take root;
Israel shall blossom and bud,
And fill the face of the world with fruit.”

The seed of God was, therefore, not in reality to be lost. His design, with regard to the people, shall, most assuredly, be at length accomplished. To the same purpose do we read, in the same prophet, (lxi. 9—11),

“And their seed SHALL BE KNOWN among
the Gentiles,
And their offspring among the people;
All that see them shall acknowledge them,
That they, the seed the Lord hath blessed.

I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments
of salvation,
He hath covered me with the robe of
righteousness;
As a bridegroom decketh with ornaments,
And as a bride adorneth with her jewels.

For as the earth bringeth forth her bud,
And as the garden causeth the things that
are sown in it to spring forth;
So the Lord God will cause righteousness
and praise,
To spring forth before all the nations.”

The people that have come of Israel, are thus to be distinguished among the Gentiles, and are to be found, a people, whose superiority is acknowledged by all impartial witnesses. They are also to be found, as a people eminently blessed by divine grace, as well as by nature and providence. Theirs are the garments of salvation,—the robe of righteousness. And, here again, the beautiful emblem, of seed sown in the earth, is brought forth, to illustrate the case of a people, whose growth is naturally progressive, yet such as may well astonish the world; and it is, that through their in-

strumentality righteousness and praise may spring forth and spread abroad in the sight of all people. Such was the design of God with regard to them, from the beginning; and He will do all his pleasure.

Perhaps some have run into the contrary extreme, and have supposed that something very remarkable is to distinguish the children of Israel, so as to make them shine out individually, as the favourites of Heaven, to the exclusion, as it were, of other people;—that they are, and will remain, altogether distinct. Such seem to forget all that is said in Scripture, about the intermarriage of this people with other nations; and they overlook what is constantly occurring in the world, all down from the days of the Apostles, who left their children among the Gentiles. But, is it true, that the Gentiles are so to be excluded? Or, is it not rather true, that Israel has been and shall be, exalted, for the purpose of communicating blessing to the Gentiles? What saith Isaiah, to the stranger, who upon finding God's wonderful manifestation of love to the children of Israel, throughout all generations, may be apt to murmur, “The Lord hath utterly separated me from his people;” (lvi. 6—8:—

“Also the sons of the stranger,
That join themselves to the Lord,
To serve him,
And to love the name of the Lord,
To be his servants,

Every one that keepeth the Sabbath from
polluting it,
And taketh hold of my covenant;
Even them will I bring to my holy mountain,
And make them joyful in my house of prayer;

Their burnt-offerings and their sacrifices,
Accepted upon mine altar;
For mine house shall be called
An house of prayer for all people.

The Lord God, which gathereth the outcasts
of Israel,
Saith, Yet will I gather others to him,
Besides those that are gathered unto him.”

Yes, thus it is written, even with regard to their great and final settlement in the land, (Ezekiel, xlvi. 21—23),—

"So shall ye divide this land unto you,
According to the tribes of Israel.

And it shall come to pass,
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,
In what tribe the stranger sojourneth,
There shall ye give him his inheritance,
Saith the Lord God."

An opinion was once prevalent, that the prophecies respecting Israel, applied to these Christian nations, as being the spiritual, or surrogate Israel, and that we are not to look to the literal Israel as to the people in whom the Scriptures are to be fulfilled. Now, it is indeed true that the prophecies do apply to these Christian nations,—but not to the exclusion of the literal Israel: for these nations do not only contain the main body of the spiritual,—they are also, as we shall see, the literal Israel.

On the other hand, the idea has lately been scouted by some, of applying these prophecies to nations called Gentile,—for it is said, the prophecies refer exclusively to the literal Israel: and it is true that the prophecies do indeed apply to the literal Israel,—but, for that very reason, they apply to the modern nations of Europe—and especially to the English nation, lineally descended from the lost son, Ephraim.

The opposing parties, as to prophecy, have thus had each a portion of the truth, which they have been attempting to magnify into the whole truth; and thus have they come into such direct contradiction; and thus are they so widely separating from each other. Here is common ground, upon which they may meet and embrace as brethren, both in the flesh and the spirit; forgetting their disputes, as lost in admiration at the wonderful kindness towards them of the God of their fathers; and as feeling the responsibility under which they are placed, as the

depositories of the divine bounty, to minister, to the Jew, on the one hand, and the Gentile, on the other, the manifold wisdom of God. Such being the importance of the subject, let us earnestly apply our minds to a patient investigation of the truth respecting it. And, first, let us look at the indications afforded us of the place of Israel's sojourn,—as these may be discovered in the course of God's providence, and the leadings of his word.

There is symmetry in God's working:—and here it may not be foreign to our subject to revert again to the case of Abraham, to whom the promises were first, and so emphatically, made. He may be said to have had three families, which seem to have been designed to leaven, as it were, the three families of Noah, already adverted to. Abraham's first son, Ishmael, was by Hagar, the Egyptian. He received his portion in Arabia; and he has multiplied and spread as was promised. He has mainly spread southward; so that great part of Africa may now be said to be leavened by his posterity. Along the south bank of the Mediterranean, even as far as the Atlantic Ocean, the Arabs have extended their conquests. Had not the Gothic race come into Europe, Ishmael would also, most likely, have been given to possess it. But there was a barrier placed here, which they could never entirely remove. The prophecy delivered to Hagar has been amply fulfilled in her son Ishmael; (Gen. xvi. 10—12):—

"I will multiply thy seed exceedingly,
That it shall not be numbered for multitude.
Behold, thou art with child,
And shalt bear a son,
And shalt call his name Ishmael;
Because the Lord hath heard thy affliction.
And he will be a wild man;
His hand will be against every man,
And every man's hand against him;
And he shall dwell in the presence of all
his brethren."

Isaac, Sarah's child, was Abraham's second son, and in him was the promised seed to be called.

Abraham's third family was by Keturah; of whom it is said, Gen.

xxv. 2, 5, 6.—“She bare him Zimran, and Jokhan, and Medan, and Midian, and Ishbak, and Shuah.”—“And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived), eastward, unto the east country.” Proceeding eastward, it is supposed some of the children of Abraham by Keturah, reached India,—where, say they, their descendants are still called Brahmins, from the name of their father Abraham. Certain it is, that these are a people having a moral and intellectual constitution much superior to that of Hindoos generally; and they manifest that extreme firmness of purpose,—and, at the same time, uncommon mildness, which we may suppose to have characterized Abraham in his declining years, after all his trials and exercises of faith; just as, in Ishmael, we see more reflected the roving and vigorous character of his earlier years. As Ishmael seems to have mainly been given the south, or Africa, the dwelling of the children of Ham; so in the east the children of Keturah have spread among the descendants of Shem. In ancient times, the Brahmins are said to have occupied a position worthy of their high origin. In the east, learning and science have been by them chiefly possessed; and throughout the various changes of rule in India, they have generally, there, kept a powerful hold on the public mind. True, their religion has become greatly corrupted; but such, also, has been the case with regard to Christianity; the types and parables of which have, in most cases, been as little understood as are those of the Brahmins—derived originally, we may suppose, from a good source, but now mixed up with human fables and idle fancies, or worse. The time, however, let us hope, is near, when the rubbish will be removed, and the pure gold of sacred truth appear in all its native brightness.

With regard to these children of

Abraham in the east;—Ishmael has been dwelling in the sight of his brethren: Arabia, the eastern dwelling of Ishmael, being over against India, where the Brahmins have spread. It may thus be observed, that two of the families of Noah have come into the most intimate connection with two of the families of Abraham: Ishmael with Ham, and the children of Keturah with Shem. It remains that the other son of Abraham (Isaac, the child of promise), be given his portion: for him there remains the north—and especially the north-west, in the sight of which Ishmael has been dwelling—as being spread along the south border of the Mediterranean Sea, over against Europe. Here, among the isles anciently possessed by the children of Japhet, do we find a Semetic people,—eminently favoured by nature and Providence, and pre-eminently by Divine grace; correspondent to the many great and precious promises which were so surely made to the seed of Abraham, in the line of Isaac, Jacob, Joseph, and Ephraim.

But, that we may be still more sure as to the place in which the lost sheep of Israel are to be found, let us again look into the prophetic word, and see if we can discern its leading in this respect. The prophetic word plainly points northward, no less than the mysterious needle, whereby the people of the north have been, in safety and with certainty, guided in all directions over the wide waste of waters. Thus, when a message is sent after captive Israel, it goes forth to the north country. See Jeremiah iii. 12—19. Thence shall both *Treacherous Judah* and *Backsliding Israel* return, v. 18. See also, for the return of Israel from the north, ch. xvi. xxiii. xxxi., as is more fully illustrated in the Book of Inheritance.

The Lord, as if relenting over backsliding Israel, gives command to the prophet, saying,

“Go and proclaim these words toward the
NORTH,
And say, Return thou back-sliding Israel,
saith the Lord,

I will not cause mine anger to fall upon you;
For I am merciful, saith the Lord,
And I will not keep anger for ever."

"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.

"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
to your fathers."

From this it is clear, that not only was Israel (as distinguished from Judah) in the north, at the time when the prophet spoke, but even after Judah also would have wandered into the north, Israel would be still found there; and out of it they are to be brought together, at the time that the Lord will make Jerusalem his throne, and will gather unto it all nations,—when the heads of the people, from all the cities and families of Israel, would be gathered together. The same return from the north country is again and again intimated throughout Jeremiah's prophecies, as in ch. xxiii. 6—8.

"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:
And this is His name whereby He shall be
called,

THE LORD OUR RIGHTEOUSNESS.
Therefore, behold the days come, saith
the Lord, that they shall say no more, The
Lord liveth, which brought up the children
of Israel out of the land of Egypt;
But, The Lord liveth, which brought up
and which led the seed of the house of
Israel out of the north country, and
from all countries whither I had driven
them; and they shall dwell in their own
land."

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Thus it is plainly stated, that when Israel shall be given to enjoy the blessedness of Messiah's reign, it is as having been brought up from the north country, where they had been wonderfully sustained and delivered.

The same thing is stated in Jer. xxxi. 8, where again it is declared,

"Behold I will bring them
FROM THE NORTH COUNTRY,
And gather them
From the coasts of the earth:—"

—And, that we may be at no loss to ascertain the truth, as to what people are here spoken of, it is added, ver. 9,

"For I am a father to Israel,
And Ephraim is my first-born."

Israel, it is thus plainly declared, was taken into the north country; and thence are they to be brought at the time of their great Return.

Those empires which are, in the dream of Nebuchadnezzar, represented as the several parts of one great image,—are so distinguished in prophecy, because of their connection with the cause and people of God. The whole image is frequently called after the head,—Babylon: at the destruction of which, God will grant deliverance to Israel. He will then have accomplished "to scatter the power of the holy people." By looking along this line of empires, and seeing to what countries, and to what people, they lead, we may expect to have some light reflected, even from this darkness, upon our path, as being in search of the lost sheep of the house of Israel. How, then, does this line lead us? Babylon, the head of gold, lay north-eastward of the land of Israel. The breast and arms of silver,—the Medo-Persian empire,—arose still more northward, and extended itself westward, as far as the utmost extremity of Asia Minor.—It also indeed spread far eastward. The Greek empire, represented by the brass, arose still farther north and westward, in Europe. The legs of iron,—the Roman empire,—arose still farther north-west; and, lastly, there are the feet, partly iron and partly

clay,—the Roman empire in its Germanic form, in which the children of God would be mingling themselves with the seed of men; but would not cleave one to another, even as iron is not mixed with miry clay. This is the part of the image that the stone is to strike, when the “manifestation of the sons of God” takes place; when strangers shall no more serve themselves of Israel, but they shall serve the Lord their God, and David their king, “whom I (saith Jehovah), will raise up unto them.” He is that Stone: both the Foundation Stone upon which the Jews fell and were broken; and also the Chief Corner Stone, that cometh down in glory and in power: with regard to which coming, the warning hath gone forth, “Upon whomsoever it shall fall, it will grind him to powder.”

The same empires are, in Dan. vii., represented as great beasts. They are the wild beasts that have been ravening upon the mountains of Israel. Babylon is here represented as a lion; the Medo-Persian as a bear, with three ribs of the torn carcass of Israel between its teeth. Then there is the Greek empire, represented by a leopard with four heads, in allusion to the four kingdoms into which that of Alexander was parted. And then we have the fourth beast, with great iron teeth, the devourer—the breaker in pieces—the Roman empire. And lastly, the Anti-Christian dominion is described; and which synchronizes with the feet of iron and clay—the Germanic empire. This fifth power is represented in Rev. xiii. as a beast, having on his heads names of blasphemy. And he has the characteristics of all the great empires that have preceded him; and these are mentioned in the order in which they lie from the north-west. Thus, this beast is “like a leopard,” by which Greece had been represented; “and his feet were as those of a bear,” the Medo-Persian empire; “and his mouth as the mouth of a lion,” as boastful, Babylon. With regard to the fourth empire, it is expressly said, “the

Dragon,”—the dreadful beast—the devourer—the breaker in pieces,—he “gave him his seat, and power, and great authority.” Messiah’s destruction of this wicked one, with the rod of his mouth, at his glorious appearing, is much the subject of prophecy, in both the Old Testament Scriptures and the New; as, for example, in Isaiah xi. 1—5:—

“And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding, in the fear of the Lord. And He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”

And what then results with regard to the kingdoms of this world? Even that which had been described in Daniel vii., where it is said, “Their dominion is taken away, but their lives are prolonged for a season and a time.” The wild beasts that had been ravening upon the mountains of Israel, are deprived of their evil power; and are made to associate quietly with the children of peace. Here they are each of them mentioned, and that again in the same order as they lie from our dwelling in the north-west. The fourth beast hath its terrible nature removed, and is simply spoken of as the wolf, whereby Rome was ordinarily represented. After which, we have the leopard—bear—and lion,—their evil nature taken away by the knowledge of the Lord.—Is. xi. 6—10.

“The WOLF also shall dwell with the lamb, and the LEOPARD shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the BEAR shall feed; their young ones shall lie down together; and the LION shall eat straw like the ox, and the suck-

ing child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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 glory."

The prophet had been speaking of the glorious appearing of Messiah, to exercise his beneficent reign; when the poor in spirit shall have the promised kingdom of heaven, and when the meek shall inherit the earth. Preparatory to this, "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay **THE WICKED.**"—This same Wicked is also spoken of in Psalm l. 16—23; which compare with 1 Thess. ii. 8. Look also at Daniel vii. 8—12, and compare with what is here said, Isaiah xi. 9. All these passages speak of the same grand consummation of tyranny,—that concentration of iniquity,—that personification of wickedness,—in which the great empires that have lorded it over the land and people of Israel terminate. The bond of wickedness is then broken; and those that had been as wild beasts preying upon the mountains of Israel,—the Roman wolf,—the Grecian leopard,—the Median bear,—and the Babylonian lion,—are separated from each other; and associated with those whose influence is holiness and peace. The knowledge of the Lord destroys their evil influence. They no longer seek to ravage the holy mountain, but flow up thereunto for lessons of love, and to become more largely possessed of the true riches. This destruction of Antichrist takes place in the north-west, from which the prophetic line of empires stretches back eastward along the north border of the land.

Thus, back and forward along this north-western line, are we constantly led by the prophetic word, down from the very time of the Assyrian captivity, when Isaiah prophesied; and that as pointing forward to the time when

Shiloh shall come in his glory; and when unto him shall the gathering of the people be.

In Isaiah ix. 8—21, x. 1—4, there is a very striking series of paragraphs each ending with,

"For all this his anger is not turned away,
But his hand is stretched out still."

Upon more minute examination, it will be found that they consist each of about fourteen lines, and may thus be viewed as regular sonnets. They refer to that house of Israel which, at the time the words were spoken, was being taken away captive by the Assyrians. They describe, in a very animated manner, the several degrees of the punishment of Ephraim; and seem to give very clear indications of the place of Israel's sojourn. The first of these sonnets, 8—12, describes the punishment of Israel, immediately before being removed out of the land. The second, 13—17, describes their being cut off entirely from the land, and also to the view of the world, by the Assyrian captivity. The third, 18—21, describes them when out of the land, as being at war, one portion with another; and as being all of them against Judah; which supposes them to be grown into a number of hostile nations, and in the same countries with the Jews. The fourth, ch. x. 1—4, seems to describe a dreadful course of trial, which would precede their great deliverance; and for which they would, probably, be unprepared. The first points the words expressly at Israel or Ephraim (ver. 8—12):—

"The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know—Ephraim and the inhabitants of Samaria, that say, in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the foes of Rezin against him, and join his enemies together. The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth.

For all this his anger is not turned away,
But his hand is stretched out still."

Thus was Ephraim in the land, to be so surrounded with thorns and briers, as that a removal out of the land, would, by many of them, be rather accepted as a boon. Others of them, however, would be loath to leave the land of their fathers, at the same time that they would not leave their sins; and, for such, a more severe judgment was prepared,—the casting of the whole body of the people forth of the land; the entire extinction of their glory as a nation: and so the second of these sonnets proceeds (ver. 13—17):—

“For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts. Therefore the Lord will cut off from Israel, head and tail, branch and rush, in one day.

The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail; for the leaders of the people cause them to err, and they that are led of them are destroyed.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil doer, and every mouth speaketh folly.

For all this his anger is not turned away,
But his hand is stretched out still.”

The entire removal of Israel having thus taken place; and they having been brought out into the northern wilderness, we are next presented with a view of their condition there, as still undergoing punishment (ver. 18—21):—

“For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the mounting up of smoke. Through the wrath of the Lord of Hosts is the land darkened; and the people shall be as the fuel of fire; no man shall spare his brother. And he shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied; and they shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh; and they, together, shall be against Judah.

For all this his anger is not turned away,
But his hand is stretched out still.”

This strikingly describes the condition of the northern nations, at the time of their being driven in upon the

Roman Empire. The slaughter and rapine which resulted were prodigious; during which the different nations of Europe were dreadfully racked by wars with each other. But however opposed among themselves, they all united in persecuting the Jews:—their power of doing which is here plainly intimated.

The next, and last sonnet, carries us forward to a more settled state of things, to outward appearance; when wrong would be perpetrated, not so much by open violence, as by force of law, and unjust legislation, to the injury of the rights of the poor and needy;—the depriving the poor of bread, or the preventing their free enjoyment of the word of life. Glory, and triumph, are spoken of; but that in language full of warning; and, upon which we have no pleasure in dilating.—It may be that this (ch. x. 1—4) synchronizes with the third woe, which cometh quickly,—referred to in Rev. xi. 14.

“Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain.

For all this his anger is not turned away,
But his hand is stretched out still.”

Thus are we, by this very interesting line of prophecy, led directly to our own part of the world, as to the place of Israel's sojourn. Let it be again remarked, that the prophecy cannot apply to Israel, as being in some corner of the earth, shut out entirely from other people; and where they could have no opportunity of manifesting their hatred of their brethren, the Jews. Nor can the words be fulfilled in them as being under some mighty empire; such, for example, as that of China, where they would be without

the power of warring with each other, or of letting Judah feel their power. To no people does this series of songs so apply as to the nations of Europe. Yes, although Israel seemed to be cut off from hearing the word of God, the word, after all, hath lighted upon Israel. And Israel, even Ephraim, shall know the truth of the word which hath been spoken respecting him.

Its being prophesied that the word would light upon Israel, or Ephraim, and that they would know that word, is most consistent with God's purpose respecting Israel, as having been designed to become the administrators of that word to the nations. We may, therefore, not expect to find them out of the course of that word; but, as it were, in the highway thereof. Let us, then, see if we can discover this, the highway of the word of God,—the great outgoing of light to the world. If we glance at Mimpriss's map, displaying the course of our Saviour's ministry, as described in the Gospels, (a map abundantly useful in other respects, and not originally designed to illustrate this particular subject,) we shall see, at once, that these journeys all went out northward. Although the greater part of the tribeship of Judah lay south of Jerusalem, we do not find one journey of his, in that direction, recorded, after the flight into Egypt, in his infancy. It is northward, through Samaria, that we trace the course of his journeys; and it is round about the coasts of the most northern part of the land, Galilee, that he went preaching the glad tidings of the kingdom, and healing all manner of sickness and disease among the people. And it was when in his farthest journey in that direction, on the coasts of Syro-phenicia, that he pronounced the important words, "I am not sent but to the lost sheep of the house of Israel." His mission was, comparatively, *not* to other people, *as it was* to the lost house of Israel:—After the sheep, who had wandered into the north country, were, ever and again,

drawn the feet of their good Shepherd, who came to seek and to save that which was lost. His mission to the nations, promised to come of Israel in the north country, was more fully carried out by his Apostles. Look at the great extent of Africa to the south, and of Asia to the east, where anciently existed mighty empires; and where such myriads of human beings have been produced: and then look north-west, at this comparatively small quarter of the globe, Europe:—and look now at Mimpriss's most valuable map, describing the journeys of the Apostles, as recorded in the Acts, and see, again, how they all go out towards our own part of the world. Journeys may, doubtless, have been made to other parts of the world, where scattered portions of Israel were; but the inspired record leaves, as it were the world behind, and closes in our attention towards this part of the globe, in which the word of God was, ultimately, so to take root, and spread abroad, to every land; and this as having reached the nations that we suppose to have come of Jacob. Every successive journey was, as it were, a farther development of the gospel north-westward. It was to Samaria,—to Damascus,—to Antioch,—to the cities of Asia Minor: and in this course the Apostle was divinely inspired to proceed still farther; being constrained, as well as invited, to pass over into Europe; and then through the cities of Greece; and, in short, from Jerusalem, round about, unto Illyricum, was it that he could say, "I have fully preached the gospel of Christ." The providence of God led him farther still in the same direction, to Rome itself. But even this was not to end his journeys hitherward; his purpose being to proceed as far west as Spain. Some have hazarded the conjecture that he even preached the gospel in Britain; but the Divine Record does not carry us, at this time, so far. It may, perhaps, be said that Paul was influenced to proceed in this course, because here,

in the west, was the capital of the empire, into connection with which the Jews had then come. But this is not correct; for, independent of the supernatural influence in the case, which is plainly avowed, we find, (Rom. xv. 24,) that when Paul expressed his purpose in the matter, it was not so much to make Rome the special object of his journey, as the much farther point, Spain; and he intended calling at Rome, as being on his way to the more western country, anciently called Tarshish. Paul, and his fellow disciples, who ministered the word of God that was to light upon Israel, we thus find, all followed out the course indicated by the great Shepherd of the sheep;—and that, (being uniformly north-westward,) directs our attention to our own part of the world, as being that in which the lost sheep of Israel may be found.

Thus far the spoken word: and now, as to the written word. It might be expected that although no apostolic journeys are recorded as being made to the other more extensive and more populous portions of the globe, that, at least, some of the epistles would be sent into those quarters: but no. If we look to Paul's Epistles, we find them all sent out in the same course as were his journeys; all to places lying between us and the land of Israel. All point to this part of the world, in which the grand doctrine of free and full justification through the blood of Jesus by faith,—where the great doctrine advocated by this apostle, has been so clearly brought out, and proclaimed to the world. The Epistle of James is expressly sent to Israel: "To the twelve tribes which are scattered abroad." This hath missed its direction, if it hath not come to the places where the twelve tribes are to be found,—if Israel be not among the people on whom hath lighted this word of God. It does not address a people who have not heard the word of God; but a people making a great profession of faith,—but more strong in doctrine than in practice; and re-

quiring to be aroused out of antinomian sluggishness, into a more full and consistent practice of Christian virtue; and especially into the brighter exhibition of that spirit of love which becomes the Gospel. It recognizes a state of society very like our own; more like, than may be found in any other part of the world. The Epistles of Peter, which are sent to the same royal priesthood—to the holy people now scattered abroad, expressly points northward:—being addressed, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,"—all places in our direction from the land of Israel. The Epistles of John and of Jude, although no names are given, are equally applicable as to their contents. It is here that these, with all other parts of Scripture, have been read, translated, and spread abroad. It is true, we as yet know but little of the Bible; but, more than any other people, we have made it our own, and the things which it saith, it saith to them that are under its hearing, whether with regard to the law or the Gospel.

To sum up all, we have our attention turned in the same direction by the Apocalypse, that closes the volume of Inspiration. There we find the good Shepherd, by his voice from heaven, amply confirming the indications of his personal ministry when upon earth; and still expressing a peculiar interest in the north-west; in the north-west, in Asia, over against Greece, where the seven churches to which were first directed the seven epistles in the commencement of this wonderful book.—And, by the most esteemed commentators, the book is supposed to proceed more and more in the same direction, until it closes the detail of judgment in our own part of the world: when the grand mystery of God is disclosed; and the great events of which all the prophets witness, speedily ensue. There is then the effect of every vision; and a rending of the veil which hath been spread over all people. The Book of Revelation fills up the gap of prophecy

between the times immediately succeeding the first coming of Christ, and preceding his second coming. Where it ends the line of judgment, there may Israel most certainly be found:—the second appearing of Christ being so intimately connected with the discovery of God's grand purposes with regard to Israel, whom he shall then have made ready to receive him, with songs of everlasting joy;—as in Rev. xv. 2—4:—

'And I saw as it were a sea of glass mingled with fire;
And them that had gotten the victory Over the beast, and over his image,
And over his mark,
Over the number of his name,
Stand on the sea of glass
Having the harps of God.
And they sing the song of Moses
The servant of God,
And the song of the Lamb, saying,
Great and marvellous—thy works!
Lord God Almighty!
Just and true—thy ways!
Thou King of Saints!
Who shall not fear thee, O Lord,
And glorify thy name?
For—only—Holy!
For all nations shall come
And worship before thee;
For thy judgments are made manifest."

—Concisely to recapitulate:

If there be proportion between the seed of Abraham, and the other nations of the earth: as is specially avowed, with reference to Israel, (Deut. xxxii. 8)—then are we led to look for the lost children of Jacob, among Japhet's posterity, in the northern portion of our globe. Again: it is assumed that the Restoration of Israel shall be one of the grand consummations of prophecy—of those prophecies whose tenour has reference to a beneficial change of *the very face of nature*, and which affect *universal* mankind: the whole creation groaneth and travaileth together, until now, "waiting for the manifestation of the sons of God," (Rom. viii. 19, 22;) when, in the place where it was said unto them,—"Ye are *Lo-ammi* (not my people—Gentiles),"—it shall be said unto them,—"The sons of the living God!"

—when the children of Israel, and the children of Judah, shall all be gathered together, under one Head;—when "great shall be the day of the seed of God," (Hos. i. 10, 11). If so, then are we led to look for the lost house of Israel,—and especially, for Joseph's posterity—here in the north-west: for the plain indications of Old Testament prophecy, and the whole course of its descriptions, *all* point north-westward;—while the indications which New Testament history presents, of the personal ministry of Christ,—the "Good Shepherd" who came to seek and to save "the *lost sheep* of the house of Israel;" extended, as these indications are, to similar purport, by the full expression of apostolic solicitude,—of the "heart's desire" of those who carried out from Jerusalem the ministration of Christ's Gospel, as expressed, fervently, in the whole course of their recorded preaching, and in their epistolary communications,—both of which were under the immediate direction of the Spirit of God: all these corroborate the inferences to be drawn from the language of the Older Record.

If, therefore, the Word of God, as contained in either the Old or the New Testament, be intended to throw light upon this interesting—this momentous subject, which, from its uniformity, we may justly infer it is designed to do,—then are we of necessity led to look for the lost sheep of the house of Israel, *in the north-west—in our own part of the world*, whither the Word of God hath ever followed them, and where the whole course of his Providence testifies to this truth of the word of Prophecy.

He that scattered Israel, promised to gather them, and keep them as a shepherd doth his flock. And He hath indeed proved a shepherd to Israel; He hath led Joseph like a flock. Upon Him may we now in truth call,—

"Turn us again, O God,
And cause thy face to shine,
And we shall be saved."

And, when he shines forth in his

beauty, and the portals of glory are
thrown open to our enraptured view, || may we in truth be able to prolong
our song—(Ps. c.)

" Make a joyful noise unto the Lord, all ye lands,
Serve the Lord with gladness,
Come before his presence with singing.

Know ye that the Lord He is God,
It is He that hath made us, and we are his:
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
Into his courts with praise,
Be thankful unto him, and bless his name.

For the Lord is good,
His mercy is everlasting,
And his truth endureth to all generations."

LECTURE VII.

THE PROGRESS OF ISRAEL WESTWARD.

In the utmost straits, Israel shall be preserved.

“ Burnt with hunger,
And devoured with burning heat,
And with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.
The sword without, and terror within,
Shall destroy both the young man and the virgin,
The suckling—with the man of gray hairs.
I said, I would scatter them into corners,
I would make the remembrance of them to cease from among men .
Were it not that I feared the wrath of the enemy,
Lest their adversaries should behave themselves strangely,
—Lest they should say, Our hand—high,
And the Lord hath not done all this.”

DEUT. xxxii. 24—27.

Reference to the Beni-Israel in the East—Their manner of Burial—Israelitish Tombs, northward of the Caucasian mountains.—Names of the Rivers between the Don and the Danube, indicative of Israel's sojourn there.—Moesia.—The Getæ or Goths.—Attacked by Darius, Alexander, and the Romans.—Dacia.—The Goths precipitated upon the Romans by Attila and his Huns.—They regain possession of Moesia.—They war with the Romans.—The Storm passes over to Africa, and leaves the Gothic race in possession of Europe.—Their important position.—Their Traditional Prophecies—as in “Voluspa,”—consistent with their Israelitish Descent; and supposed to be handed down from the days of Elijah, who had ministered the Word of God, chiefly, in this House of Israel.

I HAVE seen several accounts from India, stating that there is a people there, seemingly about seven thousand in number, and scattered over the country, from the neighbourhood of Bombay, who are called Beni-Israel, and are supposed to be a remnant of the lost ten tribes. They are said to be the descendants of seven men, and seven women,—who, about sixteen hundred years ago, were saved from shipwreck, on the coast near Bombay. They profess to be of the tribe of Reuben, and, consistently with this, they call more of their children by that name than by any other. If

the facts be so with regard to the signal preservation of this portion of the tribe of Reuben, the prayer of Moses, for this tribe, seems to have been signally answered,—

“ Let Reuben live, and not die.”

At the same time, they seem to have fulfilled, in them, the words of Jacob, Gen. xlix. 4 :—“ Unstable as water, thou shalt not excel.” They seem to be generally rather respectable in the lower, or, perhaps, middle rank of society. When they enter the army, they are valued as musicians, and generally attain to the rank of native

officers: but none of them appear to rise to great eminence, in any respect. As a people, they seem to have been remarkably stationary, except as influenced by surrounding society, which has led to considerable change outwardly, even as to religious worship; whilst, essentially, they remain the same. And among them have signally been preserved some of those customs belonging to ancient Israel, with which it is most important to our present inquiry that we should become acquainted. The last required of these,—those that regard the interment of the dead,—are those that will first engage our attention. And indeed it is a curious coincidence, that upon proceeding northward from Assyria and Media, (as we have been directed in search of Israel, after their political death and burial,) the first remarkable objects that strike our attention are tombs, which, by their construction, plainly tell that once Israel lay there. With regard to the Beni-Israel, already referred to, it is thus reported of their funeral ceremonies:—When one of them dies,—

“They wash the body, and clothe it with white linen, laying it on a plank, and carrying it to the burying ground. They sing alternately all the way as they go, ‘Hear, O Israel,’ &c., and continue the same till the body is committed to its original dust. On the fourth day, some of the relations visit the grave, and perform the following ceremony:—

“They raise up the grave a foot high with sand, and afterwards cover it over with a piece of white linen; then they take a little fire in a vessel or pot, and place it at the head, eastward; they then burn incense, during which time they collect in another vessel a quantity of different kinds of grain, with cocoa-nuts made into small pieces, and flowers of all kinds mixed together, and sprinkle them over the grave, while covered with the linen cloth; then they remove the linen cloth which covers it, and sprinkle over the grave a little chunnan mixed with water, which they have previously prepared, and then disperse.

“On the seventh day, they again visit the grave; but use no ceremony, with the exception of a prayer, which is offered up

for the soul of the deceased, if there be any person present able to perform the duty, which is seldom the case, owing to their extreme ignorance. They then go to it no more.”

Were they to repeat their visits, and leave what they thus place upon the grave, as was probably the case in more ancient times, then there would be over it alternate layers of earth and vegetable matter. The covering the grave thus, seems now, however, to have degenerated into a mere ceremony. Let us recollect that Israel did not so much choose to bury in the earth merely; as in a cave, either built of stones or dug in the rock. A stone lay upon the grave’s mouth, which was eastward. The grave seems to have been covered by alternate layers of earth, or sand, and vegetable matter,—the sand being the first laid on; which manner of covering their dead may have been adopted, the better to preserve the interior of the tomb from damp;—and over the grave, in distinguished cases, they were accustomed to raise high heaps,—both, perhaps, to serve as a monument, and also the better to preserve the tomb from spoliation. Now let us, with the intelligent traveller, Dr. Clarke, visit the country immediately beyond the Caucasian mountains, directly north-west from the places to which Israel were carried by the Assyrians. Here are immense plains, producing the most beautiful herbage, and apparently capable, with cultivation, of sustaining immense multitudes; but they are now chiefly remarkable as a place of graves.

“By much the most frequent objects were the tumuli; and, from their great numbers, I should have been inclined to suppose they were occasionally raised as marks of guidance across these immense plains during winter, when the ground is covered by snow; but whenever any one has been laid open, the appearance of a sepulchre puts the question of their origin beyond dispute, and the traveller is left to wonder and perplex himself in conjectures concerning the population which supplied the labour of raising these numerous

vestiges of interment, as well as the bodies they served to contain. The number greatly increased as we drew near to the Kuban; and, in the last stage, before we reached that river, I counted ninety-one, all at once in view.

"No trace of any ancient work afterwards appeared, excepting tumuli, until we came to the Bay of Taman. Then, on the shore, immediately above some very high cliffs, we observed the remains of a very large fortress and town, entirely surrounded with tombs and broken mounds of earth, indicating evident vestiges of human labour. The geography of these coasts is so exceedingly obscure, that a little prolixity in noticing every appearance of this kind may, perhaps, be tolerated. We soon reached the post-house of Sienna, actually scooped in the cavity of an ancient tomb. In the neighbourhood of this place, we found remains of much greater importance. Its environs were entirely covered with tumuli, of a size and shape that could not fail at once to excite a traveller's wonder, and stimulate his research. The commandant of engineers at Taman, General Vanderweyde, had already employed the soldiers of the garrison in opening the largest. It was quite a mountain. They began the work, very ignorantly, at the summit, and for a long time laboured to no purpose. At last, by changing the direction of their excavation, and opening the eastern side, they discovered the entrance to a large arched vault, of the most admirable masonry. I had the pleasure to descend into this remarkable sepulchre. Its mouth was half filled with earth, yet, after passing the entrance, there was sufficient space for a person to stand upright. Farther, towards the interior, the area was clear, and the work perfectly entire. The material of which the masonry consisted, was a white crumbling limestone, such as the country now affords, filled with fragments of minute shells. Whether it was the work of Milesians, or other colonies of Greece, the skill used in its construction is very evident. The stones of the sides are all square, perfect in their form, and put together without any cement. The roof exhibits the finest turned arches imaginable, having the whiteness of the purest marble. An interior vaulted chamber is separated from the outer, by means of two pilasters, swelling out wide towards their bases, and placed, one on each side, at the entrance. The inner chamber is the larger of the two.

"Concerning every thing found in this

tomb, it is perhaps impossible to obtain information. One article alone, that was shown to me by General Vanderweyde at Taman, may give an idea of the rank of the person originally interred there. It was a zone for the leg, or bracelet for the arm, of the purest massive gold. The soldiers employed in the undertaking stole whatever they deemed of value, and were able to conceal, and destroyed other things which did not appear to them to merit preservation. Among these was a number of vases of black earthenware, adorned with white ornaments. The bracelet was reserved by General Vanderweyde, to be sent to Petersburg, for the Emperor's cabinet; but as enough has been said of Russia to induce at least a suspicion that so valuable a relic may never reach its destination, a more particular description of it may be necessary. Its weight equalled three quarters of a pound. It represented the body of a serpent, curved in the form of an ellipse, having two heads, which, meeting at opposite points, made the opening for the wrist or ankle. These serpents' heads were studded with rubies, so as to imitate eyes, and to ornament the back part of each head with two distinct rows of gems. The rest of the bracelet was also further adorned by rude graved work. It possessed no elasticity; but on account of the ductility of pure gold, might, with sufficient force, be expanded so as to admit the wrist or ankle of the person who was to wear it; and probably, when once adapted to the form, remained during the lifetime of the owner. I could not but view it as the most ancient specimen of art which, perhaps, exists in the world; and which, while it shows the progress then made in metallurgy, and in the art of setting precious stones,—at the same time offers a type of the mythology of the age in which it was made; the binding of the serpent round the leg or arm, as a talisman, being one of the superstitions common to almost every nation in an early period of civilization. Immediately above the stone work constructed for the vault of the sepulchre, appeared, first a covering of earth, and then a layer of sea-weed, compressed by another superincumbent stratum of earth, to the thickness of about two inches. This layer of sea-weed was as white as snow, and when taken in the hand, separated into thin flakes, and fell to pieces. What the use of this vegetable covering could be, is very uncertain,—but it is found in all the tombs of this country. Pallas observed it placed in regular layers, with coarse earthenware

vases, of rude workmanship, and unglazed, which were filled with a mixture of earth and charcoal. It is said that a large marble sors, or sarcophagus, the top of which now serves for a cistern, near the fortress of Yenikale, in the Crimea, was taken from this tomb. The appearance of the entrance, however, in its present state, contradicts the story,—as the opening has never yet been made sufficiently wide for its removal, even had it been so discovered.

“ Similar tombs are found on all the shores of the Bosphorus. Close by that which I have described are many others,—and some nearly of equal size. Pallas, in his journey over this country, mentions the frequent recurrence of such appearances all round the Bay of Taman. Indeed, it would be vain to ask where they are not observed. The size, grandeur, and riches of those on the European and Asiatic sides of the Cimmeric Straits, excite astonishing ideas of the wealth and power of the people by whom they were constructed; and,—in the view of labour so prodigious, as well as of expenditure so enormous, for the purpose of inhuming a single body,—customs and superstitions are manifest, which illustrate the origin of the pyramids of Egypt,—the caverns of Elephanta,—and the first temples of the ancient world.”

I am somewhat at a loss to ascertain the connection with our subject, of this golden serpent, the only remarkable object found in the tomb seen by Dr. Clarke: but I observe that the Beni-Israel in India, are accused of having, each of them, in his secret chamber, a silver serpent,—to which they burn incense twice a day, and throw a little flower before it,—and sing, accompanied with a small tom-tom beating during the ceremony. Nor is this strange; as, even in the other house, that of Judah, the same superstition appears to have long continued. It was not until after the ten tribes had been carried away, that Hezekiah arose, of whom it is recorded, (2 Kings, xviii. 4,) “ He brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it. And he called it Nehushtan:”—a piece of brass.

The tombs referred to, commence north of the river Kuban, that empties itself into the Euxine, near Ta-

man; in the neighbourhood of which there are other places whose names argue a Hebrew origin. They stretch from the Kuban, northward, to an immense distance,—and the direction they take seems clearly to indicate that the people who there deposited their dead, proceeded, not eastward, towards Siberia, along the back of the Caspian sea, but, with the usual tide of emigration, westward, along the back of the Euxine.

Here, in addition to the *high heaps* already noticed, we have *voy-marks* sufficiently legible. The names of all the great rivers in this neighbourhood seem to refer to the Jordan, as being the original seat of the people,—who, before the great migration of nations westward, inhabited the country north of the Euxine, between the Don and the Danube. Thus, proceeding westward from the Don, we have the Danes, flowing into the Don itself:—farther in the same direction, there is the Danieper, contractedly, Dnieper;—still farther westward, we meet with the Daniester, or Dniester:—and southward from thence, and flowing from the far west, we have the Danube, or Danau,—which, I have heard, the Germans understand to mean the river Noah; as if the people who gave it this name had, after bearing much tossing and great affliction, expected to find here rest and comfort. Much of this district, which appears to have been anciently well inhabited, has but few men left in it. It has been so entirely left in obscurity, that before the truth on this subject was presented to my mind, I thought that if there was one portion of the globe of less importance than another, it was this. Here nothing of any interest was ever known to be transacted. And yet there is scarcely any spot out of Palestine that would now be more interesting, or that would be more likely to reward a careful examination. This, and not the barren north, appears to have been the great store-house of nations. This store-house, however, is now comparatively empty. It was emptied into the north, in consequence

of the dreadful incursions of the barbarous tribes from the east,—who have, since, mainly, possessed it as pasture ground. And in this work of destruction, these barbarians were assisted by the great empires that have been called civilized; who, by their murderous inroads into this country previously, had inclined the inhabitants to seek a place in the inhospitable north; whence they rebounded upon their destroyers, and have possessed themselves of their possessions. They carried with them their civilization—their free institutions—their superior intellectual capacity and moral constitution, even to the frozen regions of Iceland, rather than inhabit a fertile land subject to barbarian sway.

The quarter in which we can obtain the most distinct view of this people, in very ancient times, is, perhaps, on their southern frontier, that nearest Greece. Here, along the south bank of the Danube, between this river and the mountains of Hæmus, the country was anciently called Mœsia; and the description given of the ruling race inhabiting this district, is correspondent to the idea of their having been Moses' disciples. The account which Herodotus gives of the Getæ, the same with the people afterwards called Goths, is in the following words. He is describing the progress of Darius, northward, in his wanton invasion of these people. (See Melpomene, par. xciii, iv):—

“ Before he arrived at the Ister, he first of all subdued the Getæ, a people who pretended to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Messambria, with those who are called Cyrmanians and Mysseans, submitted themselves to Darius, without resistance. The Getæ obstinately defended themselves, but were soon reduced: these, of all the Thracians, are the bravest and most upright.

“ They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their god Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years they choose one

by lot, who is to be despatched as a messenger to Zamolxis, to make known to him their several wants. And they seriously believe that there is no other deity.”

It is plain there is much of fable mixed up with this account of the Getæ; but these things appear clear respecting them: that they were distinguished from the surrounding people by their religion. They were called immortals, because of their confident belief in a future state. They were also distinguished for their moral rectitude, and for their bravery in war; at the same time they seem to have been highly improved in the arts of peace. The Scythians around them were chiefly pastoral; but these produced grain, not merely for their own consumption, but for exportation. But that for which they seem to have been most remarkable, was, their being the followers of Zamoxes, or Zamolxes, or Zalmoxis, after whom the country appears to have been called. This Zamoxes is said to have left to these Getæ, the institutions of their religion in books, the loss of which is much lamented by the learned; but which, it is most probable, we have in the first five books of our Bible. There seems to be some confusion as to the name of this their great teacher,—and also, as to whether he should be reckoned the object of their worship, or merely their religious instructor. Such confusion of idea is nothing remarkable among the heathen; and has been abundantly manifested in their accounts of the Jews. In the present instance there was the greater liability to error, on account of the likeness between the sound of the words, Za El-Moses—the God of Moses—and Za Moses—Zamoxes, simply “that Moses.” It may be remarked that from this quarter, including Thrace, came the principal of the most early poets and musicians, such as Orpheus, who are said to have so assisted in charming the previously rude inhabitants of Greece, into the mildness of civilized life. In later times, also, they were still remarkable for musical

talent; so that the Greeks were in the habit of hiring from this quarter, men to mourn at their funerals. In other respects, as in gardening and architecture, they seem to have been of very great service to the Greeks.

Macedonia, the original inheritance of Alexander, lies between Mœsia and Greece; and, previous to that prince's turning himself to settle matters fully in Greece, and passing over to make his conquests in the east, he went, we are told, northward, and subdued the country as far as the Danube. The inhabitants of this country were too proud to submit to national servitude, however willing many of them may have been to labour individually for hire, and accordingly they passed over the Danube towards the north, choosing rather to enjoy their beloved freedom in a colder clime, than retain their former homes under the Macedonian yoke.

Those who remained were, of course, the dregs of the people, perhaps the mere Aborigines; and this may have caused the name of Thracian and Mœsian to sink ultimately into disrespect. A principal portion of those who withdrew beyond the Danube, were called Getæ, most likely of the tribe of Gad. These Getæ, we have said, are identified with the Goths, who were thus early made again to wander forth in search of another resting-place. North of the Danube was a powerful and extensive republic, anciently called Dacia, and the people Davi, afterwards Dacians. But, when comfortably seated in this more northern abode, they were attacked by the next great masters of the world,—the Romans, who not only made Mœsia a Roman Province, but, attacking Israel in Dacia, the country north of the Danube, they drove them still farther into the wilderness. After a most violent struggle, which lasted for several years, Dacia was at length nominally subdued. Multitudes of the brave Dacians, who were taken captive, were condemned to suffer cruel deaths in the theatre, for the amusement of the Romans;—no wonder they hated

the rule of such conquerors. Their king, rather than bow his neck to the Roman yoke, like many of the Jews at the destruction of Jerusalem, destroyed himself. The inhabitants, who had withdrawn for a time northward, returned, many of them, afterwards, and made the retention of the province so troublesome to the Romans, that they ultimately resigned their conquests north of the Danube; when a considerable number of the original inhabitants, it is presumed, re-settled quietly in the land. Quietness, however, was not allowed them, partly from internal troubles, and partly from external assaults. The people, among them that sought peace, seem principally to have settled farther north, where they planted commonwealths, much after the Israelitish pattern; as in Germany, Sweden, and along the western coast of Europe.

The banks of the Danube, on which Israel appear to have been previously given rest, after the tossing of their captivity, was also the place from which Israel was appointed to spread into power, so as to possess the gates of their enemies, and merit eminently the title of Jacob, or supplanter, and that at the moment of their greatest extremity. When released in Dacia from the Roman yoke, Attila and his Huns came pouring down upon them from the wilds of Tartary, in far Asia, and swept them as with a besom of destruction from off the face of that whole land, where they afterwards remained only in corners. The Servians, a more slavish race, came into their possessions, under the shadow of the rude barbarian power, which, however, soon passed away like a rolling thing before the whirlwind. This blast of the terrible ones was most severe, whilst it lasted; and was, indeed, like a storm against the Roman wall, upon which it precipitated the Goths to such a degree, that they were glad to beg for shelter from that people by whom the bones of their brethren had been heretofore scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. What

greatly conduced to the flight of the Goths, was the horrid appearance of the Huns. This made the beautiful Goths flee from them as they would have fled from the face of a serpent. They wanted not courage to meet a foe of their own kind; but they appear to have doubted the propriety of having much intercourse with such monsters in human shape, whose polluting habits, also, they may have been glad to shun. They begged to be allowed a shelter within the bounds of the Roman Empire. The Roman emperor, with seeming generosity, granted their request. The Goths were required to deliver up their arms. It was also stipulated that their children should be given to the Romans, and dispersed through the provinces of Asia. These terms were hard to a brave people, and a people so affectionate to their offspring as the Goths. Ere they could submit to them, they must have been reduced to the utmost extremity. They seem, however, to have been faithfully observed, until perfidy appeared on the part of the Romans. The children of the nobility were separated without delay from the multitude, and conducted to the distant places assigned for their residences.

The emigrants spread themselves over the uncultivated plains between the ridges of Mount Hæmus and the Danube, in the same country from which they had been driven by the Macedonian in his early conquests. Here, in the land of their fathers, they seem to have been offered little but a grave, into which it was threatened they would fall by one of the most fearful of deaths,—that of hunger. When they accepted of the hard conditions already alluded to, they were promised provisions for their immediate supply; but these came far short of the demand. They had to expend all to purchase food; and at length, many of them had to sell themselves as slaves, in order to preserve a miserable existence. Was such a state of things to be endured, if it could be at all mended? At length, insult was

added to injury—they became exasperated—and in their desperation began to concert desperate measures.—These, the Visigoths, at length procured assistance from the Ostrogoths, who had not been admitted within the Roman Empire; and who, of course, still retained their arms. War was resolved on. They fought and overcame.

In the mean time, the Gothic youth, dispersed over the Asiatic provinces, were, by order of the Roman Government, all, in the most atrocious manner, slaughtered. We are accustomed to talk of the barbarism of the Goths, and of the ruthless hands they laid upon the Roman empire. But was not vengeance to be looked for in return for so much cowardly cruelty, with which these strangers were treated in the land of their fathers, by the masters of the world? And accordingly, Alaric, King of the Visigoths, was raised up for the correction of the Romans. To this office he reckoned himself specially called, calling himself the Fire of God, and the Scourge of Rome, which he abundantly was, weakening it in various parts; and especially ravaging Greece, and thus punishing in their children the ancient dispossessors of his fathers, when Alexander led his conquering arms into Mesia. At length Alaric marched upon Rome itself, and, after twice sparing it, and repeatedly meeting with treachery and insult, he at length sacked and plundered the city, carrying away an immensity of treasure. The Goths themselves, behaved, it is said, with much mildness and humanity; but the barbarians, whom Alaric had joined to his army, ran into great excesses, the blame of which the Goths have in a great measure borne.

In the mean time the barbarians, who had caused the emigration of the Gothic nations, rolled many of them over the empire, sweeping away many mingled people. Some passed over to Africa, which they conquered, or rather ravaged; whence returning, under Genseric their prince, Rome again, and still more severely, suffered. Even the capitol is now uncovered, for the

sake of its gilded brass; and the sacred vessels, belonging to the temple at Jerusalem,—the spoils that Titus brought to Rome, and that Alaric, because of their holiness, refused to touch,—these are among his trophies; but a storm deposits them in the bottom of the Great Sea. And at length this barbarous power, that threatened to erect an empire, embracing both sides of the Mediterranean, and which would have made, perhaps, Africa the seat of empire, is melted away, and can no more be found. Such has been the fate of all the nations that so came, like a sweeping storm,—a furious whirlwind, to drive Israel into endless ruin. They have passed away like a night vision. All their mighty conquests are now but as a troublous dream. Even the Roman eagle, which, under her wide-spreading wings, proffered a refuge to Israel, in such mockery of hospitality and truth, is now as nothing; whilst the poor and needy hath, indeed, taken root, and spread and flourished, as was promised. Would that their fruit were such as becomes the children of so many mercies!

Spain, as well as a considerable portion of Italy, came into the possession of the Goths. Gaul was laid hold upon by the Franks, another branch of the same great family, and from them, has been called France. Britain came into the possession of the Anglo-Saxons, at least as to the largest and most valuable part of it; and from them has been called England. The Gothic nations were, in the course of the revolutions we have briefly sketched, driven in chiefly towards the north, where they erected free commonwealths, in what was anciently called Cimbria and Scandinavia, which they civilized, and rendered comparatively fruitful; but from which many of them rebounded back, by sea, upon the more fertile countries of Europe,—making not only great depredations, but in some cases, as in that of Normandy, large conquests. By one means or another, and mostly as if from necessity, Europe has fallen almost entirely, into their possession; and from thence have they

spread themselves over great part of the other quarters of the globe. The great *supplanting* has been ever going forward. This people have, indeed, been Jacob from the beginning, but particularly since their settlement within the bounds of the Roman empire. It is especially north of that, however, that they have displayed the most mental power. This mental power has, as we have seen, been in training from the earliest period,—in order that they might be prepared for acting under the other name of Jacob,—that of *Israel*, or Prince of God. They are to be made princes in all the earth, according to the order of the kingdom of heaven; according to which, the greatest of all is to be as the servant of all; even like the Prince of the kings of the earth, “who came not to be ministered unto, but to minister, and to give his life a ransom for many.” God is already proceeding to lay liberally to their hand,—not for self glorification, or luxurious ease,—but that they may enjoy the high dignity of being the dispensers of the Lord’s bounty to mankind. May they soon fulfil their destiny, and be given to rule in judgment, under the King of righteousness,—justifying the prediction, “The people which shall be created, shall praise the Lord!”

Only look for a moment at the important position which this people now occupy,—whose name but lately was a name for barbarism. They possess the most improved portion of our globe,—the greater part of which was but a wilderness when they took possession of it. There is scarcely any place of much importance, in any part of the world, that they do not now occupy,—except, indeed, their own land of Israel, and those laid hold upon by their great rival, in the North-east portion of the world; and who, as grasping at the whole, is yet to act so important a part at the close of the present dispensation. Israel have colonized, or are colonizing all the new world; and great part of Asia is in their possession: whilst Africa is in a manner surrounded by

them. Either directly, by power,—or indirectly, by diplomatic agency, they can control almost all the nations of the earth. All the facilities of good appear to be rapidly providing. It is true there is a deadness, unworthy of this position. There is, as it were, the silent waiting for the powerful word of the living life-giving God: "Come from the four winds, O breath, and breathe upon these slain that they may live." Now may Mohammedan delusion depart, and Ishmael associate with Isaac, in his efforts to raise unto the full dignity of man, the long-oppressed children of Africa. Now may the Brahmins, the younger children of Abraham, in the east, behold the truth of their perverted allegories, and become efficient missionaries to all the families of Shem, so densely crowded into that part of the world. Now may the Jews spread everywhere, knowing all countries, all languages, all customs, and all engagements of mankind, turn their penetrating minds unto the truth, as it is in Jesus, and labour to bestow upon all, the true riches, as they have laboured to acquire for themselves the mammon of unrighteousness. Now may Judah walk with Israel,—and may they come together out of the north country, to the name of the Lord, to Jerusalem; and thence go forth, as lightning, to the utmost corners of the earth, as vessels of honour fit for the Master's use,—to carry out blessings unto the ends of the earth; to preach the gospel of the kingdom in all the world for a witness unto all nations, before the end come. But to return:—

It may be objected that if these things are so, there will surely be some traditional remains among this people, tending to prove their Israelitish origin. With regard to the Scriptures, which it is most desirable we should find them possessed of; we have the parallel case of Judah. It would seem that, even in that portion of God's peculiar people, the word of God was so scarce, that when a copy of it was found, in the reign of Josiah, it

was as if some remarkable discovery had been made. (See 2 Kings, xxii. 8—20.) Upon their return from Babylon, also, it plainly appears that they had, up to that time, been remarkably wanting as to Scriptural knowledge. See Ezra ix. If this was the case with regard to the Jews who retained Jerusalem,—the place of rule, and the place of worship,—who had the best opportunities of being instructed in what God had done for his people in the days of old, and what he had appointed them to observe as the symbols of allegiance to himself, the Lord of Hosts,—the great Governor among the nations; less forgetfulness could scarcely be expected of the other—the fugitive house of Israel; who were ever in a state of change; and who had become so separated from the worship of God, previous to their removal out of the Land. Although they, however, are not known to have had the books of the Scriptures actually in their possession,—yet it might be expected they should have traditions of another kind. This might be the more expected, as Elijah and Elisha chiefly prophesied in Israel,—not in Judah: and their prophecies would more naturally regard the people among whom they ministered; rather than the other house—that of Judah, to which they did not minister,—and who have no record of their prophecies.

However adulterated by heathenish admixture, something might be expected to remain among these northern nations, of the traditions of their fathers, to attest the truth we have been advocating,—and accordingly this is remarkably the case. The oldest poem these people are known to possess, appears to have been produced with the special design of collecting the traditions of their fathers. It is called VOLUSPA; that is the *space* or prophecy of Vola. The Edda is a comparatively modern commentary upon Voluspa, containing, perhaps, nearly as many fables superadded, as the correspondent works of the Jews and the Romanists, who have, by their

vain traditions, so made void the word of God. It commences thus:—

“Be silent, I pray, all holy creatures,
Greater or small, sons of Heimdallar!
I will tell of the devices of Valfodar,
The ancient discourses of men,
The earliest I know.”

It then proceeds to describe the rising of this creation out of chaos;—the separation of the light from darkness;—and the appointment of times and seasons. Then there follows much in very enigmatic language, adverting occasionally to incidents recorded in Scripture, as to the case of Judah and Tamar, until it comes to what may have been specially derived from the prophesying of Elijah,—and then the language becomes comparatively clear, and the meaning more apparent. Thus it then proceeds:—

[Captive Israel cast out into the northern wilds.]

“She saw the bound one,
Lying under the Grove of the Huns.
The perfidious funeral.—
One, like Lok.
There sat, as Sigynia,
Never dear to her husband.
Know you more? What is it?”

Having been brought out into the north country, into the vast plains northward of the Caucasian mountains, and been given there an apparently peaceable settlement,—there is then the rushing of many waters,—of the fierce barbarians from the east, that inundate these plains, and sweep the people to which the prophecy applies, in towards the north; and thus, accordingly, the poem proceeds:—

“A river flows from the east,
Over poisoned vales,
Carrying mud and turf;
It is called Slidur.”

[Promise of a refuge in the north.—]

“There stands towards the north,
In Nidafjollum,
A golden palace, named Sindra;
But another exists in Okoini,
The ale-cellar of the Jotun,
Which is called, Brimir.”

[Disappointed as to the obtaining the promised refuge in the north.—]

“She saw a palace stand far from the sun,

In Nastrondum;
It looks at the doors of the north.
The building is twisted from the spines of
serpents,
Poisoned torrents
Flow through its windows.”

[Dreadful state of society, as mingled among the northern barbarians:—whilst the Roman Wolf was busy in his work of destruction.—]

“There she saw, amid the dreadful streams,
The perjured and the murderers,
And those that pull the ears
Of another's wife.
There Nidhoggur
Tore the flesh from the corpses.
The fierce Wolf devoured the men.
Know you more? It is this.”

After much more to the same purpose, the poem then goes on to describe the fulfilment of the words of Isaiah, ix. 18—21; to which allusion was made in last lecture.

“Brethren will fight and slay each other;
Kindred will spurn their consanguinity;
Hard will be the world;
Many the adulteries.
A bearded age, an age of swords:
Shields will be cloven.
An age of winds, an age of wolves,
Till the world shall perish,
There will not be one that will spare another.”

Farther on, we have an account of those dreadful convulsions of the material creation, which shall precede the full establishment of peace, and bestowment of blessing. There is still a mingling of heathen fable with the truth of prophecy; but, through that, this may all the while be discerned.

“The sun darkens;
The earth is immersed in the sea;
The serene stars are withdrawn from heaven:
Fire rages in the ancient world:
The lofty colour reaches to heaven itself.
Garmur barks from the cave of Gnipa:
The chains are broken,
Freco rushes out.

She sees at last, emerging from the ocean,
An earth, in every part flourishing.
The cataracts flow down;
The eagle flies aloft;
And hunt the fishes in the mountains.”

Then there is an evolving of the mysteries of Providence as to the past;

and an easy divining of the future, as in the days of old:—

“The Asae met in Ida Valle,
And talked of the world's great calamities;
And of the ancient rune of Fimbulþyr.
These things done, the wonderful dice,
Are found gilt in the grass,
Which those of former days possessed.”

Then the earth yields her increase;
and want and woe are felt no more:—

“There were fields without sowing,
All adverse things became prosperous;”

“The Asae will dwell without evils,
Do you yet understand?”

Then the two brothers, Judah and Joseph, are made one; and choose for them one head, and are given the promised headship over the heathen:—

“Then Heimir shares the power of choosing Vidar,

And the sons of the two brothers
Inhabit the vast mansion of the winds.
Do you know more?”

Then there is the promised glory in Jerusalem: Israel and Judah have walked together out of the north country, to Mount Zion, the glory from which shall cover the earth:—

“A Hall stands, brighter than the sun,
Covered with gold in Gimle.
There virtuous people will dwell,
And for ages enjoy every good.”

Then,—the millennial ages having

run their course,—there is the loosing of the serpent, (see Rev. xx. 7—10);—and so the poem concludes:—

“Then will come the obscene dragon, flying,
The serpent from Nidar flolli,
He carries the corpses in his wings,
He flies over the ground;
—The infernal serpent, Nidhoggur;
Now the earth gapes for him.”

So clearly, indeed, have the traditions of these nations been related to the contents of our Bible, that it was at one time supposed the northern nations had become acquainted with them through the medium of Christianity. Such a supposition is however now abandoned; and thus do these traditions remain as incontestable evidence of the truth of the Israelitish origin of the people that possess them.

Well may this outcast house of Israel, who had seemed to be no more dear to her husband, but to be given a bill of divorce, and for ever sent away—well may she be addressed as in Isaiah, liv. 1—8. The address is evidently made to the people who had previously been in the Lord's favour: and yet, not to the Jews; (see Gal. iv. 27.) The words are thus confined to Israel, as cast out among the Gentiles, preparatory to her Husband's manifesting himself more fully as her Redeemer, and, at the same time, as the God of the whole earth:—

“Sing, O barren,
Thou—didst not bear,
Break forth into singing and cry aloud,
Thou—didst not travail with child:
For more—the children of the desolate
Than the children of the married wife,
Saith the Lord.

Enlarge the place of thy tent,
And let them stretch forth
The curtains of thine habitations:
Spare not, lengthen thy cords,
And strengthen thy stakes;

For thou shalt break forth,
On the right hand and on the left;
And thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.

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 shalt not remember the reproach
Of thy widowhood any more.

For thy Maker—thine Husband;
The Lord of hosts—his name;
And thy Redeemer, the Holy One of Israel:
The God of the whole earth shall he be called.

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.

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.”

LECTURE VIII.

STATE OF EUROPE, SUBSEQUENT TO THE NORTHERN INVASION.

—Not this laid up in store with Me,
—Sealed up among my treasures?
To Me—vengeance and recompence!
Their foot shall slide in—time:
For the day of their calamity—at hand,
And the things that shall come upon them make haste.
For the Lord shall judge his people,
And repent himself for his servants,
When He seeth that—power is gone,
And—none shut up, or left.
And he shall say, Where—their gods—rock in whom they trusted?
Which did eat the fat of their sacrifices,
—Drank the wine of their drink offerings?
Let them rise up and help you,—be your protection.

Israel's being brought out into these Maritime Countries.—Consternation of the former Inhabitants.—Complete supplanting of the Enemies of Israel—And the powerful Instrumentality whereby all this would be effected.—All clearly foretold, as in Is. xli. 1—16.—The Great Whirlwind among the Nations, Jer. xxv. 16—33, sweeping Israel out of their place of hiding, into the foreground of Europe.—State of Europe, consequent upon the Whirlwind, as described by History.—Theories as to the Increase of the Northern Nations.—They are the Seed the Lord hath blessed.—The Great Change in Europe, consequent upon their Settlement here.—Its whole phenomena consistent with the Israelitish Origin of the People who produced it.—Their Mixed Form of Government, and happy Constitution of Society.—Feudalism.—Provision for the Clergy.—Chivalry.—Commercial Leagues and Corporations.—Freemasonry.—Heraldry.—The Crusades.—Language, Music, and Poetry.—Time of the Introduction of Christianity among them.—Religious and Temporal Blessings.—All consistent with the idea of their being the Line of the Lord's Inheritance.—Objections considered.

THE bringing of Israel forth from the east, into these islands, where the people were to renew their strength; where nations passed away from before them; and where they were given power over kings,—over those who had usurped the dominion of the world: all this appears to be clearly foretold in the prophetic word; as, for example, in Isaiah, xli:—

“Keep silence before me, O islands;
And let the people renew their strength;
Let them come near,—then let them speak:
Let us come near together, to judgment.
Who raised up the righteous from the east,
Called him to his foot,
Gave the nations before him,
And made—rule over kings!
He gave—as the dust to his sword,
As driven stubble to his bow.
He pursued,—passed safely;
By the way he had not gone with his
fect.

Who hath wrought and done—calling the generations from the beginning?
I, Jehovah, the First, and with the last;
I am He."

God "hath not seen iniquity in Jacob; neither perverseness in Israel:"—not that there was none there; but, in his grace, "He hath clothed him with the robe of righteousness." He hath beheld him in the Righteous One—the multitudinous seed, in the One Seed, Christ.

In the succeeding verses, (5—9,) there is described the consternation of these countries; and their vain superstitious recourse to images, which began then to multiply in the churches—called Christian,—but from which the spirit of Christianity seems to have almost entirely vanished, at the time the Gothic race broke in upon Western Europe. This people, who had, as was prophesied, lost their name of Israel, are repeatedly pointed to their origin; and they have, also, their end, or the purpose of God with regard to them, declared. Too many of them, however, have, like Israel in Canaan, learned the way of the heathen, whom the Lord cast out before them.

"The isles saw, and feared;
The ends of the earth were afraid, drew near, and came.
They helped every one his neighbour; .
And—said to his brother, Be of good courage.
So the carpenter encouraged the goldsmith,
He that smootheeth with the hammer, him that smote the anvil,
Saying, It is ready for the soldering;
And he fastened it with nails,—it should not be moved.
But thou Israel,—my servant,
Jacob—whom I have chosen, the seed of Abraham, my friend,
—Whom I have taken from the ends of the earth,
And called thee from the chief men thereof,
And said unto thee, Thou my servant;
I have chosen thee, and not cast thee away."

Israel is here pointed forward to his higher destiny than the being the servant of idols. He is chosen to be the servant of the living God. And he is one, between whom and God none may interpose. He is chosen of God, and delighted in by Him, as the

seed of Abraham, his friend, with whom He condescended to have familiar intercourse. He is chosen of God,—who, in opposition to all human unbelief, here emphatically declares, "*I have not cast thee away.*" The complete supplanting of the enemy, of whose gates he has been given the possession, is then described, (verses 10—12):—

"Fear thou not; for I am with thee:
Be not dismayed; for I am thy God:
I will strengthen thee,
Yea, I will help thee,
Yea, I will uphold thee with the right hand of my righteousness.
Behold, all they that were incensed against thee,
Shall be ashamed and confounded:
They shall be as nothing;
And they that strive with thee shall perish.
Thou shalt seek them,
And shalt not find them,
Them that contended with thee:
They that war against thee shall be as nothing,
And as a thing of nought."

The powerful instrumentality whereby this great supplanting would be effected, is next pointed out. All difficulties would be removed, and swept away; and Israel would take root, and flourish, as was promised, (verses 13—16):—

"For I, the Lord thy God, will hold thy right hand,
Saying unto thee, Fear not; I will help thee.
Fear not thou worm Jacob,—ye men of Israel:
I will help thee, saith the Lord,
And thy Redeemer—the Holy One of Israel.
Behold, I will make thee a new sharp threshing instrument, having teeth:
Thou shalt thresh the mountains,
And beat—small,
And shalt make the hills as chaff.
Thou shalt fan them,
And the wind shall carry them away,
And the whirlwind shall scatter them:
But thou shalt rejoice in the Lord,
Shalt glory in the Holy One of Israel."

The Whirlwind here referred to, appears to be that described by Jeremiah, xxv. 15—33, and to which it may be as well now, for a little, to direct our attention. It describes the course of judgment around Jerusalem

once, and again, and a third time. In the first and second circuits, the north, whither Israel had been removed, is passed by; but the third circuit ends in the north; and the whirlwind spends its fury there, producing that overwhelming movement of the nations to which we adverted in our last Lecture; whereby both the Romans and the Barbarians were alike removed, and obliged to give way to Israel—to the nations that had come of Jacob, and who seemed so near being crushed between them. (Jeremiah, xxv. 15—33):—

“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 hand of the Lord, and made all the nations to drink, to whom the Lord had sent me: 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, this day.”

[*First Circuit of the Whirlwind round Jerusalem.*]

(*South*) “Pharaoh, king of Egypt, and his servants; and his princes, and all his people; (*East*) and all the mingled people; and all the kings of the land of Us;—(*West*) and all the kings of the land of the Philistines; and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod.”

[*Second Circuit of the Whirlwind.*]

(*South*) “Edom, and Moab. (*East*) and the children of Ammon; (*West*) and all the kings of Tyrus, and all the kings of Zidon; and the kings of the isles which—beyond the sea.”

The whirlwind having thus swept around Jerusalem once and again; the north being still comparatively passed over; it then takes a wider compass eastward. It comes round by Elam, and enters the north at last, by Media, whereby Israel had entered it: when the whole multitude of the nations there, far and near, one with another, even from the borders of China, to the extreme west, are set in motion; and the effect is felt over all the world.

[*Third Circuit of the Whirlwind.*]

(*South*) “Dedan, and Tema, and Buz, and—all in the utmost corners. (*East*) 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, (*North*) 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.”

The great nations then fall, and rise no more, whilst Israel, who had been small, is lifted up, and made to ride upon the high places of the earth. They are carried forward in the great movement, and set down in the place which the God of their fathers had, from old time, appointed; where they were to renew their strength; and thence spread abroad, to the encompassing of all nations.

“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 thou shalt say unto them, Thus saith the Lord of Hosts, ye shall certainly drink.

For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts.”

“Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; He shall mightily roar upon his habitation, he shall give a shout as they that tread against all the inhabitants of the earth. A noise shall come to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; He will give the wicked to the sword, saith the Lord.

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great WHIRLWIND shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

The truth of the foregoing prophecy may, perhaps, best be illustrated by the following account of the attack of the Romans, upon what were called the barbarous nations in the north of Europe; and next of the ample revenge which the latter took of that

great beast, and strong exceedingly, that brake in pieces the whole earth. This account of one of the Roman invasions, is partly by the Emperor himself, under whose conduct it took place.

"After the assassination of Alexander Severus, the ferocious Maximin assumed the contaminated purple, and announced his accession to the north of Germany, in a series of victorious slaughter and unrelenting devastation. So irresistible was the tempest, that unless, says the historian, the Germans had escaped by their rivers, marshes, and woods, he would have reduced all Germany into subjection. His haughty letters to the senate display the exultation and ferocity of his mind. 'We cannot relate to you,' says he, 'how much we have done. For the space of four hundred miles we have burnt the German towns; we have brought away their flocks, enslaved their inhabitants, and slain the armed. We should have assailed their woods, if the depth of their marshes had permitted us to pass.'

"This destructive invasion, like many other evils, generated, by the greatness of the necessity, a proportionate benefit. A modern writer has very happily ascribed to it the 'formation of that important confederation, which, under the name of Franks, withstood the Roman army, and preserved the liberties of Germany.'—*Turner's Anglo-Saxons, Vol. I, page 188, 5th edition.*

The Breaker thus came up before Israel; nor was it long before they passed through the gate, and went out by it, to the encompassing, as they now do, the world.

The further progress of the Whirlwind,—the irruption of the northern, or rather north-eastern nations, into the south and west of Europe, and of the settlement herein of the Gothic and Saxon race, is given in the words of the distinguished historian, Robertson, a writer of great authority: Still, we must make allowance for mistakes, occasioned by the writer being anxious to assign a cause for every thing,—without being acquainted with the true theory according to which the phenomena might be rightly explained.

"When the fierce barbarians in the

north of Europe, and of Asia, fell upon the Roman empire, wherever they marched, their route was marked with blood. They ravaged or destroyed all around them. They made no distinction between what was sacred and what was profane. They respected no age, or sex, or rank. What escaped the fury of the first inundation, perished in those which followed it. The most fertile and populous provinces were converted into deserts, in which were scattered the ruins of villages and cities, that afforded shelter to a few miserable inhabitants, whom chance had preserved, or the sword of the enemy, wearied with destroying, had spared. The conquerors who first settled in the countries which they had wasted, were expelled or exterminated by new invaders, who, coming from regions farther removed from the civilized parts of the world, were still more fierce and rapacious. This brought fresh calamities upon mankind, which did not cease, until the north, by pouring forth successive swarms, was drained of people, and could no longer furnish instruments of destruction. Famine, and pestilence, which always march in the train of war, when it ravages with such inconsiderate cruelty, raged in every part of Europe, and completed its sufferings. If a man were called on to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great, to the establishment of the Lombards in Italy. The contemporary authors, who beheld that scene of desolation, labour, and are at a loss, for expressions to describe the horror of it. *The Scourge of God, the Destroyer of Nations*, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world, to the havoc occasioned by earthquakes, conflagrations, or deluges,—the most formidable calamities which the imagination of man can conceive.

"But no expressions can convey so perfect an idea of the destructive progress of the Barbarians, as that which must strike an attentive observer, when he contemplates the total change which he will discover in the state of Europe, after it began to recover some degree of tranquillity, towards the close of the sixth century. The Saxons were, by that time, masters of the southern and more fertile provinces of Britain; the Franks, of Gaul; the Huns,

of Pannonia; the Goths, of Spain; the Goths and Lombards, of Italy and the adjacent provinces. Very faint vestiges of the Roman policy, jurisprudence, arts, or literature, remained. New forms of government, new laws, new manners, new dresses, new languages, new names of men and countries, were every where introduced. To make a great or sudden alteration with respect to any of these, unless where the ancient inhabitants of a country have been almost totally exterminated, has proved an undertaking beyond the power of the greatest conquerors. The great change which the settlement of the barbarous nations occasioned in the state of Europe, may therefore be considered as a more decisive proof than even the testimony of contemporary historians, of the destructive violence with which these invaders carried on their conquests, and of the havoc which they had made from one extremity of this quarter of the globe to the other."—*View of the State of Europe, sec. 1.*

The immense Increase of these northern nations has been acknowledged, on all hands; and different theories have been formed to account for it, and, also, for how they could have been contained in the north, from which they seemed to issue in such myriads. If they had, in truth, been produced and sustained solely in the north, this would have been no less a miracle than the feeding of their fathers in the wilderness of Sinai, previous to their being given possession of the land of Canaan. But we plead for no such miracle. There is no necessity for this, when we allow them the position we have pointed out, in the east of Europe, immediately behind that great wall of empires, by which the way of Israel was so long hedged up, that she could not find her paths.

Sir William Temple supposes these nations had increased by an indiscriminate commerce of the sexes, or by a plurality of wives; whilst directly the contrary of all this was the case, —these people being remarkable for chastity in their own homes; and with regard to polygamy, we see that, as in the case of the Turks, this may rather tend to the decrease of the population. He supposes that men will increase

faster as barbarians, than as being civilized; which, facts seem abundantly to disprove. Look, for example, to the case of the red and white races in America: the former are rapidly melting away before the latter, and that whether they be at war with each other, or living in peace. It may be said that the North Americans, if not at war with the Whites, are busy destroying each other; but so also were the northern nations, and yet they continued to increase. It may again be said, that the North Americans are destroyed by an excessive use of ardent spirits; but this excess also existed among these northern nations in Europe, so that "a drunken Dane" came to be a common expression; and yet they continued to increase, and overflow all around them. Nor is it true, that they have now ceased to increase. Their increase is indeed more peaceable: but still it is onward, and even much greater than before; only, now they do not require to break through the bounds of others, in order to obtain room in which to dwell. Having reached these maritime parts, they spread abroad in every direction, and plant themselves on every shore; and colonize the globe. Their case, either before taking possession of the foreground of Europe, or since, cannot be accounted for, except upon the supposition, that the Lord "had a favour for them," and that they are "the seed which the Lord hath blessed." That they are indeed the very people we are in search of, will still farther appear, if we consider the aspect of society in Europe, after the Roman Empire had been entirely subverted; and when the genius of this new people had got full time to become developed. The face of society was entirely changed. Let us see whether the character of these great changes be fully consistent with the idea that the people who produced them were the children of those fathers whose training we have traced. We shall now briefly advert to a few of the more general outlines; and afterwards exemplify the truth of our proposition,

more minutely, in the case of the English nation.

We have seen that Israel were not allowed to rest in the patriarchal form of government. As soon as their circumstances allowed, they were accustomed, first, to aristocratic rule, or government by a few,—these being the natural leaders of the people. They had thereafter introduced among them the democratic principle,—the people delegating their power to men who acted in their name, either for counsel or judgment. Now one of the grand changes which took place upon the dissolution of the Roman Empire, was the universal establishment of this same mixed form of government. "Wherever they seated themselves," observes Sir Wm. Temple, "they left a constitution, which has since been called, in most European languages, the States; consisting of three orders—noble, ecclesiastic, and popular, under the limited principality of one person, with the style of King, Prince, Duke, or Count. The remainder at least, or traces hereof, appear still in all the principalities founded by these people in Italy, France, and Spain; and were of a piece with the present constitutions in most of the great dominions on the other side the Rhine."

It may be remarked, that the Northerners claim, for their Civil Institutions, an origin in the most remote antiquity; and that some of them have claimed for them, as well as for the names of some of their cities, an Israelitish origin. Their Governments, like that of Israel, were almost all representative or constitutional, a form peculiar to Israel and the nations of Europe. Their laws were strict; and administered, in each nation, generally by twelve judges, having appointed circuits, as we find recorded in the book of Samuel. Their kings, like those of Israel, were generally hereditary in particular families; but the individual was often determined upon by popular election: and the kings were more the principal agents in getting the law carried into effect, and in conducting the defence of the commonwealth,—

than arbitrary monarchs, making every thing minister to their private gratification. The people themselves, by their minute subdivision into hundreds, and tens; and by their mutual subordination and oversight, exactly analogous to what was the case with regard to ancient Israel, greatly assisted in the preservation of social order: so that the civil condition, at home, of these people, was often strongly in contrast to the buccaneering or privateering excursions of the more restless portions of them abroad; of those who went forth to be avenged on their great adversary, Rome, and to take possession of the colonies of that empire, which had so continually been spoiling them of their own country, and driving them in upon the inhospitable north. Whether migrating, or abiding at home, their form of society seems to have had a most germinating power. Every little band of them formed a community, with rules, and partition of duty, such as might enable them either to maintain their present position, or expand into a powerful state, as occasion might require, or circumstances allow. This subdivision of the people, and the association of these little communities, for more general purposes, into tribes or kingdoms, prepared the way for that association of comparatively independent states, as in the German empire; or still more largely, in the great European family of nations, with regard to which so much has been spoken about the balance of power.

Thus far with regard to Government;—and as to Property, the change was equally characteristic of Israel: among whom, although land was heritable, still individuals had not absolute possession thereof. It seems to have been reckoned a kind of public property; those who held it owed certain duties to the state; they were liable to be called out in its defence. They thus were supported, in order that they might support the commonwealth. Civil offices might be paid for in the same way as military services. Thus were the people less liable to

taxation. Thus might all, from the lowest to the highest, feel that they were members of one whole; and that, for the good of the whole, they had each duties to perform. Not only does this seem to have been the case when they were formerly in the land; but such is again to be the case, as we find it plainly written, even with regard to the prince himself:—Ezek. xlv. 8; "In the land shall be his possession, and my princes shall no more oppress my people." It need not be remarked how naturally this accounts for the feudal system, over the origin of which, among these nations, so much mystery has hung. Feudalism universally prevailed among the nations who, after the tempest had subsided, were found settled in Western Europe. The feudal system also prevailed equally among those that were farther removed from the Romans, as among those that were near. The principle among all was this, that land was public property, for which services were due to the state: to the king, as the representative of the state, by the great holders of land, in the first instance; and then, through them, by the subordinate holders; every one rendering his service to him that was immediately above him, until it reached the throne, which itself was supposed to be held by the grace of God, as expressed in the voice of the people. There was wisdom in the contrivance, beyond what could be expected to originate in barbarism, or mere chance. The system, however, was doubtless abused; and the great holders now retain the property, without the trouble of rendering the state any considerable recompense for that with which they were originally intrusted for the public good. Among some of these people, as, for example, in Norway, the right of redemption, as in Israel, also remained.

A like provision was made in Israel, for the Ministers of Religion: The Levites had their own possessions in land throughout the tribes, beside the free-will offerings that might be presented them by the people. They had also

much to do, as to the teaching and administration of the law. Correspondent to this, is the change noticed by Sir William Temple, to have taken place in the state and provision of the Clergy in Europe, after the embrace of Christianity by the northern nations.

When these nations were only, in a manner, holding military possession of Europe, and had not fully established their civil institutions, they had, (like Israel in a similar situation, as in the days of the Judges,) an order of men assisting in the administration of justice, who could only be looked for among a people, whose moral feelings had been cultivated to a remarkable degree. I advert to the order of Chivalry; to an order of men, who, sacrificing personal ease, and all expectation of private gain, went forth in search of opportunities of avenging wrong, and relieving the oppressed;—an order of men, combining in their character, besides this remarkable display of conscientiousness and benevolence, the most courteous and chaste regard for woman, and reverence for religion. With them, the sword was consecrated by religion, to be wielded by the most punctilious honour, in the support of morality. Chivalry, doubtless, degenerated much into empty parade and other abuses; but withal, it was of immense use, in improving the civil condition and social intercourse of these nations, after the confusion that accompanied their first settlement in Western Europe.

The Teutonic order of Knighthood was not more remarkable than the Teutonic League for the furtherance and protection of commerce. The vast extension of the Hanseatic League, spreading its ramifications throughout Europe, and bringing together the productions of India, the manufactures of Italy, and the bulky, but no less useful, commodities of the North; and the wisdom with which the measures of the league were planned in their general assemblies; and the vigour and regard to principle with which they were conducted

towards a successful termination, until they cleared the rivers, and all other great thoroughfares, of the predatory bands that had infested them; and made their alliance be courted, and their power be dreaded by the greatest of monarchs:—all this argues an intellectual and moral capacity, such as we could scarcely expect to spring up among, or originate from, a barbarous people. And it was among the new inhabitants, and not among the remains of the Roman race in Europe, that all this took place.

The same thing, in its degree, took place in the several towns and cities of this people, where those following the same craft or occupation, generally associated together for their mutual assistance and protection,—as in guilds; and the several guilds were again combined in burgh-corporations: in which again the representatative principle was at work, and men were in training for more extensive public employment.

Of all associations among this people, that of Freemasonry is, perhaps, the most remarkable, as well as longest preserved; whereby the ancient architecture of the days of Solomon, and the mystic meaning of the ancient symbols which were used by this art in the more important buildings, such as cathedrals, were so wonderfully preserved. If our theory be correct, as doubtless it is, there will not be so much of vain pretension in the craft, as many have rashly supposed. Their origin may then most truly be referred to the days of Solomon, King of Israel, and Hiram, King of Tyre: and a better account may be given of our peculiar style of architecture, and its narrow lights, than has hitherto been proposed. The rites of freemasonry also indicate such a connection with Egypt as the children of Israel anciently had.

Heraldry, or the science of ensigns—of symbols, as connected with the history of nations or lesser societies, or of distinguished families or indivi-

duals, or as designating office,—and the origin and use of which have been so lost in obscurity—seems to have had the same source as the institutions already referred to. Some faint emanations of it may, perhaps, be found previously in Europe; but the great blaze of its glory is only to be seen after the settlement here of the nations we have supposed to come of Jacob. The first grand display of it was among these nations, and during the crusades. This use of such variety of ensigns, and of the language of colours, and precious stones, and metals, may best be accounted for, by the variety of standards existing among the tribes of Israel; and by the symbolical use which was made, amongst them, of these very matters,—even in things the most sacred; and to which we should be glad more particularly to direct our attention, than we have now an opportunity.

The Crusades themselves are highly consistent with the truth of our view. It has been observed, that this was the only enterprise in which the European nations ever engaged; and this they all undertook with equal ardour. This, to say the least of it, is somewhat singular. And we may help to account for the frenzy, which then so generally seized the minds of men in this matter, if we suppose that still there were some lingering recollections existing among them, of the value of the land of their fathers,—some remaining hope of a happy return to the scenes of their early, and also their prophesied glory; which, mingling with the views and prospects of Christianity, as they had received it, became so blended therewith, as that the former was lost in the latter: and the yearning they had for their “dear mother Jerusalem,” and the place of their fathers’ sepulchres, took the form of a zeal for the defence of the holy city, and the place of the holy sepulchre, from infidel cruelty, rapacity, and pollution. Thus the whirlwind went round; and the west was precipitated back upon the east. Like Israel, as coming up from the

wilderness, they made a wilful attempt to take possession of the land; in which they were put to shame, and made to turn back from before their enemies, into the wilderness, until they had been so trained, as that the land could, consistently with their true good, be given them in permanent possession. From that time to the present, the course of this people has been ever progressive. Their God has been ever, more and more, enriching them by his providence, and unfolding to them, still more clearly and largely, the treasures of His grace. They have been ever in a course of improvement. Discovery and invention have gone hand in hand; and opportunities of consecrating these to the good of man, and the glory of God, have correspondently abounded. The providence of God, equally with the plain declarations of His word, testifies, most distinctly, to the truth of our Israelitish origin.

As to Language, it is granted that this could not of itself identify a people; or distinguish Israel, for example, from the Canaanites, who seem to have spoken the same language with that of Israel; nor does that of Babylon appear to have been greatly different: and we know that the very people referred to, have, in many cases, changed their language; so that the words used by a nation, in one age, can scarcely be understood by their descendants in another. Still it may be expected that a sufficiency would remain of the Hebrew, to tell of this people's former acquaintance therewith,—and such is the case. It has been observed by linguists, that a very great deal of the ancient language of Israel exists in the modern languages of Europe; and that it is through a Gothic medium that this plentiful supply of Hebrew has come. So much have these languages been thrown into a Hebrew mould, that a French Abbe has lately proposed to make use of the Hebrew, as the grand key to these languages,—as that whereby they may most easily be ac-

quired; and, it is said, he has been remarkably successful.

The time of the Introduction of Christianity among this people is rather remarkable: it was just when it was fading away into mere formalism or superstition, in all other parts of the world; and when, throughout the east, it was being engulfed by Mohammedanism, so as to be threatened with entire extinction in all its original seats. Then did it reach these nations—then did it take root among them,—and thence did they become, emphatically, Christendom. And, contrary to all other people, their course has been progressive with regard to religion, as it has been with regard to every thing else.

It need scarcely be remarked, that both Poetry and Music were greatly cultivated in Israel. These were accomplishments which, it might be expected, would be eminently possessed by a people who were to be peculiarly devoted to the worship of God—the Most High over all the earth: and accordingly, they, especially the Germans, have been remarkable for musical talent, and particularly as to instrumental music; and the genius of their music appears to be very much like that of the Jews. With regard to poetry, in all its varieties, these nations have been remarkable. Poetry was greatly cultivated, even among the operatives, in the cities of Germany. And in Italy, after the genius of the Gothic race began to develop itself in verse, one of the most important changes that we observe, is the production of the Sonnet, or song of fourteen lines, in which so much was written by Petrarch. In the same age, Antonio a Tempo, a civilian at Padua, who wrote on poetry, distinguishes sixteen different kinds of Sonnet. Now, the like variety of this kind of composition prevails to an immense extent in the Scriptures, as has abundantly been exemplified in the course of these lectures. This might still more largely be exemplified in the songs of degrees in the Book of Psalms. It will scarcely be said that

these people learned to write sonnets from their perusal of the Scriptures, as conveyed to them through a Christian medium: for, as far as I know, these sonnets have lain unobserved in the Scriptures from the time the Bible was first circulated in Europe. That kind of composition, along with many others, amounting to above an hundred, seems to have been preserved among the people of Israel, during all their wanderings; although they do not appear to have recognized it in their own Sacred Writings, when these were restored to them through the medium of Christianity.

These are the people who have already been blessed with the choicest blessings both temporal and spiritual. When darkness overspread the earth, and gross darkness the people, it was upon them that the light dawned, at the time of the Reformation; just as it was towards their part of the world, as we have already seen, that the preaching and the Epistles of the Apostles, all went forth at the beginning of the Christian dispensation. And among them, or the people sprung from them, did not only that important change take place,—but also, every revival in more modern times. These are the people who have shown the greatest adaptation of mind for the study of the Scriptures. They have not merely studied them most for themselves,—they have translated them into almost every tongue, and distributed them all over the globe. They are, besides, most in the position of waiting for the coming of their Lord, and the promised outpouring of the Spirit. These are, certainly, much less than they ought—still they are most in the position commanded and promised to Israel.

Many, also, are the temporal blessings which have been conferred upon this race;—the numberless discoveries and improvements which have sprung up among them, and by them been distributed over the globe. Among the first of these was paper, the very fine substance of

which books are now made; allowing what would formerly have been a rather extensive library, to be condensed into a volume, that may, without inconvenience, be carried in the pocket; and that this may more effectually be accomplished, and copies multiplied at (comparatively) no labour and expense,—they have been given Printing. By steam power, the process of printing has been still farther facilitated, to an immense extent, and the books rapidly spread over the land, and sent even afar over the sea,—with almost the certainty of their reaching their destination at the appointed time. By the discovery of steam power has the city been spread all over the country, and the country brought, as it were, into the city; and remote corners of the earth brought into conjunction: whilst human labour is lightened, and the conveniences of life are multiplied, to an amazing extent. Nor could these advantages have been enjoyed, but for the previous discovery of the compass, by which the great waste of waters can so easily be traversed;—and gunpowder, by which all obstructions can be so rapidly removed, in “exalting the valleys, and making low every mountain,”—so that highways may be cast up for the rapid conveyance of men, and the means of blessing them. How rapidly has education of late proceeded! How has all science been searched out, and all arts improved,—and antiquities ransacked, and inventions multiplied. The Lord hath indeed been hastening his work in these our times. He hath been putting most liberally into our hands. He hath also been opening the eyes of many here and there, to see wondrous things out of his law. May the beauty of his word be indeed made to appear,—and may its power be felt; and may, for this, the Spirit be poured upon us from on high, and may his people indeed see their position—and their privilege,—and be thoroughly persuaded to live not unto themselves, but unto Him who died for them, and rose again; reckoning

nothing that they may have as their own, but all as intrusted to their care, for the good of all, as they have opportunity!

I know not of any objection to the supposition of this people being Israel, which has not been anticipated by the spirit of prophecy, and which may not be turned to the advantage of our argument. Thus:—

Had they, like the prodigal son, wandered into a far country, among fields of swine? Were they found eating things that are ceremonially unclean? Such was foretold of Israel. It was prophesied that he would eat

unclean things, in the land of Assyria. Had they corrupted their religion, so as even to become worshippers of wood and stone, and of new gods, which had newly come up? Such, also, was plainly foretold of Israel. Had they lost even the name of Israel, and were they not known as being the peculiar people of God? This also was foretold. The prodigal son was not only to be lost to his father, but even to himself. But the lost son shall find himself: he hath already, even when afar off, been found of his Father.—Isa. lxiii. 16—19:—

“Doubtless thou art our Father,
Though Abraham be ignorant of us,
And Israel acknowledge us not:
Thou, O Lord, art our Father,
Our Redeemer—thy name from everlasting;

O Lord, why hast thou made us to err from thy ways,
—Hardened our heart from thy fear?
Return, for thy servants' sake,
THE TRIBES OF THINE INHERITANCE.

The people of thy holiness have possessed it but a little while;
Our adversaries have trodden down thy sanctuary.

We are—:

Thou never barest rule over them;
They were not called by thy name.”



LECTURE IX.

THE ENGLISH IDENTIFIED WITH ISRAEL.

“ Is not this the fast that I have chosen,
To loose the bands of wickedness ;
To undo the heavy burdens,
And to let the oppressed go free,
And that ye break every yoke ?

Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house :
When thou seest the naked that thou cover him,
And that thou hide not thyself from thine own flesh ?

Then shall thy light break forth as the morning,
And thine health shall spring forth speedily ;
And thy righteousness shall go before thee,
And the glory of the Lord shall be thy re-re-ward :

Then shalt thou call, and the Lord shall answer ;
Thou shalt cry, and he shall say, Here—I.”

It has been shown how Israel nationally can have come into Europe.—The difficulties all on the other side.—Gothic-Scythian Race.—Ancient Sacae and modern Saxon branch.—Are traced to the same quarter as that to which Israel had been carried captive : the borders of the Caspian.—The Saxons reach the North-west of Europe, and betake themselves to sea.—Come to the assistance of the Inhabitants of South Britain, against those of the North.—Their Beauty : Two remarkable Circumstances connected therewith.—Saxon and Jewish form of Head.—Justice and Truth.—Independence of spirit.—Interest in Public Affairs, and Tendency to Improvement.—Benevolence : its possession befits the design of God, with regard to Israel, and the present position of the English nation, for which they have been also intellectually gifted.—Promises to Israel, as acting worthy of her destiny.

HAVING previously shown that the Scriptures lead us to look for the lost tribes of Israel in the north-west,—in Europe ; and that the whole scheme of Providence, especially with regard to the administration of the word, is correspondent to this expectation : we, in the Lecture before last, proceeded to see whether history favours our view ; and we then saw that history, and the traditions of the north, do require this view, in order to clear up what is otherwise inexplicable. Between the third and sixth centuries, Europe, in a

manner, changed its inhabitants. The new race issued from the north-east,—from the same quarter as that in which we saw that Israel had left the most distinct traces of their sojourn. In our last Lecture we saw that the Scripture recognized the facts accompanying this mighty migration of nations ; and the circumstances of Europe then, and now,—when, if Israel were to see out of obscurity, and out of darkness, they might look for their ancient enemies, and would not find them,—even all that contended with them ; so

utterly have they been made a thing of nought. We then, also, saw that the whole phenomena of Europe, after that great change of its inhabitants, were correspondent to this view of the case. When the storm had abated, and when the atmosphere had cleared, and a distinct view could be had of how matters were settled,—we saw that every thing, as far as it was looked at, gave unequivocal indications of its having been Israel who were given to possess the land, to the exclusion of the Romans and barbarians, both of whom had sought their destruction, and had robbed them of the homes they previously had been given, between the Don and the Danube, and in the neighbouring districts of the northern wilderness.

We now enter still more minutely into this latter part of our subject; and propose to take, as a specimen of the grand family of nations, one nearest home—the Anglo-Saxon branch. This, of course, is not taken to the exclusion of the others; but it happens to be the first that arrested the lecturer's attention,—one with regard to which it is of the most importance we should be resolved,—and one, to the evidence for which we have the most easy access. It surrounds us on every side, and, hereafter, one of the most remarkable facts connected with this subject will be, that such multifarious and obtrusive evidence should have been so long disregarded.

We propose taking a view of the Anglo-Saxons chiefly anterior to their embrace of Christianity, at a time when their manners and institutions, political or religious, were uninfluenced by the Bible, as received through that medium. If, at that time, their physical appearance, their mental and moral character, their conduct in the private and public relations of life, their civil institutions, religious opinions, rites and ceremonies, and all else respecting them, be such as might reasonably be expected of Israel;—if there be no incongruity, but every correspondency in the case: surely we may say that the truth has been now ar-

rived at, on this important, and hitherto most perplexing point; and we may then proceed to see what should be its practical influence,—which we believe to be no less important. If a young man had gone astray, (and this is the lost son,) what else could be done? The father knew the marks of the son, and has ascertained the direction in which he wandered;—all these he has clearly pointed out. Let us now see to whom they apply, The people to whom they all apply, and who are found at the time and in the place predicted, are, we may rest assured, the children of the promise; the nations that were to come of Jacob, the very seed of Abraham according to the flesh, as well as the greater part of those who are also his children by faith.

We before saw that the Scripture leaves captive Israel in the north,—in the cities of the Medes, and in other places in the northern possessions of Assyria. Now it is a remarkable fact, that to this very quarter are the Anglo-Saxons traced by Sharon Turner, in his valuable history of this people. Where Israel was lost, there the Saxons were found. Here are two puzzles which have been long enough before the historians:—Whither went Israel, the most important people as to the promises and purposes of Jehovah? Whence sprung the Saxons, the most distinguished of all the families of mankind in the providence of God; and especially as to the benefits he hath bestowed upon them, and enabled them to bestow upon others? Why should we needlessly create a difficulty, and make the Most High work contradictively, and produce miracles without a cause? Why cut off the people to whom the promises were made, and whom He said he would not utterly destroy, although he would seem to do so? Why cut off this people, and in the same place raise up another people, from an origin altogether unknown,—answering in every respect to the character he had been so long giving to the former race: and having also, to the most minute

particulars, the destiny of Israel fulfilled in them? Is this likely? Is it consistent with the wisdom, and truth, and faithfulness of God? It is not.—It has nothing, either in or out of Scripture, to support it; and might at once be rejected. Yet we proceed:—

Speaking of the second, the Teutonic stock of the European population, Sharon Turner observes,—

“It is peculiarly interesting to us, because, from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German or Gothic. The first appearance of the Scythian tribes in Europe, may be placed, according to Strabo and Homer, about the eighth, or, according to Herodotus, in the seventh century, before the Christian era.”—Even the former of these dates, it may be observed, is the same with that of the Assyrian captivity. “The first scenes of their civil existence, and of their progressive power, were in Asia, to the east of the Araxes;”—the very district into which Israel had been brought, by those whose purpose with regard to them was so very different from this, the purpose of God. “Here they multiplied, and extended their territorial limits, for some centuries, unknown to Europe.” The account of Diodorus is, that “the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till, at last, they raised their nation to great empire, and glory.” All this is most consistent with the promise made to the house of Joseph, whose very name means *increase*. “One of their kings becoming valiant and skilful in the art of war, they added to their territory, the mountainous regions about Caucasus; also the plains towards the ocean; and the Palus Mæotis, with the other regions near the Tanais;” the very quarter in which are to be found the Israelitish burying places we before pointed out. “In the course of time, they subdued many nations between the Caspian and Mæotis, and beyond the Tanais or Don. In the

time of Herodotus, they had gained an important footing in Europe. They seem to have spread into it from the Tanais to the Danube; and to have then taken a westerly direction; but their kindred colonies, in Thrace, had extended also to the south. They have become best known to us, in recent periods, under the name of Getas, or Goths, the most celebrated of their branches.”

With regard to the Saxons in particular, Sharon Turner observes,—

“They were a German or Teutonic, that is, a Gothic or Scythian tribe: and of the various Scythian nations which have been recorded, the Sakai or Sacae are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They were so celebrated, that the Persians called all the Scythians by the name of Sacae. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name of Sakasina. They defeated Cyrus, and they reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna, (from which we have our word Saxon, or Sacson,) is obvious from Pliny; for he says, that the Sakai who settled in Armenia, were named Sacassani, which is but Saka-suna, spelt by a person who was unacquainted with the meaning of the combined words; and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxon. It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, by the name of Saxons.”

Many opinions have been given as to the origin of this name Saxon: we may mention one, which has not the less probability of truth, from the fact that every former one has proved unsatisfactory. We suppose it derived from Isaac, by which, we find, from Amos, this house of Israel had begun to denominate itself, just before the captivity. It was usual to contract the commencement of the name, especially when they combined it with any other word, or applied it in a familiar manner: Saxon is, literally or fully expressed, the son of Isaac. But our argument stands not in need of etymology.

The Saxons having reached the western extremity of the European continent, the Cimbric Chersonesus,

now called Jutland, and having spread out to the three smaller islands, North Strandt, Busen, and Helig-land, betook themselves much to a seafaring life; and gave considerable trouble to their enemies the Romans, by the skilfulness and courage of their attacks upon the western provinces of the empire. They early made descents on Britain; so that, even while the Romans held possession of the island, an officer had to be appointed to guard from their attacks the eastern coast, which began now to get the name of the Saxon shore. When what were called the Barbarians, began in earnest to avenge themselves on Rome, (which certainly had, upon the whole, shown but little mercy to them,) then were the Romans obliged to contract their empire; to withdraw their forces from the more remote provinces, in order to defend those that were nearer the centre, and more valuable. They left the Britons to manage matters for themselves. These had, through disuse, it is said, become incapacitated either for counsel or for war, so that, when left by the Romans,—who had previously kept all, as it were, in their own hands,—they felt themselves quite unable, single-handed, to meet the dangers that surrounded them. The Scots and Picts came pouring in upon them from the north; whilst the Saxons renewed their descents upon the eastern coast. The idea seems to have struck the Britons, of playing off these enemies the one against the other, and they were so far successful. The Saxons came into the pay of the Britons. Some say that it was at the earnest request of the Britons, that the Saxons now visited South Britain, to defend it against their brethren of the Pictish line, who had already come into the possession of the eastern coast of Scotland. However this may be, certain it is, that they did come, and fight successfully for the Britons. They were given the isle of Thanet;—afterwards they obtained the county of Kent, and so onward they proceeded, until the far greater part of the island came into their possession. The origi-

nal inhabitants were, by one means and another, excluded: so that Saxon laws, religion, and language, were universally established. These people had come over in different bodies, at different times, and planted a number of independent kingdoms, generally called the Heptarchy. These gradually merged into one kingdom; and, in the mean time, they adopted the profession of Christianity. The nation was fast degenerating into monkish sloth and superstition, when they were fearfully aroused by the rude incursions of the Danes; who were of the same origin with the Saxons, professed the same religion which the Saxons professed, at the time of their coming into Britain;—they also spoke a dialect of the same language. The Danes bore sway, for some time, in the island; and, at length, became one nation with the Saxons; apparently throwing them back into partial barbarism, but really invigorating the English stock; and the more fitting this people for future greatness. After a time, the Normans came next; and produced another revolution in England; and another renewal of the northern blood: the Normans being a colony of the same people, who had settled in that part of France, which was after them called Normandy. These three great immigrations into England, have been all from the same source. We might take either the Anglo-Saxons, the Danes, or the Normans, as the particular subject of our enquiry; but, independent of other considerations, the Saxons seem to claim our principal attention, as having been the first comers, and the Angles as having given birth to the greatest body of the people.

One of the very first things to which our attention was drawn, in considering the case of ancient Israel, was their physical appearance,—their personal beauty: and this we saw was recorded, not merely of the mothers of the race, but specially of Joseph, whose posterity we seek to identify. The modern Jews, are many of them very dark complexioned, chiefly perhaps, as having become so intimately

blended with the children of Ham; but as to ancient Israel, much is said of their fairness. Correspondent to all this, is the description of the Anglo-Saxons, upon their coming into Britain. They are described as being "fair of complexion, cheerful of countenance, very comely of stature, and their limbs to their bodies well proportioned." Two most remarkable events, in the history of this people, are connected with their beauty: these are, their first settlement in the country, and their conversion to Christianity. As to the former, we read that the kinswoman of Hengist, one of their first leaders, so won the heart of the British monarch, that he delivered himself over to her counsels; and so left the greatest and most valuable part of the island to be possessed by her countrymen; whilst he retired, and began to build for himself in Wales.

We are also told, that when, after the settlement in Britain, some of their youths were exposed as slaves, in the markets at Rome, they so attracted the attention of Gregory, afterwards Pope, that he stopped to ascertain what they were, and whence they had come; and upon being told they were Angles, he said they were rightly called angels. "It suits them well," said he, "they have angel faces, and ought to be co-heirs of the angels in heaven." So powerfully did the sight of these youths impress his imagination, that he ceased not until he procured a mission from Rome, consisting of Austin and other monks, for the conversion of their countrymen. There are examples, at that period, of English youths being, because of their beauty, preserved from execution, even after having been sentenced to death.

It may be gathered from Scripture, that considerable attention was, among the Israelites, paid to the dressing the hair; and among the Anglo-Saxons and Danes, fine hair was considered one of the greatest ornaments; and they were at no little pains in setting it off to the best advantage. Now, fine and well-dressed hair is not readily found among a rude people;

it rather indicates that the race possessing it, have, like Israel, been very long under mental training.

One of the very first things which struck me in this enquiry, and which indeed puzzled me exceedingly, before I knew how to solve the problem, was the great similarity of the Jewish head to the English. If, thought I, these are of two different sons of Noah, the one of Japhet, and the other of Shem, how is it that they are both reckoned of the same, the Caucasian, family, and of the same most improved branch of that family? Those who have looked at the heads of the different races, and diligently compared them; and seen them to be, in general, so strongly in contrast to the European head,—far their superior in beauty and power—will readily acknowledge that this is no minor matter. The Jewish and English head, are of the same general form; and, what is far from being the case among the several branches of the Caucasian family, they are of the same size,—one of the largest, the very largest, possessing any pretension to beauty. The head is high, and has an ample anterior development; but is by no means deficient in the domestic propensities behind; so that it is rather elongated, than round, and the sides are perpendicular rather than sloping. The size and form of the head, serve, much more accurately than complexion, to identify a race. Even the difference that does exist of form, between the English and the Jewish head, serves to corroborate our view; correspondent as it is to the difference of character between the two families of Israel, as pointed out in Scripture.

One of the principal things in which Israel was educated,—and a strict attention to which was interwoven with all their private and national concerns, and which may be expected to distinguish the race,—was justice and a regard to truth, as avowed in the presence of the heart-searching God. Their laws were not merely put upon public record; they were made familiar to the understandings of the people from

infancy. And such was the case as to the ancestors of the English, of whom it is written, that "their laws were severe, and vices not laughed at; and good customs were of greater authority with them, than elsewhere were good laws; no temporizing for favour, nor usury for gain." It need not be remarked, with regard to their descendants, that their probity is remarked, and depended upon, all over the world. It may not, of course, have, in every instance, been so complete as is desirable; but still it is distinguished, and has greatly conduced to procure them influence both as individuals and as a nation. It is true, the Jews are represented as not being so strict in their observance of truth, as might be expected from the training they enjoyed. Supposing the accusation to be correct, something must be allowed for the deteriorating circumstances in which, as an oppressed people, they have long been placed: whilst their brethren of the house of Israel, have been rather enjoying a kind of supremacy over other people. But even at an early period, the two houses were distinguished by different names, correspondent to their different character; the one being called *treacherous* Judah, and the other *backsliding* Israel.—(See Jer. chap. iii.)

A wayward independent spirit; a stiff-neckedness of disposition; an abuse of the tendency to exercise rule; is very much complained of in Scripture, as belonging to Israel; and the same self-esteem and firmness are no less remarkable among many of their English descendants. The independent spirit of the latter, in respect to government, has been such as to procure them, from Defoe, more than a century ago, the following character:

"No government could ever please them long,
Could tie their hands, or rectify their tongue;
In this to ancient Israel well compared,
Eternal murmurs are among them heard."

This murmuring, however, seems in a great measure, to have risen, not merely from their self-will, but also

from that prospectiveness so cultivated in ancient Israel, by the prophets, and by the whole tendency of their institutions. These looked forward, at least, as much as backward; not merely as serving as a chronicle or record of the Lord's past kindness to them; but as indicators of the far greater goodness he would yet bestow. Accustomed to occupy their minds upon future national events, and to form an opinion of what ought to be, they have been the more ready to find fault with the measures of government,—these, of course, not always corresponding to their individual anticipations. They may have been the more induced to take habitually an interest in national concerns, from the fact of its having been continually impressed upon them, that they were dealt with by Providence, not merely as individuals, but as a nation:—that the people were responsible for the conduct of the rulers, as well as the rulers for the conduct of the people.—Their interests were one, and the oversight mutual.

Israel, we have said, were ever taught to look forward: they were ever in a course of instruction,—and a spirit of change was produced in them which has continued down, throughout all their wanderings, to these their remote posterity; in whom a restless spirit of improvement is most remarkable; and, of itself, distinguishes these, the Anglo-Saxon descendants, and their European brethren and American children generally, from all other people. The history of their constitution, their religion, their sciences, their arts, their literature,—of all connected with them, is, almost without exception, an exemplification of this most important law of their nature. Every thing is, with them, progressive, and, at the same time, wonderfully continuous. All which is most consistent both with their origin, and the training which, in their fathers, they received; and also, with God's expressed design of making them the instructors of the world.

Benevolence,—a hearty interest in

the welfare of others, of strangers as well as of kindred, was especially needful for them to possess, as occupying this important relation to the other branches of the human family: and this important gift was bestowed. They were taught to look to each other's good: to contribute systematically to the relief of the poor. When in devotion they looked up to the Most High, they were taught to look compassionately down upon the meanest around them; and, by liberality to the poor and needy, to express their thankfulness to God, the Giver of all good. They were given to see the claims their kindred had upon them; and they were also made to know the heart of a stranger: and so, with regard to the Anglo-Saxons, it is said, that they even received all comers into their houses, and entertained them in the best manner their circumstances would allow. This hospitality was, doubtless abused, when they became intermingled with strangers; and restrictions were necessarily adopted. The modern English, although not so extravagant, are still remarkable for their good will. They are, perhaps, the most genuinely benevolent people on the face of the globe. Their own poor they support systematically; and the poor of other countries they have frequently assisted in the most liberal manner. Not seldom have they a good deal embroiled themselves in the quarrels of their neighbours; as taking a hearty interest in their welfare, and as desirous of putting them to rights. Their benevolence has latterly been most delightfully exercised, in earnest endeavours to benefit the whole human race with the riches of divine truth, which have been so entrusted to their distribution. They have, at the same time, been endeavouring to break every bond, as in the case of the previously enslaved negroes; and they have done much to confer upon the nations the blessings of an enlightened education and a free constitution. Speaking thus, we do not speak of every individual of the English nation; but benevolence, a generous interest in the welfare of

others, is undoubtedly a national characteristic, no less than the tendencies that dispose, and, in some measure, qualify, for rule.

This is the race who have shown that cultivation of the Reasoning Power which was so carefully bestowed upon Israel; that tendency to look to causes and effects, which is so useful, either as enquiring into the natural laws for the furtherance of Science, or as applying knowledge thus acquired, to the producing useful inventions, for the improvement of the Arts; for the lessening the evils, increasing the comforts, or gratifying the intellectual taste of man; and in no branch of the human family may we find the pleasing and the useful, so agreeably combined. They are well qualified to be the grand producers of good to man, as well as its most liberal distributors. It need scarcely be observed, that the other intellectual qualities that were more particularly cultivated in Israel;—such as the power of measuring distances, or judging of proportions; and also that of drawing analogies and contrasts, of readily judging, and clearly illustrating;—qualities of mind so necessary to a people who were to bear an important relation to man universally,—that of instructors, administrators of the manifold wisdom of God: these were, and still are, equally the characteristics of the Anglo-Saxon race, with those we have already pointed out. And, as yet, their natural taste for symmetry, their extreme regard to order, their capacity for enjoying the Double (Job xi. 6.—Is. lxi. 7.—Zech. ix. 12,) will receive abundant gratification from that word of God, that bread of life, which they have now, in truth, begun to deal out to others.

The words which the mouth of the Lord hath spoken, are not to be dealt with as if they were mere words. We are earnestly to seek to enjoy them for ourselves; and to deal them out, in all their richness of meaning, unto others. "The liberal soul shall be made fat, and he that watereth others, shall be watered also himself."

LECTURE X.

THE IDENTIFICATION:—SOCIAL AND POLITICAL RELATIONS.

Is. LVIII. 9—12.

“ If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity.

And thou draw out thy soul to the hungry,
And satisfy the afflicted soul.

Then shall thy light rise in obscurity ;
And thy darkness be as the noon-day.

And the Lord shall guide thee continually,
And satisfy thy soul in drought,
And make fat thy bones ;

And thou shalt be like a watered garden ;
And like a spring of water whose waters fail not.

And—of thee shall build the old waste places ;
Thou shalt raise up the foundations of many generations ;
And thou shalt be called the Repairer of the breach—
The Restorer of paths to dwell in.”

Supposed Ferocity of the ancient Saxons and Danes accounted for.—Analogous Case of the Cossacks, inhabiting the same Country from which the Saxons came, and apparently of the same Race.—Saxons' Respect for Woman.—Their Marriage Ceremonies derived from Israel.—Relation of Parent and Child.—Avenging of Blood.—Voluntary Associations.—Institution, by Moses, of Elective Government.—Correspondent arrangement among the Anglo-Saxons.—Israelitish Character of their Constitution, by two old Authors.—Plainly of Israelitish Origin ; and otherwise unaccounted for.—Common Law.—National Chronicles.—Conclusion :—Their Social Institutions, equally with their Personal Character, witness to the truth of their Israelitish Origin.

To the representations made in the last Lecture, with regard to the natural benevolence of the Anglo-Saxon race, it may perhaps be objected, that in the early history of both the Saxons and the Danes, there seems to have been manifested considerable ferocity of disposition. This, however, can be accounted for without supposing them to possess a predominant propensity to cruelty. Their very best feelings were, before their coming into Britain, so turned to evil, as mainly to conduce to such description of conduct. Their admission into the hall of Odin, the

father of slaughter, and god of fire and desolation ; and all their future happiness,—depended, they were taught to believe, upon the violence of their own death, and the number of their enemies they had slain in battle. This belief inspired them with a contempt of life,—a fondness for a violent death, and a thirst for blood, which happily are unknown in the present times. Thus that association of the warlike propensities with the higher religious sentiments,—which was produced in them when their nation was young,—when, under the leading of the Lord

of hosts, they went forth to execute the sentence of extermination upon the wicked nations of Canaan; and which was also afterwards manifested in the wars of David,—that connection of valour and veneration, still existed, but in a depraved state, and with unhappy results, correspondent to the change in their object of worship. We have also before hinted, that their very sense of justice may, in many instances, have had much to do with their deeds of violence. They had been robbed of their country by the Romans, and obliged to take refuge in the inhospitable north, where they were crowded together without the possibility of maintaining their existence, except as turning back upon the Roman provinces, and serving themselves therefrom, as best they could. And, in such cases, the pusillanimous people who supported the proud oppressor, might expect to suffer, as well as that oppressor himself: and, the habit of committing violence being acquired, it was easily transferred to other cases, in which there was not the same excuse.

That their courage was more that of principle, than of mere animal ferocity, is evident from the fact of their so soon settling down into a state of peace, after their conversion to Christianity. They then poured the energies of their minds into the more tranquil exercises of religion, with an enthusiasm equal to that with which they had devoted themselves to war. They then attempted conquests of another kind; and became, many of them, the most active and efficient missionaries among other nations, and especially in the north of Europe. It seems also to have been at the instigation of one of them, Alcuinus, that Charlemagne established so many facilities for learning and science on the Continent, and especially in Germany,—which have produced such a powerful influence upon the human mind ever since.

The case of the Anglo-Saxons, at this period of their history, seems to be considerably illustrated by that of

the Cossacks,—who inhabit the same country as that in which we have supposed Israel to have dwelt, in the early part of their sojourn in the north country, and from which the Saxons came;—that is, near the mouth of the Don, and along the back of the Black Sea. These people have got the credit of being wild and savage:—and they certainly are dangerous enemies, and they do not well brook oppression: so much is this their character, that, even under the despotism of Russia, they form among themselves a kind of republic, and have much the same free and liberal institutions as the English have, and which seem to be natural to the Saxon race generally, and the most important of which, we shall see they possess in common with ancient Israel.

“Nothing has contributed more to augment the colony of Don Cossacks, than the freedom they enjoy. Surrounded by systems of slavery, they offer the singular spectacle of an increasing republic; like a nucleus, putting forth its roots and ramifications to all parts of an immense despotic empire, which considers it a wise policy to promote their increase, and to guarantee their privileges.”

“Some of the public edifices in Tscherschaskoy, (their capital,) are as follow:—

“The Chancery, in which the administration of justice, and all other public business, is carried on. One room in it is appropriated to their assembly for public debates, which much resembles our House of Commons. When a general assembly is convened, it consists of a president, with all the generals, colonels, and staff-officers, who hold councils, not merely of war, but of all affairs relating to the public welfare.

“Another court of justice, called Selvesnesut, which signifies justice by word. The assemblies here, answer to our quarter-sessions. Parties who have any disagreement meet, with their witnesses, and state their grievances. Each receives a hearing, and afterwards justice is decided.

“The Public Academy, in which their youth receive instruction in geometry, mechanics, physic, geography, history, arithmetic, &c.

“The Apothecaries' Hall.

“The Town Hall, of the eleven stanzas into which the town is divided.”—*Clarke's Travels.*

In personal appearance, and even in customs of a very minute kind, as well as with regard to the general frame-work of their society, there is also a striking resemblance; and possibly there is some connection in even the name, the latter part of the name *Cos-sack*, being the same with the first part of the name *Sac-son*. It is the same name, the former having a prefix, the latter an affix.

This people have been supposed to come from the west, whence some parties—as from Poland—have joined them; but the intelligent traveller, Clarke, is clearly of opinion that their own account of themselves, and that of ancient history, are correct, which give them rather an eastern origin. They are a remnant of the Saxon or Gothic race, left in that neighbourhood, whilst the great body of the people were driven westward; and they appear to be busy leavening the surrounding apparently heterogeneous masses, such as the beautiful Circassians, on the one hand, and the horrible Calmucks, on the other,—together with Tartars, Poles, Greeks, and Armenians, along with some Russians and Turks. An improved race is being produced from the whole, speaking, indeed, the Russian language, but having the mind and manners of the Cossack. Now, what is the Don-Cossack—who has, at a distance, appeared to us as only a wild freebooter; and who certainly has not been placed in circumstances the most favourable to morality?

“The Cossacks,” observes Clarke, “are justified in acting towards the Russians as they have uniformly done; that is, in withdrawing as much as possible from all communion with a race of men, whose associations might corrupt, but never advance, the interests of their society.” He gives his own experience. “The people of the house in which we had been so comfortably lodged, positively refused to accept payment for all the trouble we had given them. No entreaty could prevail upon any of them to allow us further satisfaction, by any remuneration. ‘Cossacks,’ said they, ‘do not sell their hospitality.’”

Dr. Clarke has the following remarks, in describing an entertainment given to him by the commander-in-chief of the Cossack army:—

“The morning after our return to Oxai, we received a message from General Vassili Petrovich Orlof, commander-in-chief of the Cossack army, stating, that he expected us to dine with him at his country seat upon the Don. We set out, accompanied by our friend Colonel Papof, and a Greek officer in the Cossack service, whose name was Mamonof. The general had sent his carriage, with six fine Cossack horses, and several Cossacks mounted, with lances, to escort us. We passed along the steppes, and occasionally through vineyards, planted with cucumbers, cabbages, Indian wheat, apple, pear, peach, and plum trees, and melons, for about ten miles, till we arrived at his house, which stood upon the European side of the river, opposite the town of Tscherschaskoy, and distant from it about five miles. Here we found elegant and accomplished women assembled round a piano-forte; and afterwards sat down to as magnificent a dinner as any English gentleman might afford; the whole of which was served upon plate. The company consisted of about twenty persons. The general presented us with mead thirty years old, which tasted like fine Madeira. He wished very much for English beer, having often drank it in Poland. A number of very expensive wines were brought round, many of them foreign; but the wine of the Don seemed superior to any of them. As we sat banqueting in this sumptuous manner, I called to mind the erroneous notions we had once entertained of the inhabitants of this country, and which the Russians still continue to propagate concerning the Cossack territory. Perhaps few in England, casting their eyes upon a map of this remote corner of Europe, have pictured in their imagination a wealthy and polished people, enjoying not only the refinements, but even the luxuries of the most civilized nations. The conversation had that enlightened and agreeable cast which characterizes well-educated military men. Some peculiarities, which distinguished the manners of our ancestors, and are still retained in the ceremonial feasts of ancient corporate bodies, might be observed. The practice of drinking toasts, and rising to pledge the security of the cup-bearer, was a remarkable instance. Another very ancient custom, still more prevalent, is that of bowing and congratulating

any one who happens to sneeze. The Cossacks of the Don always did this. When we took leave of the general, he said, if we preferred returning by water, for the sake of variety, we might use his barge, which was prepared, and waiting to convey us. Being conducted to it, we found it manned by ten rowers, and decorated in a most costly manner. It was covered with fine scarlet cloth; and Persian carpets were spread beneath a canopy of silk."

"Perhaps an anecdote which I shall now relate, may render the contrast between the Cossacks and the Russians more striking. The truth of it, on account of its notoriety, will not be disputed by either party. Whenever a quarrel among the Cossacks causes them to combat each other, they fight, as in England, with their fists, and never with knives, daggers, or any sharp instrument. This practice is so established a characteristic of their country, that it gave rise to a very remarkable wager. Teploff and Gelagin, two of the late empress Catharine's privy counsellors, happened to be in her presence, when it was told her that a Cossack priest, then a monk in the Convent of St. Alexander Nevski, had been arrested for cutting the throat of a young woman, whom he had made pregnant, and with whom he had quarrelled; upon which Teploff offered to wager with Gelagin that the monk was not a Cossack. The bet was made, and won by Teploff; the monk proving to be a Russian. Being questioned how he could possibly divine the probable success of his wager—"Because," said he, "no Cossack would strike a woman; if he did, he would use his hand, and not his knife."—*Clarke's Travels.*

The character of a people may be very much determined by their manner of treating Woman. The estimation in which she was held by ancient Israel, appears to have been remarkable. We find her eminently influential both for good and for evil; as in the case of Deborah, among the judges; and of Jezebel, after the separation of the nation into the two kingdoms of Israel and Judah. Among them were prophetesses and witches, as well as true and false prophets. The counsels of woman sometimes prevailed in the most important public

affairs, and under her guidance the arms of the nation were occasionally wielded with the greatest success. It does not seem that it was until after the separation of the two kingdoms, that the women were separated from the men in the public worship, and were given a court outward from theirs in the temple. Even so early, as at the Red Sea, we find Miriam, the sister of Aaron, taking a timbrel, and leading forth the women after her, with timbrels and with dances, in the public rejoicing, saying,—

"Sing ye to the Lord,
For he hath triumphed gloriously;
The horse and his rider hath He thrown
into the sea."

Afterwards we find this very Miriam, equally with Aaron, rivalling even Moses himself, and saying, "Hath the Lord only spoken by Moses? Hath he not also spoken by us?" The very possibility of such an occurrence as this taking place, argues a state of equality between the sexes, much greater than now exists in those countries,—and such as exists in our own. The innocent intercourse of the sexes does not appear to have been at all so constrained in ancient Israel, as it is now in the east,—but such as it is with us in Europe. It may perhaps be said, that the emancipation of woman, among ourselves, has been produced by Christianity. We, of course, cannot mean to deny this tendency in Christianity; but, here, this tendency does not seem to have been so much required: the Anglo-Saxons are thus described, during their early sojourn in Britain:—

"The English in this period, treated the fair sex with a degree of attention and respect, which could hardly have been expected from a people so unpolished in their manners. This way of thinking they undoubtedly derived from their ancestors, the ancient Germans; who not only admired and loved their women, on account of their personal charms, but entertained a kind of religious veneration for them, as the peculiar favourites of heaven; and consulted them as oracles. Agreeable to

this, we find some of the Anglo-Saxon ladies were admitted into their most august assemblies; and great attention paid to their opinions; and so considerable was their influence in the most important affairs, that they were the chief instruments of introducing Christianity into almost all the kingdoms of the Heptarchy."—Henry's Great Britain, Book ii. chap. 7.

To the same purpose speaks Sharon Turner, in his history of this people:—

"It is well known that the female sex were much more highly valued, and more respectfully treated, by the barbarous Gothic nations, than by the more polished states of the east. Among the Anglo-Saxons, they occupied the same important and independent rank in society which they now enjoy. They were allowed to possess, to inherit, and to transmit landed property; they shared in all the social festivities; they were present at the *witena gemot*, and *shire gemot*; they were permitted to sue and be sued, in the courts of justice; their persons, their safety, their liberty, and their property, were protected by express laws; and they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and the urbanity to treat them as equal, intelligent, and independent beings."

—And the Anglo-Saxons, having the wisdom and urbanity thus to treat the fair sex, ought not, surely, to be accounted less polished than the most civilized nations of the east:—from among whom they had come: but from none of whom, save their Israelitish ancestors, they could learn that truly just and generous propriety, with which woman was, throughout their various changes, treated among them.

Notwithstanding this comparative equality, and, in some respects, superiority, of the fair sex, among the ancestors of the English, every woman was placed under some guardian or other, without whose consent she could not execute any legal deed. Thus the father was the guardian of his daughter; the husband of his wife; and the male heir of the husband was the guardian of the widow. The king was the legal guardian of those wo-

men who had no other. When a young man made his addresses to a lady, one of the first steps he took, was to secure the consent of her *mundbora*, or guardian, by making some present, suitable to his rank, and that of the lady. Something similar to this we find related in the Scriptures, respecting contracts for marriage among the Hebrews. In this way was Laban profited by the disposal, both of his sister Rebekah, to Isaac,—and of Leah and Rachel, to Jacob. No marriage could be lawfully celebrated without the presence of the woman's guardian, who solemnized the marriage by delivering the bride to the bridegroom; by which the latter obtained the claims of legal guardian over the lady. From this we still retain the custom of giving away the bride in marriage. The custom of the bridegroom's giving at that time a ring to the bride, seems also to have had an eastern origin. It was a token of his endowing her with his property, and making her mistress of his house. A seal, we may well believe, was on the ring in ancient times; by affixing which seal, authority was given to a deed. Thus we read that when a king gave his authority, upon any particular occasion, to a subject, he did so by giving the king's seal; and this was done by putting his ring, having such seal, upon the finger of the person to whom was deputed the royal power. The bridegroom thus, by giving the ring, at once recognized his natural right to exercise authority; at the same time he invested the woman with the same, under, or with, himself. Perhaps the large square piece of cloth, supported by a tall man at each corner, and held over the bridegroom and bride, in the after-part of the ceremony, when receiving the nuptial benediction, may also have had the same eastern origin.

The other marriage ceremonies,—such as the bridegroom's party, in martial array, going for the bride, under the conduct of the foremost man, to conduct the bride in safety to the house of her future husband; the bride's procession in return, led by

the brideswoman, and followed by a company of young maidens, who were called the bride's maids; her betrothal, when carried thus to the house of the bridegroom; the united rejoicing procession thence, to receive the priest's benediction; the gladsome return; and the subsequent splendid marriage supper, all forcibly remind us of similar ceremonies prevailing in Israel, and intimated throughout both the Old and New Testaments. The feasting and rejoicings continued, for several days after the marriage, and seldom ended until all the provisions were consumed. To indemnify the husband, in some degree, for all these expenses, the relations of both parties made him some present or other at their departure. And this, also, we find, was the case among the Hebrews, as is intimated in that beautiful nuptial song, (Ps. xlv.);—which Psalm is beautifully illustrated by the Saxon ceremonies, to which we have alluded; as also they are illustrated by it.

"Chastity in their youth," we are told by Henry, "and conjugal fidelity after marriage, may justly be reckoned national virtues of the Anglo-Saxons.—Their ancestors, the ancient Germans, were famous for both these virtues. The intercourse between the sexes did not commence till both arrived at full maturity. The laws of matrimony were observed with great strictness. Examples of adultery were extremely rare, and punished with much severity. The husband of an adulteress, in the presence of her relations, cut off her hair, stripped her almost naked, turned her out of his house, and whipped her from one end of the village to the other. When the matrimonial knot was once duly tied, nothing but the death of one of the parties, or the infidelity of the wife to the marriage bed, could generally have power to dissolve it. There were, however, instances of voluntary separations, and even divorces."

All which is correspondent to what we know of ancient Israel, with regard to whom the utmost care was taken in these particulars. Neither people were so perfect as could be wished; but still they were very far in advance of most other nations.

With regard to Children: As among the Hebrew women, so among these, their Saxon daughters, was it accounted a disgraceful thing, and one of the greatest misfortunes, to be without offspring. And as it seems to have been the case with the former, so was it with the latter; mothers generally nursed their own children. When some Saxon ladies, after the introduction of Christianity, refused that labour, they were reckoned guilty of an innovation. The paternal authority did not extend to the power of life and death, as among the Gauls; but parents had a right to correct their children with becoming severity, to regulate their conduct, to sell their daughters to husbands, with their own consent; and even to sell both sons and daughters into slavery, to relieve themselves from extreme necessity: all which we expressly know to have been the case with ancient Israel.

We know that in Israel the ties of kindred were very fully acknowledged, beyond the mere domestic relations; and one of the claims of kindredship, was the avenging of blood. The friends of the slain had a recognized right to slay the shedder of blood. This also was the case with regard to the Saxons. The custom, it seems, degenerated into family feuds and bickerings, and private wars, which disturbed the public tranquillity, and prevented the regular course of justice; so that many laws had to be made on the subject, one of which provides that the murderer alone shall be obnoxious to the resentment of the relations of him whom he had murdered, and not his whole family, as formerly. They had also, like Israel, places of refuge where the avenger could not enter.

The Saxons seem to have been, like the Israelites, not a giddy isolated number of individuals. They had a strong tendency seriously to apply themselves to the matter in hand, and closely to combine one with another, for the furtherance of a common object. Yet not this, as being entirely submissive to a dictator; but rather

as each exercising an independent, although harmonious, will in the matter. This led them to form free Societies of a variety of kinds, some of which, such as those for business in cities and burghs, still in a manner exist; and have been the strongholds even of national liberty at all times. They seem to have recognized the principle, "In the multitude of counsellors there is safety." At the same time, they acted with concentration;—and when they did so, it was generally with efficiency. They pursued even their private ends in public bodies: yet not so as to sacrifice their individual rights, as either cowardly following each other, or tamely submitting to a leader. Even with regard to the relation of Vassal and Baron, Robertson observes,—

"It was a fundamental principle of the feudal system of policy, that no freeman could be subjected to new laws or taxes, unless by his own consent. In consequence of this, the vassals of every Baron were called to his court, in which they established, by mutual consent, such regulations as they deemed most beneficial to their small society, and granted their superiors such supplies of money as were proportionate to their abilities, or to his wants. The Barons themselves, conformably to the same maxim, were admitted into the supreme assembly of the nation, and concurred with the sovereign in enacting laws, or in imposing taxes."

Among the Anglo-Saxons, this system of self-government appears to have prevailed as much as was compatible with the military attitude in which they were generally obliged to hold themselves. The theory of their constitution seems to have been, that every ten men, or heads of families, should choose one from among them, to act for them in the council of their little community, consisting of generally ten such compartments or wards. Ten of these wards formed a tything or parish. And ten of these tythings formed a hundred, the elders of which, thus chosen, were supposed to meet for the management of matters belonging to the ten tythings in gene-

ral: whilst each tything took charge of the affairs that especially belonged to itself. The County, which was still more extensive, corresponded to the tribe in Israel. The word *county* or *comite* seems to be derived from the Hebrew word signifying to rise up, to stand,—and refers to the rod or ensign of the tribe, to which they congregated themselves, in the larger assemblies of the people. The Cossacks were called, in the earlier part of their history, Comani,—most likely in regard to their tribes or standards: as also they were anciently called Kha-zares, on account of their skill in archery, for which the English also were remarkable. The word *shire* appears to be from the word *Shehir*, signifying a city, and still used in the country, south of the Caucasian mountains, in which Israel were placed by the Assyrians. A *shire* is a district of country, connected with a principal city.

The nation of Israel, we have seen, were, at an early period of their history, given proper rules for their association, such as were equally adapted for a small society, or for a large one. The people exercised a mutual oversight of each other in tens; each ten had one who represented and acted for them. The institution is very distinctly expressed, in Deut. i. 9—18, and appears clearly enough to account for the peculiar constitution of the Anglo-Saxons, about the origin of which, philosophers have been so puzzled, and such absurd notions have been entertained.

"And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye—this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye—and bless you, as he hath promised you!)

How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me and said, The thing which thou hast spoken—good—to do. So I took the chief of your tribes, wise men, and known, and made them heads

over you, captains over thousands, and captains over hundreds, captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, saying,—Hear—between your brethren, and judge righteously between—man and his brother, and the stranger—with him.

Ye shall not respect persons in judgment; ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment—God's; and the cause that is too hard for you, bring—unto me, and I will hear it. And I commanded you at that time all the things which ye should do."

Here the people are enjoined to look out from among themselves, men qualified for official situations; and these are to be brought to the chief governor, ruling by the grace of God, and he gives them their authority, and the rules according to which they are to act. The people are divided into thousands, the elders representing which, came to be denominated the thousands of Israel. The subdivision of the people thus, and into hundreds and tens, is exactly that which existed among the Saxons, from the earliest period; and, although the substance of the thing has been greatly lost, the terms *hundred* and *tything*, or ten, still exist with regard to civil divisions of the people in England.

"In the Saxon times all were decenners, that is, ranked into several tens, each one being pledged for others' good abearance; and, in case of default, to answer it before the judge, that is, of the hundred; and, in case of default of appearance, his nine pledges should have one and thirty days to bring the delinquent forth to justice: if this failed, then the chief of those decenners was to purge himself and his fellow pledges, both of the guilt of the fact, and also of being parties to the flight of the delinquent. If they could not do this, then were they by their own oaths to acquit themselves, and come under a bond to bring the delinquent to justice as soon as they could; and in the meantime to pay the damage out of the estate of the delinquent; and if that were not sufficient, then out of their own estate. The master of the family was a pledge, or one of the ten, for his whole family. It was a building of great strength downward, even to the foun-

dation, arched together both for peace and war. By the law of Decenners, wherein justice was the band, their armies were gathered, not by the promiscuous flocking of people, but by orderly concurrence of families, kindreds, and decenners, all choosing their own leaders; and so honour, love, and trust conspired together to leave no man's life in danger, nor death unrevengeed.

"It was a beautiful composure, mutually dependent in every part, from the crown to the clown, the magistrates being all choice men, and the king the choicest of the chosen; election being the birth of esteem, and that of merit; this bred love and mutual trust, which made them as corner-stones pointed forward to break the wave of danger. Nor was other reward expected by the great men, but honour and admiration, which commonly brought a return of acts of renown. Lastly, it was a regular frame, in every part squared and made even, by laws which, in the people, ruled as *lex loquens*; and in the magistrates, as *lex intelligens*; all of them being founded on the wisdom of the Greeks, and judicials of Moses. Thus the Saxons became somewhat like the Jews, distinct from all other people: their laws, honourable for the king, easy for the subject; and their government, above all other, like unto Christ's kingdom, whose yoke is easy, and his burden light. But their motion was so irregular, as God was pleased to reduce them by another way."—*Historical and Political Discourse of the Laws and Government of England*, page 70.

So striking is the resemblance between the ancient Saxon constitution and that of Israel, that, more than a hundred years ago, a book was produced with this title: "*An Historical and Political Essay, discovering the Affinity or Resemblance of the Ancient and Modern Governments, both in our Neighbouring Nations, as also in the Jewish Commonwealth, in respect to our English Parliaments*;" and from which we extract these few following remarks:—

"Selden allots to the great assembly or Sanhedrim of the Jews, both a judiciary and deliberative power; to the first he refers their judgment of all matters relating to the payment of the annual tithes or re-

venues, and concerning all manner of sacrifices ; to the last, of all matters relating to peace or war, to the amplifying of the temple or city of Jerusalem, to the enacting of any new laws, or the erecting of any inferior Sanhedrims. All which are things frequently treated of in our parliaments ; the supreme judiciary power of the kingdom in civil affairs being also lodged in the House of Lords.

" It is farther agreed, that it belongeth to this great Sanhedrim, or Jewish assembly, to give all the necessary instructions and injunctions how first fruits should be faithfully paid, and both sorts of tithes. Which course of making laws concerning the payments which the people were to make, as is shown before, is the proper business only of the Parliament.

" For the freedom of their votes, the king was not admitted into the College of the Senate ; because it is a crime to dissent from him, and to contradict his words. In our Parliaments, whensoever the king came to the House of Peers, where his place and chair of state was, the house did forbear to proceed in any debate whatsoever in his presence, but only heard what he was pleased to say unto them. The reason is before given by these Rabbins, which doth suit with the usage and custom of our Parliaments, as it was the course in their great Sanhedrim, which was a supreme Council among them."

This author thereafter proceeds to prove, from a vast number of instances, recorded in Scripture, that the representative system prevailed in ancient Israel, as in the Anglo-Saxon constitution.

To those who have attentively studied the institutions of Moses, and compared them with the Saxon, there must appear so striking a similarity, as will be apt to lead to the conclusion that the Saxon commonwealth was thus framed, after their becoming acquainted with Christianity. This, however, does not appear to be the case. They brought these institutions with them into England, and left similar institutions among the people in the north of Europe, with whom they had been from time immemorial. Yet, even granting this, we find Millar making the following remarks:—

" According to the early policy of the Anglo-Saxons, each of their villages was divided into ten *wards*, or petty districts ; and hence they were called *tythings* or *decennaries*, as their leader was denominated a *decanus* or *tything-man*. This regulation appears to have been extended over all the kingdoms upon the neighbouring continent ; and in all probability it originated from the influence of ecclesiastical institutions.

" As upon the first establishment of Christianity, under the Roman dominion, the form of church government was in some respects modelled by the political constitution of the empire, so the civil government, in the modern states of Europe, was afterwards regulated in many particulars according to the system of ecclesiastical policy. When the western provinces of the Roman empire were conquered by the barbarous nations, and erected into separate kingdoms, the conquerors, who embraced the Christian religion, and felt the highest respect for its teachers, were disposed in many cases to improve their own political institutions, by an imitation of that regularity and subordination which was observed in the order and discipline of the church.

" In the distribution of persons or of things, which fell under the regulation of the Christian clergy, it appears that, in conformity to the customs of the Jewish nation, a decimal arrangement was more frequently employed than any other. By the Mosaic institutions, the people were placed under rulers of thousands, of hundreds, of fifties, and of tens. A Jewish synagogue, corresponding to a modern parish, appears at a subsequent period to have been put under the direction of *ten elders*, of whom one became the chief ruler of that ecclesiastical division. A tenth part of the annual produce was appropriated for the support of the Levites ; as the same proportion of ecclesiastical livings was claimed by the high-priest. Hence we find that, in *modern Europe*, the members of a cathedral church, as well as those of a monastery, were divided into ten branches, each of which was put under a director, and the tenth of these persons, or *decanus*, was intrusted with a superintendance of all the rest. Hence, too, the *modern institution of tythes, and the pretensions of the Roman Pontiff, the Christian high-priest, to the tenth of all the revenues of the clergy.*"—Historical View of the English Government.

This writer seems to have been prepared to look upon the Saxons as being in a state of barbarism,—and as if they had been obliged for every thing to the Romans, to whom they were superior in arms,—and to whom their descendants are certainly not inferior in intellectual power, or moral dignity. Such writers are greatly at a loss to account for these Mosaic institutions, existing in so perfect a state among a people they reckon so rude. By this, one of the most skillful of these writers, the conjecture is here hazarded, that, without any concert, and even as separated into their minuter divisions, all these northern nations fell into this arrangement and coalescence, as copying after the ecclesiastical institutions then planted among them. It happens, however, rather awkwardly for this theory, that these institutions were most distinctly possessed by the Danes, and the Danish colonies,—who were among the latest in receiving Christianity; and they rather became fainter, the farther they departed from their early manners. It was not a very likely thing, to say the least of it, that these nations required to build up society from the very base, after acquaintance with Christianity,—when previously they had, by their combined energy and wise counsels, broken down the strength and policy of Rome. This they did not do as individuals, nor even as small parties merely, but as nations, as a company of nations. Was it likely that these people, acting thus successfully in concert, would all at once, as if with common consent, and yet without any concert, throw away their old associations into utter forgetfulness, and adopt what was entirely new: whilst, with regard to the names of the days of the week, and even religious festivals, as in the case of Easter,—and, further, as to the names of the Supreme Being, they retained those they had used previous to their knowledge of Christianity? We can readily believe that, had the author of this “Historical View of the English Go-

vernment” been acquainted with our view of the case, he would not have been so puzzled in accounting for the planting of the institutions of Moses in the north:—he would not have been under the necessity of supposing such a simultaneous growth of like political constitutions, the most perfect in theory, among many independent, and as he supposed, barbarous nations; a thing of which we have no experience in the history of the world.

The same writer, it may be observed, has been led to acknowledge what is grossly inconsistent with his own view of the case, and which, indeed, deprives it of its only seeming foundation; which is, that it was in *modern* Europe that the ecclesiastical constitution and arrangements were assimilated to the Hebrew; so that this ecclesiastical change, (equally favourable to our view,) requires to be accounted for, as much as the other.

Even granting, however, that the Mosaic institutions did exist among these nations, anterior to their embrace of Christianity, may it not still be objected, that they were given them by some legislator, who had, somehow, been made acquainted with the writings of Moses? Neither will this objection stand good. What is imposed upon a people as foreign to their former habits, exists only, as it were, in law. It is long before it becomes familiar to the every-day habits of the people, and acquires a perpetuity independent of the statute-book, so as to endure throughout all migrations and changes whatsoever, of the people. What is naturally everywhere part of a people's political existence, and distinguishes them continuously through all their known history, from all other nations, may well be supposed to have been taught them in their infancy, and to have grown with their growth. It has been early put into the very nature of the people. But we know of no people to whom this was done, except to Israel. The presumption is, certainly, altogether in our favour.—We find the English, in their earliest poli-

tical history, with these institutions ; and it remains to be proved how otherwise they received them. The theories hitherto formed to account for them, have no foundation in history, and are too fanciful to be admitted as philosophy.

Our argument for the priority of the Mosaic institutions among the English,—and their being independent of the ecclesiastical institutions,—will still more appear, when we consider that, in the people's courts, they followed their own customs and laws, the body of which was called the Common Law; and which had been handed down to them from time immemorial: whereas, in the ecclesiastical courts, that were now, for the first time in Europe, allowed the Christian priesthood, after the Israelitish pattern, (in which the Levites had so much to do in the administration of justice,) there was no such favour shown to the common law; but rather, of course, to their own canon law, and also to the Roman civil law. The Common Law,—a body of law, written in the very habits of the people, and not merely in writing, but so engraved, as in the rock for ever, as to subsist, together with this people, throughout all their migrations, revolutions, and changes, even of religion, is a perpetual witness to their having been, in the earliest period of their history, under strict moral training, and accustomed to the careful and regular administration of justice; such as could not accidentally have been given to a nation, far less to a body of nations: but such as we certainly know was given to Israel.

Nor was the manner of preserving the national records so imperfect as Millar has rashly asserted, thus showing that he was less acquainted with this people, than with their enemies, the Romans. Before their conversion to Christianity, their priests, in different parts of the country, kept, it is most likely, distinct records, in each section, according to their several knowledge of what was passing, of a public and interesting nature. At the

death of the king, these different accounts were brought together, and consolidated into one general history of the nation during the period. After their conversion to Christianity, this business fell into the hands of the monks, of the Benedictine order, in whose several monasteries the district records were kept; and afterwards the whole were reduced into one statement by a chapter of the order. So regularly was every thing of importance noted in this way, that, it is said, no history of the same period is so complete as that of the Saxons, from their arrival in Britain, until the Norman invasion. In the books of the Kings of Israel, and the Chronicles of the kingdom of Judah,—written after the same plan, according to the lives of the kings; and taking a religious view of men and events, noting particularly the hand of Providence in national affairs,—we have the origin of all this. As the learned Mr. Ingram has observed,—

“The Saxon Chronicle may be philosophically considered the second great phenomenon in the history of mankind. For if we except the sacred annals of the Jews, contained in the books of the Old Testament, there is no other work extant, ancient or modern, which exhibits at one view a regular and chronological panorama of a people, described in rapid succession by different writers, through so many ages, in their own vernacular language.”

The Scythians, among whom were the Goths and Saxons, are as clearly distinguished (Col. iii. 11) from the barbarians, as are the Jews from the Greeks; yet historians, at the expense of many inconsistencies, have been in the habit of confounding them. We shall close this line of argument with a quotation from Turner, who, having very gratuitously assumed that the Saxons were barbarians, proceeds to give a statement of the results of their settlement in Europe, such as fully justifies his suspicion, elsewhere expressed, that the Saxons were not so

barbarous as has been supposed ; but were rather descended from some of the more civilized portions of the Asiatic population.

" Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty: a nation which cultivates with equal success the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius. This improved state has been slowly attained under the discipline of very diversified events.

" The barbaric establishments were a new order of things in Europe, but cannot have been so prolific of misery to mankind as we have hitherto, too gratuitously, assumed:—when, notwithstanding the discouragement of new languages and institutions, and ruder habits, they were preferred by many of the Romans to the country which was their birth-place, which had been so long consecrated by deserved fame, and whose feelings, mind, and social manners, were congenial to their own.

" The invasions of the German nations destroyed the ancient governments, and political and legal systems of the Roman Empire, in the provinces in which they established themselves; and dispossessed the former proprietors of their territorial property. A new set of landowners was

diffused over every country, with new forms of government, new principles, and new laws, new religious discipline and hierarchies, with many new tenets and practices. A new literature and manners, all productive of great improvements, in every part superseded the old, and gave to Europe a new face, and to every class of society a new life and spirit. In the Anglo-Saxon settlements in Britain, all these effects were displayed, with the most beneficial consequences."

Limited monarchy, constitutional law, and representative government, and efficient civil police, and trial by jury, are among the most important legacies left the English nation by their Anglo-Saxon forefathers; and these may all be easily traced to an Israelitish origin. And to this origin they have been traced, as we have seen, even by those who were obliged, in rather an unphilosophical way, to account for the connection. It is, indeed, rather remarkable, that so many of these institutions should have been allowed to remain as incontestable evidence that this people had been Moses' disciples. Equally does their social condition witness to this, as, in our last lecture, we saw that their personal appearance and character give evidence, full and explicit, to their being the children of Abraham.

" Harken to me,
Ye that follow after righteousness,
Ye that seek the Lord;
Look to the rock—ye are hewn,
And to the hole of the pit—ye are digged.
Look unto Abraham your father,
And unto Sarah—bare you;
For I called him alone,
And blessed him,
And increased him.
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."—Isa. xli. 1—3.

LECTURE XI.

FRENCH TESTIMONY AS TO THE ANGLES, ENGLISH CONSTITUTION, AND HISTORY.

“ See now that I,—I,—He,
And—no god with Me,
I kill, and I make alive:
I wound, and I heal :
Neither—that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.
If I whet my glittering sword,
And mine hand take hold on judgment ;
I will render vengeance to mine enemies,
And will reward them that hate me.
I will make mine arrows drunk with blood,
And my sword shall devour flesh ;
With the blood of the slayers and of the captives,
From the beginning of revenges upon the enemy.”
DEUT. xxxii. 39—42.

Rapin describes the great Change effected in Britain by the Saxons, Angles, and Jutes.—The Heptarchy.—The Angles.—Distinguished Character of the Parts settled by them.—Their Arrival under Twelve Chiefs.—Their Kingdoms, East Anglia, Mercia, and Northumberland.—Spread abroad by the Incursions of the Danes.—The English Constitution not produced in England, but brought with them into Britain.—Their Laws like the Law of God.—Alfred did not originate, but only reform and re-establish the English Constitution and the Common Law of England, so like those of Ancient Israel.—The Lord hath dealt wondrously with His People.—Acknowledgment of the Abbe Milot, as to the unparalleled Character of the English History.—The Discovery of the Lord's Truth and Faithfulness to Israel, to precede the abundant bestowment of the Latter Rain.

THE evidence produced in these lectures, as to the peopling of England by the race identified with Israel; and which evidence has been chiefly supplied by our own historians :—this evidence it may be good to confirm by the testimony of witnesses from among our neighbours the French. The two we shall take are, the one a Protestant, the other a Roman Catholic. The former shall give his testimony of the English, at their settlement here, and previous, of course, to

the operation of those causes of our national prosperity, to which the enemies of the Reformation may suspect him of giving an undue degree of prominence, in the latter period of England's history. This latter period, until near his own time, we shall leave to be sketched by a Roman Catholic, who can as little be suspected of partiality in our favour.

Rapin's testimony with regard to the change effected in this island by the settlement therein of the Anglo-Sax-

ons, is thus given at the commencement of his third book:—

“The revolution caused by the conquest of the Anglo-Saxons, introduced a new face of things in Great Britain. The country, formerly inhabited by the Britons, was now possessed by strangers. The very names of the towns and provinces were changed; and the country was divided in a very different manner from what it was by the Romans.

“The Saxons, Angles, and Jutes, who are all to be considered as one people, and comprehended under the name of English, had conquered all the southern part of the island, from the Channel to the wall of Severus, and a little beyond, towards the east. This part of Great Britain, possessed by these three nations, was divided into seven kingdoms, whereof the Saxons and Jutes had four, namely, Kent, Essex, Sussex, and Wessex; the Angles alone had two, Mercia and East-Anglia; but in Northumberland were mixed with the descendants of the Saxons that first took possession of the country beyond the Humber, under Octa and Ebusa.”

“By the Heptarchy is meant the government of the seven kingdoms of the Anglo-Saxons, considered as making but one body and one state. The Anglo-Saxons, as I said before, established in England a form of government not unlike what they had lived under in Germany; that is, considering themselves as brethren and countrymen, and being equally concerned to support themselves in their conquests, they conceived it necessary to assist one another, and act in common for the good of all. To that end, they judged it proper to appoint a General-in-chief, or, if you please, a Monarch, invested with certain prerogatives, the nature and number of which we are not fully informed of. Upon the death of the general or monarch, another was chosen by the unanimous consent of the seven kingdoms; but there were sometimes pretty long interregnums caused by the wars or divisions between the sovereigns who could not meet or agree upon a choice.

“Besides this monarch they had also, as the centre of the heptarchal government, an assembly-general, consisting of the principal members of the seven kingdoms, or their deputies. This is what is called the Wittenagemot, or general parliament, where the concerns of the whole nation only were considered. But each kingdom

had a particular parliament, much after the manner practised in the United Provinces of the Low Countries. Each kingdom was sovereign, and yet they consulted in common upon the affairs that concerned the Heptarchy; and the acts and resolutions of the assembly-general were to be punctually observed, since every king and kingdom had assented thereto.”

It is worthy of observation, that of the nations from the north of Europe that came into Britain, the Angles alone, who ultimately gave their name to this country, left no known portion of their people on the continent. They seem to have merely passed through the country of the Saxons and Jutes; and to have almost entirely transported themselves into this island; after whom the whole southern portion of it came ultimately to be termed England. It would, however, be an error to suppose that only the south part of England was peopled by them. Partly by direct emigration, and partly by the incursions of the Danes, and the Norman conquest, the same race that peopled, first, the central parts of the island, called, in the times of the Heptarchy, East Anglia, and Mercia, and Northumberland: the same race was spread out southward into the Saxon quarters, and even westward into Wales, as well as northward into Scotland. And thus the whole body of the people that remained, after their first settlement here, had the advantage of being leavened by a race, which, with all its faults, is superior both as to intellectual capacity, and moral power

This is shown by the eminence to which those parts of England have attained, that were the first, and the most entirely, peopled by the Angles. In their quarters are found the principal seats of learning, Oxford and Cambridge. The chief manufacturing districts are theirs, whether it be as to clothes, or metals, or earthenware, or chemical preparations. The greatest marts for the import of the fulness of the earth by sea, and for sending forth into all quarters of the globe the pro-

ductions of English ingenuity and industry, if we except the capital, are all to be found within those portions of the island that were peopled by the Angles. They all anciently were within the bounds of the Anglian, even as distinguished from the Saxon, kingdoms of the Heptarchy. Nor is it to be overlooked that the capital itself is from these quarters still supplied with some main portions of its population that have carried literature, science, and art, to such perfection: and even mercantile and missionary enterprise to the bounds of the habitable globe.

With regard to the settlement of the Angles in Britain, Rapin thus writes, in his first book, page 38:—

“ About this time (A. D. 527) multitudes of Angles, under the conduct of twelve chiefs, all of equal authority, but whose names, except Uffa (of whom I shall have occasion to speak hereafter), are unknown, landed at some port on the eastern coast of Britain, where, without much difficulty they possessed themselves of some post, those parts being ill guarded by the Britons. In time, as they were continually enlarging their conquests towards the west, they compelled the Britons at length to abandon the country along the eastern shore. The Angles, thus situated, had an opportunity of sending from time to time for fresh colonies from Germany, with which they founded a fifth kingdom, by the name of the kingdom of East Anglia, or of the East Angles. But as their first chiefs assumed not the title of king, the beginning of this kingdom is generally brought down to the year 571.”

As to the kingdoms of the Heptarchy founded by them, he gives the following testimony in his third book, page 55:—

“ The kingdom of the East Angles was bounded on the north by the Humber and the German Ocean: on the east by the same ocean, which surrounded it almost on two sides: on the south, by the kingdom of Essex: and on the west, by Mercia. Its greatest length was eighty, and its greatest breadth fifty-five miles. It contained the two counties of Norfolk and Suffolk, with part of Cambridgeshire. The chief towns were Norwich, Thetford, Ely,

and Cambridge. I have already related how this kingdom was founded by the Angles that landed on the eastern coasts of Britain, under twelve chiefs, the survivor of whom, Uffa, assumed the title of king of the East Angles.”

And in page 53:—“ The kingdom of Mercia was bounded on the north by the Humber, by which it was separated from Northumberland; on the west, by the Severn, beyond which were the Britons or Welsh; on the south, by the Thames, by which it was parted from the kingdoms of Kent, Sussex, and Wessex; on the east, by the kingdoms of Essex and East Anglia. Thus Mercia was guarded on three sides by three large rivers that ran into the sea, and served for boundary to all the other kingdoms. Hence the name Mercia, from the Saxon word, Merc, signifying a bound, and not, as some fancy, from an imaginary river called Mercia. The inhabitants of this kingdom are sometimes termed by historians *Mediterranei Angli*, or the Mid-land English, and sometimes South Humbrians, as being south of the Humber; but the most common name is that of Mercians. The principal cities of Mercia were Lincoln, Nottingham, Warwick, Leicester, Coventry, Lichfield, Northampton, Worcester, Gloucester, Derby, Chester, Shrewsbury, Stafford, Oxford, Bristol. Of all the kingdoms of the Heptarchy, this was the finest and most considerable. Its greatest length was a hundred and sixty miles, and its greatest breadth about one hundred.”

And in page 47:—“ The kingdom of Northumberland was situated on the north of the Humber, as its name imports. It was bounded on the south, and parted from Mercia by that river; on the west, by the Irish sea; on the north, by the country of the Picts and Scots; and on the east, by the German Ocean. It contained the present counties of Lancashire, Cumberland, Westmoreland, Northumberland, York, and Durham. The principal cities were York, Dunelm (since called Durham), Carlisle (named by the Romans *Luguballia*), Hexham, or Hagulstadt, Lancaster, and some others of less note. This country was divided into two parts, Deira and Bernicia, each, for some time, a distinct kingdom of itself. Bernicia was partly situated on the north of Severus's Wall, and ended in a point at the mouth of the Tweed. Deira contained the southern part of Northumberland, as far as the Humber. The greatest length of the whole kingdom, including both parts, was a hundred and

sixty miles, and its greatest breadth one hundred."

These three kingdoms were those that were most made a prey of by the Danes: by the incursions of whom the Angles appear to have been much driven out into other portions of the Heptarchy, and as well into Scotland and Wales. Thus, in the reign of Ethelred it is said of the Danes,

"They began with attacking Northumberland, of which they at length became masters. They proceeded next to East Anglia, which they also subdued; and, after extorting money from the Mercians, they entered Wessex."

And thus, in speaking of the language of the Anglo-Saxons, Rapin writes, page 162:—

"To say in general, the Anglo-Saxons spoke English or Saxon, would not be showing with sufficient exactness what their language was. To give a fuller idea of it, it will be necessary to distinguish the several tongues used in England after the arrival of the first Saxons. The English tongue originally differed but little from the Danish, since the ancient writers call them indifferently Cimbric, Scandinavian, Gothic; but this language was not the same with the Saxon. In the parts lying north of the Thames was spoken pure English or Danish, and south of the Thames pure Saxon. Though these two languages were different, they so far agreed, however, as to be understood by both nations. In process of time, and especially after the union of the seven kingdoms, Saxon prevailed in all England, because the kings were of that nation. Thus pure English (or the language of the Angles), was by degrees disused, or at least banished from common conversation. Afterwards the Danes, settling in England, brought their language, which was not the ancient Danish or English above mentioned, but a modern Danish mixt with the language of several neighbouring nations of Denmark. This modern Danish was chiefly used in Northumberland, Mercia, and East Anglia, where the Danes were masters. Though out of compliance to the English, Canute the Great published his laws in Saxon, yet the Danish tongue was still retained in the north, where the people were mostly Danes. As it was also

the court language during the reigns of Canute the Great and his two sons, it became necessary for the West Saxons, who adopted several words and idioms of it into their own language. But upon Edward the Confessor's accession to the throne, Saxon prevailed again at court. Hence the inhabitants of the north were under some necessity of learning it, just as the Gascons in France are obliged to learn French."

As to the origin of the Anglo-Saxon institutions, Rapin writes thus, pages 147, 148:—

"Great Britain was so overrun with Saxons, Angles, and Jutes, that hardly could any remains of the ancient Britons be discovered. It was very natural for these conquerors to establish in their new erected kingdoms their own country customs. And therefore it may be advanced for certain, that the laws now in force, throughout the greatest part of Europe, are derived from the laws these ancient conquerors brought with them from the north. This might be easily proved with respect to all the countries concerned in this great revolution. But at present I shall confine myself to England alone. By what I am going to say, whoever has any knowledge of the English constitution, will easily be convinced that the customs now practised in that kingdom, are, for the most part, the same the Anglo-Saxons brought with them from the northern countries, and lastly from Germany.

"An English historian, by comparing the laws and customs of the Germans with those of the English, has plainly shown, the English introduced into Great Britain the same laws that were in use in their own country. Nay, he affirms, that till the Norman conquest there was not so much as one law in England but what, in the main, the Germans had the same. 'Tis true, as the Anglo-Saxons consisted of three several nations, who had also their separate quarters in England, there might be some difference upon that account between the seven kingdoms of the Heptarchy. But this difference could not be very great, since the three nations were united in Germany before their coming into England, and made but one and the same people under the general name of Saxons. All that can be inferred from hence is, that the laws established by the Anglo-Saxons in England were composed

of those of the Angles, Saxons, and Jutes. But to look for the origin of the English constitution among the ancient Britons would be without foundation, though it is not impossible but their forms of government might in some respect be alike. The laws and customs, therefore, introduced into Great Britain by the Anglo-Saxons, are to be considered as composed of the laws their ancestors brought into Germany, and of those they found among the ancient Germans.

"The Saxons had no kings in Germany when they sent their first troops to the assistance of the Britons under the conduct of Hengist. Their territories were divided into *twelve provinces*, over each of which a head or governor was appointed by the assembly-general of the nation, wherein the supreme power was lodged. This assembly was called *Wittena-Gemot*, that is to say, the assembly of the wise men, and also the *Mycel Synod*, that is, the great assembly. Besides the governors of the provinces, there were others also set over the cities and boroughs.

"Though the title of king was not in use among the Saxons, it was, however, assumed by Hengist as soon as he was in possession of Kent. Indeed it would have been difficult for him to have found any other so proper to express his sovereignty over that province. It is true, the titles of duke and earl, or their equivalents, *Heretogh* and *Ealdorman*, were not then unknown; but they were not yet used to signify sovereigns. It was not till long after that certain dukes and earls being invested with sovereign power, these titles were made use of to denote the supreme authority. The other Saxon leaders who settled in Great Britain after Hengist, followed his example in assuming the title of king. Thus, whereas in Germany the Saxon territories were divided into *twelve governments*, their conquests in England were parted into seven kingdoms; but with this difference, that in Germany each governor depended on the assembly-general of the nation, whereas in England each king was sovereign in his petty kingdom. However, this did not exempt him from all dependence on the *Wittena-Gemot* of his own state, which, in conjunction with him, regulated all important affairs. Moreover, by mutual consent there was established a general assembly of the whole seven kingdoms, where matters relating to all in common were settled. Hence this form of government, which considered the seven kingdoms as united in one body,

was called the *Heptarchy*, that is, the government of seven."

And again, page 161:—"Among the Anglo-Saxons the lords had not the power of life and death over their slaves; nay, the laws provided they should not cripple or maim them without incurring a penalty. *They who made such laws imitated, in some measure, the law of God without knowing it.*

And again:—"I have already observed, in the life of Alfred the Great, that this prince divided England into shires, the shires into *trythings*, *laths*, or *wapentakes*; these into *hundreds*, and the *hundreds* into *tythings*. However, it must not be imagined that in this division he introduced something entirely new to the English. He only settled the bounds of the former divisions, making some alterations for convenience sake. At least, as to the division of the kingdom into shires, it is certain he only proportioned it in a better manner than before. This is evident from there being earls of *Somersetshire* and *Devonshire* in the reign of *Ethelwulph*, as *Asser* relates, who lived about that time; but *Alfred* uniting all England into one monarchy, made a more exact and extensive division of his dominions. The shires contained a whole province subject to the jurisdiction of an earl or count, and were, therefore, called *counties*. Some of these shires being divided into *trythings*, others into *laths*, and others into *wapentakes*, each of these divisions, which were the same thing under different names, consisted of three or four hundreds of families, and each hundred was subdivided into *tythings*. The courts of justice were formed with respect to these several divisions, that is, there was a court for each *tything*, *hundred*, &c., to the end justice might be administered with less charge, greater despatch, and more exactness.

"If any person accused of a crime refused to appear, the other nine *sureties* were bound to see him forthcoming to justice. If he ran away, he was not suffered to settle in any other town, borough, or village, because no one could change habitation without a testimonial from his *tything*, for want of which, they that received him were punished. By the laws of *King Edward*, the *tything* had thirty days allowed them to search for the criminal. If he was not to be found, the *tything-man*, taking two of his own, and nine of the three next *tythings*, these twelve purged themselves by oath of the offence and flight of the malefactor. If they re-

fused to swear, the tything the offender belonged to was obliged to make satisfaction in his stead."

When we shall in truth obey the command, delivered in the end of the Old Testament, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel; the statutes and judgments;" — when this remembrance truly takes place, and the connection of these with the English constitution, is traced according as the evidence leads, the advantage of obeying the command will be felt; and the value of the training given to Israel, by their God, will become apparent; and it shall be acknowledged, that He hath both spoken truth, and wrought wondrously with his people from the beginning; and then shall come forth in power the ministry of Elijah, before the great and terrible day of the Lord, Mal. iv. 4, 5.

From the testimony of a French writer, Rapin, it has now been shown that Britain changed its population, and, of course, its institutions and language, upon the settlement here of the Saxons, Angles, and Jutes; who formed themselves into a constitutional government, called the Heptarchy, somewhat analogous to that of their twelve provinces on the Continent, and like that of the twelve tribes of Israel. The most central position was occupied by the Angles; who ultimately gave their name to the whole, as also they have left the least trace of their settlement on the Continent: correspondent to the idea that the Angles had mainly transported themselves to Britain, to the greater part of which they gave name, whilst they lost all name on the Continent. I have noticed the distinguished character of those parts of England mainly settled by them, and the urgent occasion of their spread into other parts, from this central position in the island, into which they were first introduced under twelve chiefs.

They were, like Joseph, greatly afflicted in the commencement of their career; but have subsequently, to a

remarkable extent, fulfilled the destiny of Ephraim, the younger son of Joseph, and of whom was to come the promised fulness of nations.

Rapin has witnessed that the English constitution (bearing the impress of the Mosaic institutions) was not produced in England; but was possessed by the English previous to their coming hither. He also notices that their laws were as if an imitation of the law of God, without their knowing it. He has witnessed that Alfred did not originate, but merely reform and restore the English constitution, which had been thrown into confusion by the incursions of the Danes. These seemed, indeed, to have fulfilled the prophecy of Jacob respecting Dan:—

"Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse's heels,
So that his rider shall fall backward."

The white horse, then the ensign of those who were afterwards to become the Lord's messengers to the nations, was, indeed, impeded in his course for a time. But all has been overruled for good. Soon may they prove themselves worthy the interpretation Gregory gave of their name, Angles—Angels, messengers:—The swift messengers of the Lord—carrying forth, in divine power, his message unto all the nations, may they, indeed, speedily be! He will hasten his word to perform it.

Upon showing his word unto Jacob, His statutes and judgments to Israel, it was to be discovered that he hath not dealt so with any nation, as he had promised to do with the people he had chosen for Himself:—that He might be peculiarly the Lord their God,—the God of Israel: But we have found that, so far as we have come, He hath dealt with the English nation as He had promised to deal with Israel, so that we may well exclaim, as in Is. lxxiii., "I will mention the loving-kindnesses of the Lord,—the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on

them, according to his mercies, and according to the multitude of his lovingkindnesses. For He said, Surely they are my people, children that will not lie: so He was their Saviour."

Men did not recognize them as being the children of promise, although they could not but see that the promises were fulfilled in them: but their Father recognized them as being Ammi,—my people. And, amidst all their failings, he recognized in them that integrity and trustworthiness for which they are so distinguished among the nations;—that which our Lord calls "an honest and good heart," in which his word might with advantage be sown. There are exceptions, but they have above any nation earned for themselves the character of children that will not lie: so He was their Saviour. He hath indeed been their Saviour, both temporally and spiritually. All changes He hath overruled for their good. The wonderful manner in which they withstood, as it were, the world, at the commencement of this century: and in which they have been enriching it with their wise institutions and useful inventions more and more ever since, is most worthy of note; and all this they are not to ascribe to chance, but to the goodness of the God of their fathers, who had promised so to defend them, and so to cause them to be for blessing unto all the nations of the earth. In their case are manifested not the supposed freaks of blind fortune, but the good providence of the God of Israel.

That this people have been dealt wondrously with, is acknowledged by those who have had the best opportunity of judging; by those who have studied their history, in comparison with that of other nations. The Abbe Milot, Royal Professor of History in the university of Parma; a Frenchman, and member of the Church of Rome, and who had previously written a work on the History of France, wrote also "Elements of the History of England," from the preface to which I shall now quote. It is to be

premised, that this author wrote previously to the glory of the Georgian era, since which hath been the greatest bursting forth of power from this people on all hands. The Abbe unwittingly shows that in them the prophecy has been fulfilled, that they should be "a people terrible from their beginning;" and we ourselves have seen that this has been "hitherto." He thus proceeds:—

"No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and by the despotism of the ambitious William, duke of Normandy; gloriously governed by Henry the Second, the most powerful monarchy of Europe, though embroiled with the Church. They groaned afterwards under the tyranny of king John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then gave their crown to France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, displayed its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and to revenge itself, had only occasion to leave it a prey to dissensions still more cruel. Two rival, yet kindred, houses, impelled to arms by rage and ambition, snatched from each other's brows a diadem drenched in blood; princes assassinated princes; the people massacred each other for the choice of a master, and England now became a theatre of anarchy and carnage. Under the Tudors we see tranquillity restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers arbitrarily over religion itself; and Rome, for having opposed him, loses at one blow a kingdom which had ever been one of its most fruitful sources of services and of riches. Many attempts, in vain, to restore, by severe punishments, a worship, which, having truth for its basis, (?) ought to subdue minds

by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she renders for ever detestable, herself, and the faith she wishes to establish. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts, opens to her people the immense career of commerce, and fixes, in some degree, in the ocean the foundations of the English dominion. Continually surrounded by enemies, either foreign or domestic, she defeats conspiracies by her prudence; and triumphs by her courage over the forces of Philip the Second; happy, if she had known how to conquer her own heart, and spare a rival whose blood alone tarnishes her memory! But how impenetrable are the decrees of Heaven! The son of Mary Stuart succeeds to Elizabeth; the scaffold on which his mother received the stroke of death, serves him as a step to mount the throne of England, from whence his son is destined to be precipitated, to expire on a scaffold also. It is at this period we behold multiplying rapidly before our eyes, those celebrated scenes of which the universe furnishes no examples: an absurd fanaticism forming profound systems of policy, at the same time that it signalizes itself by prodigies of folly and extravagance: an enlightened enthusiast, a great general and statesman, opening to himself, under the mask of piety, the road to the supreme power: subjects carrying on judicially the trial of a virtuous monarch, and causing him to be publicly beheaded as a rebel: the hypocritical author of this attempt reigning with as much glory as power; rendering himself the arbiter of crowns, and enjoying, even to the tomb, the fruits of his tyranny: the parliament, the slave of the Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exercising the noblest right which men can possess over their fellow-creatures, that of making laws, and maintaining their execution: at length, from this chaos of horrors, comes forth a form of government which excites the admiration of all Europe. A sudden revolution again changes the face of affairs. The lawful heir is acknowledged; his stormy reign develops the sentiments of patriotism; the imprudence of his successor alarms the national spirit of liberty; his subjects revolt, they call in a deliverer; the stadtholder of Holland dethrones, without bloodshed, his timid and irresolute father-in-law; the usurpation is established by the sanction of the laws; but those very laws impose conditions on the prince, and whilst he

holds the balance of Europe, his will is almost without force in England. After him a woman presides over the destiny of nations, makes France tremble, humbles Lewis the Fourteenth, and covers herself with immortal glory, by giving him peace, in spite of the clamours of an ambitious cabal. Anne, with less talents, and more virtues, than Elizabeth, has merited one of the first places amongst great monarchs. The sceptre passes again into foreign hands; complicated interests embarrass the government; and the British constitution seems declining from its original principles, till some favourable conjuncture shall arrive, which may restore it to its pristine vigour.

“To this very imperfect summary of the principal epochas, let us add the detail of those laws, successively established, to form a rampart to liberty, and lay the foundation of public order; the progress of letters and of sciences, so closely connected with the happiness and glory of states; the singularities of the English genius, profound, contemplative, yet capable of every extreme; the interesting picture of parliamentary debates, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that *this history is unparalleled* in its kind. In other countries, princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to man.

“Since the publication of Rymer’s collection, several able writers have availed themselves of the inestimable materials which that work supplies. Among these, Rapin de Thoyras, a French author, was the first who distinguished himself in this career. As an historian, judicious, exact, methodical, he exhausts his subject, he descends to the minutest particulars; but growing tedious by being too diffuse, he soon overburdens the imagination, at the expense of what he ought to engrave on the memory. A more essential reproach which he deserves, is that of betraying a prejudice against his own country (which by the severities of Lewis the Fourteenth had incurred the resentment of the Protestants) and of favouring the sect of the Puritans, those dangerous enthusiasts, the system of whose religion tends only to render men savage; and their system of independence to make them factious and rebellious.”

The folly of these latter remarks of the Abbe has been abundantly proved, by the contrast of the case of England to that of the French Revolution.

Rapin, the other French writer, from whom I chiefly quote in this Lecture, is here admitted to be an unexceptionable witness, except as to two particulars: the first is, that Rapin is too minute, which is an excellent fault in such an inquiry as that in which we are engaged: where the minuteness of truth, rather than the generalities of philosophy, or the embellishment of poetry, is required. The second fault here noted against him is his favour for Puritanism, which the Abbe insinuates has a tendency to render men savage; whereas, unfortunately for the Abbe's politic theory on the subject, it has always led to the best advantages of civilization; and to the fullest development of the powers of man, and of those of the inferior creation under his sway. The portion of English history which has more particularly come under our notice, is not, however, very liable to the last objection of the Abbe, as it belongs to a period long anterior to the Reformation, and when the controversies connected therewith had not arisen, to give that vigorous exercise to the human mind, which has resulted in those splendid achievements in science and in art, that have since distinguished Europe.

Those who deny that Protestantism and freedom of discussion, as connected therewith, have a tendency to invigorate and elevate the human mind, have, it may be observed, the greater need of our theory, to account for the manifest superiority of the

Protestant nations over those that have retained all the pretended advantages of the Papacy: which itself might have perished from the earth had it not been for the vigorous interference of England, whereby their ghostly father was protected as to his supposed rights; and also the throne restored to "his Most Christian Majesty" the King of France. How is it that England has been enabled to take such a lead among the nations, and to become such an emulated example of literary, commercial, manufacturing, political, and even military success—such an admired type of free institutions—if there be not something either in their early or later training to account for this? Or if, notwithstanding all the thunders of the Vatican, there are not under this people "the everlasting arms?" Or if there be not with them the favour of Him who hath said to the outcast house of Israel, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn?"

Before the great promised outpouring of the Spirit in the latter day, and of which outpouring the former rain, in the days of the apostles, was an assured pledge, it was predicted that the Lord would be known as having dealt both kindly and wondrously with Israel; that He would be known as being in the midst of them for blessing, and around them for a sure defence. Thus it is written, Joel, ch. ii. 26—28:—

"And ye shall eat in plenty,
And be satisfied;
And praise the name of the Lord your God,
That hath dealt wondrously with you:
And my people shall never be ashamed.
And ye shall know that I am in the midst of Israel,
And that I am the Lord your God,
And none else,
And my people shall never be ashamed.
And it shall come to pass afterward,
That I will pour out my Spirit upon all flesh."

LECTURE XII.

THE IDENTIFICATION CONCLUDED.

“ If thou turn away thy foot from the Sabbath,
—Doing thy pleasure on my holy day ;
And call the Sabbath a delight,
The holy of the Lord, honourable ;
And shalt honour him,
Not doing thine own ways,
Nor finding thine own pleasures,
Nor speaking—words,
Then shalt thou delight thyself in the Lord ;
And I will cause thee to ride upon the high places of the earth,
And feed thee with the heritage of Jacob thy father ;
For the mouth of the Lord hath spoken.”

ISA. lviii. 13, 14.

Dress of the Anglo-Saxons.—Use of the Bow.—Form of Battle.—Use of Ensigns.—Were Freemen at the same time that they were Soldiers.—Agriculture.—Architecture.—Gothic Arch.—Proficiency in the Fine Arts.—Laws regarding Property.—Poetry.—Music.—Their ancient Ideas of the Supreme Being.—Reception of Odin as the Incarnation of Deity.—Symmetrical Arrangements of their Objects of Worship, as written in the days of the Week.—Arrangements of their great Temples, and Worship in Groves.—Israelitish Days, Weeks, and Festivals.—Their three Grand Convocations.—Their Priesthood.—Tithes.—Retention of Israelitish Forms, when they professed Christianity.—Gradual and continual Development of God's Favour to his Church in England.

THE very dress of the Anglo-Saxons witnessed to the truth of their Israelitish origin. Their garments are said to have been loose and flowing, and chiefly made of linen, and adorned with broad borders. It had been commanded of God, that the border around their garments should be of blue; but from the strictness of this rule they had perhaps departed,—as it is said, they were now woven or embroidered with *various* colours. With regard to the women, much the same variety and elegance of dress appear to have prevailed, as among their mothers in ancient Israel. They had, also, the same sort of muffling; wearing upon the head, a hood or veil,—which,

falling down before, was wrapped round the neck and breast. And, as identifying these Anglo-Saxons with the people who built the tombs near the Euxine, to which we before referred, and in one of which the large golden bracelet was found; it may be noticed, that, among them, the men of consequence or wealth usually had expensive bracelets on their arms, as well as rings on their fingers. In an Anglo-Saxon will, the testator bequeaths to his lord, a beah, or bracelet, of eighty golden mancusa.

Even before they possessed the land which is blessed, “for the deep that coucheth beneath,” the Saxons gave very clear indications of being des-

tined to the empire of the sea. Thus they are described by an author of the fifth century:—

“ This enemy is fiercer than any other ; if you be unguarded, they attack ; if prepared, they elude you. They despise the opposing, and destroy the unwary ; if they pursue, they overtake ; if they fly, they escape. Shipwrecks discipline them, not deter ; they do not merely know, they are familiar with all the dangers of the sea ; in the midst of waves and threatening rocks they rejoice at their peril, because they hope to surprise.”

It may be worthy of remark, that the ancestors of the English were generally in the habit of forming their battle lines in the form of a hollow wedge, something like the Greek letter Δ, the point of which, towards the enemy, is very sharp ; and the sides of which gradually diverge, by which it becomes broadest at the rear. It is curious enough to observe, that not only was this the figure of their portion of Britain ; but it was, also, much the form of their settlement, as holding military possession of the land of Canaan,—from the time of Joshua to the breaking up of their kingdom. The tribes along the border of the Great Sea, formed the base ; whilst part of the tribeships of Simeon, Judah, and Reuben, formed the right side ; and Asher, Manasseh, and Gad, the left. The main angle pointed eastward. Among the Anglo-Saxons, when an army was composed of several distinct battalions, or the troops of several different countries, they often formed as many of these hollow wedges as there were battalions. Each of these battalions being formed of the inhabitants of the same country, were expected to fight the more bravely for the honour of their country, and in defence of their relations and friends. This farther supports our idea, that the counties were so named, from the circumstance of their each containing what belonged to a distinct standard. As was the case with Israel ; the different tribes or battalions, had their different standards, with suitable emblems. And as the Israelites were em-

boldened by the presence among them of the ark, so did the Saxon army carry before them the ensigns of their gods. When they were converted to Christianity, such as it then was, the heathen relics gave way to the relics of the saints, or some other representation of their new religion ; as, also, did the blessing of their arms by the heathen high priest, to the benediction of the Christian bishop. They used their arms with skilfulness, as well as with force ; and they were equally prudent in negotiation, as valiant in fight ; and they seem to have been scarcely more zealous in overcoming their enemies, than anxious to secure themselves against the oppression of those that led them on to victory. They were individually to be respected, as well as collectively to be feared.

The Anglo-Saxons were, like ancient Israel, much a pastoral people ; but they seem to have been also well acquainted with agriculture ; or, at least, they easily fell into this way of life, as if it had not been foreign to their former habits. The lands seem to have been, at once, divided among the great leaders, and subdivided among their followers, upon such terms as implied a knowledge of the value of land, and the power to make use of it. And soon each soldier became a husbandman, or was otherwise usefully employed in the civil affairs of life. Like ancient Israel, they, at first, used only hand-mills in converting their corn into meal ; and such mills were, also, in this case, turned by women.

As to Architecture, consistent with the idea of their being Israel in dispersion, they seem to have used only wooden tabernacles, as it were, for their more ordinary religious assemblies : but we are expressly told, that their national temples were of the most splendid description ; they were of the most curious workmanship, and glittering with gold. This was even before coming into Britain. During their sojourn in the northern wilderness, they seem to have got greatly into the habit of

building with wood, just as their descendants in North America, at this day. Before they began to build in wood, they seem to have acquired a great predilection for the arch. The perfection of their arch is particularly noted, with regard to their early tombs, as described by Dr. Clarke.

They seem to have attained to great perfection in the carving of wood, and also in the gilding of wood, and the inferior metals; but this, indeed, they had from their fathers, even from the time of the erection of the tabernacle in the wilderness, as coming up out of Egypt. The English Cathedrals appear to have been built after the fashion of the temples they frequented previous to their conversion to Christianity. And these cathedrals, it has been observed, seem evidently to be built after the design of the temple at Jerusalem. Like this, they have their most holy place, the altar; and their holy place the choir; and the court outward from thence, for the body of the people. The more minute parts and ornaments will, in general, be found exceedingly correspondent.

The working in lead and iron must have been well understood by the Anglo-Saxons: with the former, almost all their churches were covered; and they had abundance of warlike instruments provided from the latter. They were also well skilled in the use of the precious metals, which they wrought up into coronets, chains, bracelets, half-circles for dressing their hair upon, collars, and similar articles of usefulness and ornament—into such articles as we know to have been in use among the Israelites. Even the art of polishing and setting precious stones, were not unknown among them. Nay, the English goldsmiths were so famous for their art, that the curious caskets, adorned with gold, silver, and precious stones, in which the relics of saints were kept, became generally known as *opera Anglica*. The art of making gold and silver thread, for weaving and embroidery, they also possessed: and the Anglo-Saxon ladies became equally famous

for their needlework, as the English goldsmiths were in their department. —As they knew the value of property, and had skill to acquire it, and valour to defend, and prudence to make use of it; so were they equally well provided with laws for the regulations of matters of this kind, and, indeed, of almost every other. In criminal cases, there was much effort at making compensation for the injury committed, both to the injured party, and to the king as representative of the law: much the same as we find was appointed in ancient Israel. The farther we go back in the history of the Anglo-Saxons, we find their laws approximate more and more nearly to those of Moses.

If these were the descendants of Israel, we may also expect them to have indications of having been a race whose poetical genius was great, and whose taste in this respect was highly cultivated. And, after the examples of David and Solomon, it might be well expected that the employment of their genius in poetry, for the delight and improvement of mankind, would not be thought beneath the most exalted in character and station. And, accordingly, we read that never were poetry and poets so much admired as among the Anglo-Saxons. The greatest princes were no less ambitious of the laurel, than of the regal crown. Alfred the Great was not only a poet himself, but he never neglected to spend some part of every day in getting Saxon poems by heart, and in teaching them to others. He made himself intimately acquainted with the wisdom of his Saxon ancestors: and thus, doubtless, as well as from other sources, were so many reforms produced in his reign, after the preceding troubles. He has, in several important cases, obtained credit for having given a commencement to institutions which he merely restored. Canute the Great was also a famous poet. The ancient bards of the Saxon and Danish race, are said to have produced the most astonishing effects upon those who heard them. To have such power, they must have

been greatly assisted by nature : but nature was evidently vastly improved by art. They are said to have used prodigious artifices, and an almost endless variety of kinds and measures of verse. The harmony of these different kinds of verse, did not consist in only the succession of long and short syllables, as among the Greeks and Romans; nor in the similar sounds of the terminating syllables, as among the moderns; but in a certain consonancy and repetition of the same letters, syllables, and sounds, in different parts of the stanzas, which produced the most musical tones, and affected the hearers with the most marvellous delight. Much the same seems to be the genius of Hebrew poetry, upon which the rules of ancient Saxon poetry may be expected to throw considerable light.

As to Music, for which the children of Zion were so distinguished, and for which the descendants of that people have been so remarkable all over the world, we have the following account of the Anglo-Saxons:—

“ Music was as much admired and cultivated as poetry. The halls of all the kings and nobles of Britain rung with the united melody of the poet’s voice and musician’s harp: while every mountain, hill, and dale, was vocal.”

As an example, Alfred the Great excelled as much in music, as in war; and ravished his enemies with his harp, before he subdued them by his arms. Music appears to have constituted a principal part of their heathen worship,—for which they, like the Hebrews, had an immensity of songs; and, after their embrace of Christianity, their public, and even private worship, consisted mostly in psalmody. In some cathedrals and large monasteries, perhaps as rivalling what had taken place in their heathen temples, and derived from their still more early and pure way of worship, this exercise of singing was continued both day and night, without intermission, by a constant succession of priests and singers; with whom the laity occasionally joined. Besides the harp, which was,

as in ancient Israel, their most admired instrument of music, all the other kinds in use among the Israelites, appear to have been equally possessed by this portion of the people who were to come of Jacob,—a people created for the praise of the God of Israel.

As to that for which this people might be expected to be most distinguished,—Religion, or the knowledge of the Supreme Being, and of the service more immediately required by Him, the Anglo-Saxons, and their brethren in the north of Europe, gave equally clear indications of their Israelitish origin. They are described “as having been acquainted with the great doctrine of one Supreme Deity; the Author of every thing that existeth; the Eternal, the Ancient, the Living, and Awful Being; the Searcher into concealed things; the Being that never changeth; who liveth and governeth during the ages; directeth every thing which is high, and every thing which is low.” Of this glorious Being, they had anciently esteemed it impious to make any visible representation, or to imagine it possible that he could be confined within the walls of a temple. These great truths, the same as, we know, were taught to Israel, had, in a great measure, become lost or obscured, before this people’s coming into Britain. But this very obscurity itself speaks of their origin: it having chiefly taken place, it is said, in consequence of their receiving a mighty conqueror from the east, as their God in human nature, correspondent to the expectation of Israel with regard to the Messiah. This supposed God incarnate is thought to have presented himself among these people, about the same time as the true Messiah appeared among the Jews in the land of Israel; or perhaps it may have been shortly after that, when the false Christs were deceiving the Jews. The name of this pretender was Odin, or Woden,—the same word, apparently, as that from which we have Eden, and signifying *delight*. And he was esteemed the great dispenser of happiness to his followers, as well as fury to his enemies.

When Woden was removed from them, they placed his image in their *most holy place*, where was a kind of raised place or ark, as if in imitation of that at Jerusalem, where, between the Cherubim, the Divine Presence was supposed to abide. Here, as if on the mercy seat, or throne of the God of Israel, did they place the image of him whom they reckoned Immanuel, or God in our nature. There, also, they placed the image of his wife Frigga; and, between these two, they fixed the image of Thor, who sat crowned in the centre. Outward of these three, by the side of Woden, was the image of Tuesco; and by the side of Frigga, was Seater or Saturn; and outward of Tuesco, was a representation of the Moon; and outward of Saturn, was placed an image of the Sun. Thus Thor, after whom we still call the middle day of the week Thursday, was in the centre; his father Woden, from which we have Wednesday; and his mother Frigga, from which we have Friday, were with armour, on either side of him: whilst outwards from these are the more peaceful deities; Tuesco, from which we have Tuesday; and Saturn, from which we have Saturday:—and, most outward of all, we have the two great luminaries, the moon, from which we have Monday, and the sun, after which we have Sunday. In the arrangement of these false objects of worship, and in the correspondent naming of the several days of the week, they manifested that same regard to symmetry, in which ancient Israel was trained, and for which their English descendants are so remarkable. These gods, it may be also remarked, are the very same they had been threatened with. They were the sun and moon, and new gods which had come newly up. Before this elevation, or ark, in this most holy place, on which the symbols of their worship were placed, they had an altar, on which the holy fire burned continually; and near it was a vase for receiving the blood of the victims, and a brush for sprinkling the blood upon the people; reminding us again of

what was done in ancient Israel. They had generally, one great temple for the whole nation, and in one of these, it is particularly noticed, they had twelve priests, presided over by a high priest, and having under their charge the religious concerns of the whole people. This temple is said to have been of the most splendid description,—of incredible grandeur and magnificence. It was at Upsala, in Sweden. In the neighbourhood of the same place, was, and still is preserved a pavement of eleven or twelve stones, where the person took his stand that conducted the election of the king among the people inhabiting that country. Israel, it may again be remarked, had one great temple for the whole nation:—but, beside this, they had their rural worship, which was generally in groves; and the Anglo-Saxons had the very same arrangement. We have, in short, every agreement of these people with ancient Israel, as to religion; except in those respects which have been anticipated by the Spirit of prophecy, and that from their very commencement as a nation, under Moses; and which, therefore, no less than what they had retained of the Mosaic institutions, tend to fix their identity.

Nor should we forget that these people had the Israelitish division of Time. Their day was from evening to evening, and their weeks, as we have seen, consisted, like those of the Hebrews, of seven days: and by our still retaining the heathen names for the days of the week, it is quite evident that this division of time had long existed among the people, previous to their becoming acquainted with the institutions of Moses through their Christian instructors. It may also be observed, that there were three great festivals among the Hebrews, in the course of the year, at which all their males were to present themselves before the Lord. These are repeatedly mentioned in the books of Moses, as in Deut. xvi. 16, 17:—

“ Three times in a year shall all thy males appear before the Lord thy God, in the place which He shall choose;

In the feast of unleavened bread,
And in the feast of weeks,
And in the feast of tabernacles;
And they shall not appear before the Lord
empty: every man shall give as he is
able, according to the blessing of the
Lord thy God, which He hath given
thee."

See, also, Exodus, xxiii. 14—17;—
xxxiv. 18—26; and Lev. xxiii.

The Anglo-Saxons had also three great festivals before their conversion to Christianity; the first of which, (Easter) exactly corresponds to the Passover,—the first of the feasts appointed Israel; and, even after their conversion, the heathen name of the festival was retained; so that we still call it Easter,—the name of the festival, which, at the same time of the year, they had previously observed; and which they had evidently brought with them from the east. The second feast was Whitsuntide, correspondent to the Hebrew Pentecost, or feast of weeks; when, upon the fiftieth day after the Passover, the first fruits were offered with rejoicing; and hence it was called *White-Sunday*, because of their then appearing in garments that indicated rejoicing. The third great feast among the Hebrews, was the feast of Tabernacles. It is particularly noted, that the Anglo-Saxons were in the habit of congregating to their great assembly,—the *Witena Gemot*, thrice in the year. And the two first of these times exactly correspond to the two first great feasts of ancient Israel. At this great assembly all the males were supposed to be present, if not in person, at least by their representatives; which was probably also the case in ancient Israel. Nor did they appear empty; their principal object being to arrange with regard to the offerings to be presented to the king, as previously they had, at such times, paid their tribute to their God,—who was king in Israel, previous to the time of Saul.

The priesthood, as in Israel, was confined to certain families, and descended from father to son. In ancient Israel the priesthood had their possessions in land, and they had much to do in the declaring of the law; and

so,—contrary to what existed in the primitive Christian Church,—the Saxons plentifully bestowed lands upon the clergy. And their courts were given a degree of authority which they did not before possess, and which they very speedily abused. Then, also, tithes appear to have been established in these countries, after the Israelitish pattern. These offerings, we have every reason to believe, had been previously made to the priesthood belonging to that corrupted form of Hebrew worship, which the Saxons brought with them into Britain. Upon their embrace of the Christian faith, the revenues of the former worship were appropriated to the use of the Christian priesthood: just as, afterwards we find them taken from the church, as in connection with Rome, and given to the support of the Protestant worship. They did not belong to the Church of Rome, but to the Church of the Anglo-Saxons. Popery purloined them for a time, but they have been, so far, recovered. When Gregory sent his missionaries to the English, to procure their adhesion to the see of Rome, they were instructed not to destroy the heathen temples—but only to remove the images of their gods,—to wash the walls with holy water,—to erect altars, and deposit relics in them,—and so convert them into Christian churches; not only to save the expense of building new ones, but that the people might be the more easily prevailed upon to frequent these places of worship,—they having been previously accustomed to assemble there. He directs them further, to accommodate the ceremonies of the Christian worship as much as possible to those of the Heathen, that the people might not be much startled by the change: and, in particular, he advises them to allow the Christian converts, at certain festivals, to kill and eat a great number of oxen, to the glory of God,—as they previously had done, to what he is pleased to call, the honour of the devil. These sacrifices, at such festivals, and the very possibility of mak-

ing the new worship look anything like the old, argues such a similarity of the one to the other, as we could not expect to exist between the Christian worship, and any other save that of the Hebrews. Indeed, considering the changes which must have occurred during their sojourn in the northern wilderness, it is wonderful that the Christian worship could have been so far made like it, as that the change in religion should not be much observed. Thus may we account for our retaining the heathen names for the days of the week, and certain great festivals; and thus, also, may we see how the Church of England was so early and so well provided for. And hence followed that peculiar conformity to the Israelitish worship, which, in so many things, it possesses. And well may her children, as being the children of God's ancient people, now acknowledge,—

"O God, we have heard with our ears;
Our fathers have declared unto us
The noble works which thou didst in their
days;

And in the old time before them."

—Yea, well may the house of Israel
now say,—

"O give thanks unto the Lord,
For He is good;
For His mercy endureth for ever."

Their ancient views of the Supreme Being,—their reception of the pretended Odin, (correspondent to Israel's expectation of Messiah, as God incarnate); their places of worship, (generally in groves, or else in some one grand national temple)—their order of priesthood,—and, in these grand temples, the number twelve, being like every thing else, remarkable;—their division of time into portions of seven days, measured from evening to evening,—their three grand convocations in the year, (correspondent to what was appointed in Israel);—the likeness of their former worship to that of the new religion, so as that the latter could be introduced in place of the former without being much observed:—Surely, by all this view of the religious condition of this people, (equally

with that of their personal character, social condition, and political state, as formerly sketched,) we must have the conviction forced upon our minds, that these people were descended from those among whom had been established the religion of Moses.—They were indeed a portion of those that were to come of Jacob.

Their change to nominal Christianity, and the admission among them of the New Testament Scriptures, as well as their recovery of their own Old Testament writings, at the time of Gregory, was a partial restoration to the light and favour of God. This seems to have happened about the year of Christ five hundred and ninety-two; before which, partial conversions may have taken place in different portions of the Anglo-Saxon population, through the influence of the British and Scottish Christians; so that their conversion may be said to have taken place about the middle of the space of time which has elapsed since the captivity of Israel;—and their sojourn in the northern wilderness may be reckoned about one thousand two hundred and threescore years. Since that, they have, with all their backslidings, been, upon the whole, making progress. After two days (a thousand years being for a day) the Lord revived them by the Reformation; the dawn of which, in Europe, had among them been given, when Wickliff appeared, —immediately after the two thousand years from the time of their captivity. At the Reformation, there was another recovery of the Scriptures, and release from the service of idols; and there was a clearer exhibition of the one great truth of the Gospel, than had ever been before enjoyed. This, however, they received with too great indifference. It required to be beaten and burned into them by the bloody persecutions under Mary:—when they were taught the value of the doctrine of justification through faith alone, in the crucified Redeemer, by its power in sustaining through suffering and death, in zealous devotedness to the service of God.

But when the sceptre and the sword were again wielded by the hands of protestant piety, there was a danger of the people's leaving their religion too entirely in the hands of government; and accordingly their protestant government is allowed sufficiently to evince their fallibility,—by their separating from the church many of the most zealous and conscientious of the clergy; who were left to propagate the truth apart from the state, and to provide more largely and earnestly for the religious instruction of the people, than could have been done by the state alone. But, in time, this non-conformist body undermined the established church; and, despising many of the wise institutions of their fathers, were not merely content to do good in their own way, but they would have their own way to be every thing, both in church and state. And they were allowed to experiment on both, and manifest their folly, by the creation of a military despotism, under Oliver Cromwell. And then a revulsion took place, at the restoration of the ancient mixed constitution, after the death of Cromwell. Then there was a danger of the nation running into the opposite extreme;—but, again, the most valuable portion of the clergy were disbanded by the state; to mix more familiarly among the people,—to be pressed home upon their bosoms,—and to be supported by their voluntary contributions. By these changes, also, were they forced to spread abroad and plant their colonies; as, for example, in the New England States, in North America, where they continue to spread, and to prosper, as they had been accustomed to do from the beginning,—and even more abundantly. The church recovered herself, at the Revolution, from the downward tendency which had been given her since the Restoration. But she was sinking into a lethargic formality,—when, on the one hand, by the violent shakings and bitter sneers of infidelity, she was

quickened into a deeper search for the intellectual foundations of her faith; and on the other hand, by the loud voice and busy stirrings of Methodism, she was aroused into a more confiding faith in the One Foundation, Christ Jesus. By this awakening, have both the church established, and the dissenting churches, been animated into a more earnest searching after the truth for themselves, and for the defending their cause against infidelity. They have also been aroused into more earnest endeavours to spread the truth abroad to others. And, ever and anon, are bands of men raised up to give a prominence to particular portions of the truth; so that what we might forget on the one hand, we are reminded of on the other. And latterly, from many quarters, has our attention been specially called to Christ, as our Hope,—as the Chief Corner-stone, as coming for the completion of that building, of which He is also the Foundation. All this is in the kind providence of God. And our business is, neither to overvalue nor undervalue either our own position or that of others; but to maintain that spirit of improvement which is the true characteristic of Israel, and by which we may ever receive gain from all the Lord is saying to us, and doing with us; so as that we may indeed be as the shining light, “that shineth more and more unto the perfect day.” May no one section of the Church Universal, magnify itself, or despise the others,—but may all glory in the Lord, and strive to serve each other as brethren in Christ;—as fellow-heirs of the promises made unto their fathers. The truths of God, like the tribes of Israel, have been widely scattered abroad. May our God hasten the time when they shall all be gathered into one: when our Redeemer shall clothe himself with his people, as with a seamless robe of glory, woven from the top throughout;—when the promise shall be fulfilled,

“Thou art my servant, O Israel!
In whom I will be glorified.”

LECTURE XIII.

ISRAEL THE MEASURING LINE OF THE LORD'S INHERITANCE.

“Rejoice, O ye nations,—with His PEOPLE!
For He will avenge the blood of his servants,
And will render vengeance to his adversaries;
And will be merciful unto his land,—to His PEOPLE.”

DEUT. xxxii. 43.

Who were the Lacedemonians that claimed to be the Kindred of the Jews?—Whither went the escaped of Israel?—What became of those that fled into Egypt?—Surprising Growth of Free Commonwealths in the West after the Assyrian Captivity.—That of the Twelve Kings in Egypt.—Of the Twelve Ionian Cities.—Of the Twelve Etrurian *Lucumonias*.—The Danes and Jutes.—Picts and Welsh.—Manasseh and Ephraim.—Israel, the Lord's Measuring Line.—Enclosed Jerusalem, and took the Jebusites into the portion of the Lord, in the time of David.—Samaria, in the time of our Saviour's personal Ministry.—Analogy between this and the Ministry of his Church, in the same direction, down into Europe, as into the place within the Vail.—Israel now given to encircle the Earth: a Token of Favour unto Man.—Call to Duty, as anticipating the coming Glory.

LONG before the Assyrian captivity of Israel, we find Joel (iii. 4—8) prophesying respecting some portion of Judah, which had been taken into slavery, westward. In this, Tyre and Sidon appear to have been chiefly instrumental. These had sold the children of Judah, and the children of Jerusalem, to the Grecians, that they might be removed far from their border. The Lord promises to raise up these Jews, who had been thus enslaved, and to bring them against Tyre; and he threatens to give the Tyrians into their hands. Has this prophecy been fulfilled? It has not, perhaps, been generally observed, that, both by Josephus, and in the 1st book of Maccabees (ch. xii.) it is said that the Lacedemonians, in the time of Onias, the high-priest, sent a letter to the Jews, stating that they had found, in writing, that they and the Jews were brethren, and equally the children of Abraham,—and claiming, in consequence, an interchange of friend-

ship. And the Jews acknowledged the claim; and, long after, wished still to continue the brotherly intercourse: so that when they sent ambassadors to Rome, they were directed to make also a friendly call upon their brethren at Sparta. The Lacedemonians were remarkable for the wisdom of their political arrangements. They had much the same mixed form of government as the English. They were also uncommonly brave in war. When Alexander resolved upon his Persian expedition, they were the only people of Greece who refused to be led by him against the east. After his return from his successful expedition to the Danube, and his cruel destruction of the Thebans, refusal seems to have been out of the question; and thus were the Lacedemonians, the brethren of the Jews,—the Jews, as we suppose, who had been sold into slavery by the Tyrians, raised up, and that, contrary to their own wish, to be led against Tyre, to execute upon it the

judgment written. For, the Tyrians refusing to admit Alexander as a master, he wholly demolished old Tyre, on the continent, to make a causeway, whereby to reach New Tyre, which was previously an island; and, having effected his purpose, he burnt it down to the ground, and destroyed or enslaved all the inhabitants. Eight thousand he slew, in sacking the town; two thousand were crucified; and thirty thousand were sold as slaves. It is no extravagant idea to suppose that the Lacedemonians had been slaves, who had, by some means, obtained their freedom. The two thousand Tyrians who were crucified, had this sentence executed upon them, under the pretext that they were descended of slaves, who had conspired against their masters, and murdered them all in one night; and marrying their mistresses, had continued in possession of the town, in the room of their former lords.

Now, if the Jews, who were farther removed from the Mediterranean sea, and who have not, in Scripture, so much said about their multiplicity,—if they thus early were sending in this way their branches into the west,—much more may we expect to find the extension of the other house of Israel in this direction: their increase, and their scattering in the isles, being so much the subject of prophecy; and the far greater part, about two-thirds, of their tribeships, reaching down to the coast of the Great Sea, thus affording them every facility for their conveyance in this direction.

By mention being made in Isaiah, chap. x., verse 20, of “the escaped of the house of Jacob,” as well as of “the remnant of Israel,” which had been taken captive by the Assyrians; it seems to be intimated, that a considerable number had fled from the land, rather than remain to be led away at the will of the enemy. This was the more likely, as those dwelling along the coast of the Great Sea, had, nineteen years before the great captivity, warning given them by the forcible removal of those that lived east-

ward of the Jordan. In the space of these nineteen years, between the two captivities, many, doubtless, escaped; and it may partly have been to prevent the greater withdrawal of Israel from under their yoke, that the Assyrians came up, and swept away the remnant so entirely. The way of escape was westward, down the Mediterranean sea, or into Egypt. Every other door of hope seemed to be closed against them. With regard to Egypt, it had been said by the prophet Hosea (ix. 3.), “Ephraim shall return to Egypt:” and again (verse 6), “Egypt shall gather them up, Memphis shall bury them.” Memphis, it may be remarked, is that city of Egypt, in the neighbourhood of which are the Pyramids and other remarkable burying places. It would appear by the language of this prophecy, that the dispersed of Israel would be prized in Egypt; and that they would there be honoured in their burial. And it is, perhaps, worthy of notice, that shortly after the Assyrian captivity, the influence of Israel does seem to have been felt in Egypt,—as, then, a singular revolution took place, approximating their government to that of the twelve tribes. Upon the death of the king, who reigned over Egypt, in the time of Sennacherib, king of Assyria, the Egyptians, says Herodotus, (Euterpe, cxlvii.), recovered their freedom; and chose twelve kings, among whom they divided the different districts of Egypt. Thus, immediately after the Assyrian captivity, an elective government was established in Egypt, and that consisting of twelve communes; and this, during the very life-time of the refugees belonging to the twelve tribes of Israel. Egypt, however, does not seem to have been the soil in which the seed of liberty could then firmly take root, however rapidly it might spring up. These twelve kings were they who built the celebrated labyrinth, near the lake Moeris, and to which, Herodotus says, even the pyramids were inferior. It was composed of twelve covered courts, six towards the north, and six to the south; and three

thousand apartments, fifteen hundred under ground, and fifteen hundred above, of incredible grandeur and beauty. These are now supposed to be covered by the sand. The re-opening of them, Savary supposes, may throw considerable light upon the past history of man; and possibly, our own subject would profit thereby, as much as any. But although Israel would, as to a portion of them, find thus an asylum and occupation in Egypt, they were not then to continue; they were not then to take root. After the passages of Hosea, already referred to, it is said of Ephraim, (chap. xi.), "He shall not return into the land of Egypt." There no more would they find that rest which they sought to obtain, as forgetting their Maker, and building temples, and choosing altars to sin. The Egyptian Commonwealth was speedily dissolved, and one of the twelve, called Psammitacus, obtained the supreme command. From that time, Egypt appears to have been thrown open to strangers; and, doubtless, then also many of the freedom-seeking Egyptians removed to other countries. The Israelitish refugees would be foremost in this new emigration.

On the opposite side of the Mediterranean, in the extremity of Asia Minor, we find thereafter springing up another, the Ionian Commonwealth, consisting of twelve tribes or states; and, resembling the Israelitish government, a limited monarchy. It is clearly inferred from Herodotus, that their having a commonwealth of just twelve states, was a matter of choice, and not of chance. They had the same political arrangements previous to their settling in this part of the world, and when being placed along the western coast of Greece:—where the islands are situated, that are now called the Ionian republic, under the protection of the British nation.

The Ionians appear to have possessed some of the strongest characteristics of Israel. They were remarkable, alike, for personal beauty, and for the beauty of their situation,—to

which Herodotus could find no parallel. It was in the western extremity of Asia, and reached out into the islands on the coast over against Greece.

The principal of their cities was Miletus, from which there was such an emigration westward, in ancient times. They seem to have been remarkable for their mental vigour, and love of liberty. Their connection with the Egyptians was most intimate; and they are said to be the first among the Greeks who undertook long voyages. They had, as we have intimated, been in rather a wandering state, previous to their settlement in Ionia,—where, at length, as in a second Eden, they had taken up their abode. But this was not to be their rest. They appear to have been given this position, in order that they might still more extensively be sown over the world; as if to give the fullest scope for the execution of the sentence pronounced upon Simeon by Jacob:—"Simeon and Levi are brethren; I will divide them in Jacob, and scatter them in Israel." (Gen. xlix. 5, 6.) Three several times were they reduced by the Persians, and by them sown over the earth. Some of them were carried even as far as to Ampe, a city said to be near the Erythrean Sea, where it receives the waters of the Tigris. And it is worthy of remark, that this dispersion took place in consequence of a revolt, occasioned by their fear of being replaced in the land of Israel,—about the same time that the Jews had their captivity returned. They had not, like the Jews, been forcibly drawn away from the land of promise. They had voluntarily abandoned it, as a land that devoured its inhabitants, and they had found a happy home abroad. They had become alienated alike from the throne of David, and the Temple of Jerusalem, so that what was joy to the Jews, was naturally a terror to them. The term brethren, so emphatically applied to Simeon and Levi, appears to have been much in use in this quarter. Thus we find, near this, Philadelphia, that is, *loving brethren*; and a very re-

markable and exceedingly rich temple, called *Didymus*, meaning *Twins*, was also in this district. Nor is it of small importance, that to this quarter our attention is particularly directed, not only by the preaching and epistles of Paul, but also by the book of Revelation. Here were the seven churches, symbolized by the seven candlesticks in the sanctuary. Many of the greatest lights of antiquity arose in this neighbourhood. As tyranny prevailed, mental vigour declined; or rather travelled further west, into Greece, and afterwards, still more and more, into Europe.

This important office of the dispersed of Israel, as instructors of the Greeks, appears to have been understood by the Jews, in the time of our Saviour's sojourning among them. When he threatened to leave them, and go where they would not find him, they said,—“Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks?”—(Not the *Gentiles*, as given in our translation.) This seems clearly to indicate, that they thought some, at least, of the dispersed, had gone among the Greeks, and communicated to them much knowledge,—of which the Jews were so selfishly proud; and of which the Greeks do not seem to have made the very best use. That knowledge had, indeed, become greatly corrupted before the Assyrian captivity. To such corruption; Simeon was peculiarly exposed, by his nearness to Egypt and Philistia. The words of the Jews seem also to imply that at the time they were spoken, the dispersed among the Greeks had ceased to be recognized as of Israel. It was as much as to say, Let him go from us; it will be his own loss, as it has been that of the portion of our people who departed from us; and especially, of those sent to Javan or Greece,—who, so far from manifesting the God of Israel there, have themselves been lost. Our Saviour's view of the matter was different: when he was told that certain Greeks, who had come up to the

feast, desired to see him; he seems to have recognized them as being of Israel, who had, to human view, been lost, like seed sown in the earth. They had been sown among the nations, but were now beginning to spring up, and ripen unto the harvest. The double seed,—the one seed, Christ, to come of Judah,—the multitudinous seed, to come of the other house of Israel,—have frequently, as here, the same things said of both. It may be remarked, that the very names, and order, and number, of the Greek letters, give evidence of their being taught them by the Hebrews; thus from the *Hebrew* Aleph, we have the *Greek* Alpha; *Heb.* Beth, *Gr.* Beta; *Heb.* Gimel, *Gr.* Gamma, &c. Even their letters, so essential to the very existence of their literature, speak thus plainly of the quarter from which the Greeks had derived much in which they were most disposed to boast themselves. Their sacrifices, their oracles, and their free government, all tell of the influence of the Israelitish refugees, who had so early encircled their coasts. As coming from the coast of Phenicia, they would, doubtless, be called Phenicians; or, as coming from the border of Egypt, where Simeon was, and possibly as coming directly from Egypt, they would be confounded with the Egyptians; nor would they, in the circumstances, be likely to boast of their true origin. It was not until sufficient time after the Assyrian captivity, that the seed, thus sown along the coasts of Greece, ripened, as in Athens, into that intellectual fruitfulness for which it was in after ages so distinguished.

Proceeding farther down the Mediterranean, to Italy, we find in the north-west portion of it, another commonwealth, consisting of twelve states, or *Lucanones*—a word, doubtless, from the same Hebrew root as that from which we have county or county. This country was anciently called Tyrsenia, which word appears to mean second Tyre, or Tyre repeated. The word *senia* is from the same root as that from which we have sea or son, &c.

tached to so many northern names. This state seems to have been at first only a Tyrian colony. At an early period it appears to have undergone a considerable revolution: after which it generally bears the name of Etruria. It was then that the inhabitants were formed into a commonwealth of twelve states:—each *lucumo*, or state, being in some measure independent, and having its own prince; but all, like the tribes of Israel, under one king. These changes, we may well believe, took place in consequence of extensive immigrations from Israel; and especially, from the tribe of Asher, in whose tribeship was Tyre. (See Rees's Cyclopædia, on the word "Etruria.") The Etrurians are said to have formed themselves into twelve states;—first, on the west of the Appenines; and afterwards, they established a similar commonwealth, consisting of the same number of states, on the east side. Both passes into Italy were thus possessed by them.

The language of the Etrurians is said to have been the same with the Hebrew or Phenician; and, anciently, they believed in one Supreme Being, whom they called Jave or Jove, the peculiar name of the God of Israel. They considered him to be what the very word imports, the Principle of life and motion, as well as the Great Governor of the Universe. They also looked forward to a future state of rewards and punishments. Their sacrifices, their eagerness to have the knowledge of future events communicated to them from a supernatural source; and even, their real prophecies regarding the Messiah, which the Romans learned from them, and which were paraphrased by their great poet Virgil; all bespeak their Hebrew origin. From them the Romans received almost everything valuable they possessed, whether in arts or in arms. Even their civil polity, as well as their religious rites and ceremonies, they learned of the Etrurians. By the Romans they were at length subdued, and made greatly subsidiary to the political importance of those lords of

the earth. The Romans served themselves of them, even as the Persians did of the Ionians; and the Macedonians of the Spartans and Athenians. They were mingled among, and became conformed to the evil practices of the heathen. And they even became such proficient in wickedness, as to teach the wicked ones their ways; and so was "*that wicked*" given to lord it over them. They yielded themselves to be the slaves of idols, and so were allowed to become the servants of men.

The tribe of Dan seems to have required no foreign aid to assist them in their flight. Even as early as the time of the Judges, it is said that "Dan abode in ships;" and Jeppa, at which Jonah took shipping, to flee into Tarsish, was in the tribeship of Dan. It was no extraordinary thing, but rather fully to be expected, that many of this tribe would take refuge in the far west, from their eastern enemies, that seemed ready to devour them. One of the northern Chronicles takes notice that the Danes and Jutes, by their very names, give evidence of their Israelitish origin. The extreme likeness of character in the Danites and the Danes, need not be dwelt upon. The port of Joppa was the nearest to Judah, and may have afforded some of that tribe the means of transporting themselves in the same direction, when the panic seized upon that people, as well as upon Israel. They would naturally settle in the same neighbourhood with the Danes; which may account for the Jutes and Danes dwelling so near each other in the north. And the place in which they settled, it may be remarked, is not even so distant as that, in the same direction, to which we know the Phenicians had traded for amber.

A very interesting work has been written by the distinguished antiquary, Sir Wm. Betham, to prove that the Welsh are related to the Picts. And some hints have been thrown out by a very able writer (Abdiel, in the Jewish Expositor, 1828), intimating that the Welsh are of Israel.

It is very probable that these were the elder brethren of the Angles; that they were of Manasseh—of that half of this tribe which bordered upon the Great Sea; and who had, equally with Asher, Dan, and Simeon, an opportunity of escaping westward; and who had at length reached these isles afar off. From early settling among the Cimbri in the north of Europe, and learning their language, they would naturally be called by their name. They have indeed become Manasseh, having “forgotten all their father’s house.” If they are of the elder brother of Ephraim, the prophecy has fully been accomplished (Isaiah ix. 21), Manasseh has been devouring Ephraim, and Ephraim Manasseh, and they together have been against Judah. And if the escaped of Israel have thus been strewed along the coast of Europe,—the very country into which the remnant, carried captive, were about to come; if those who fled westward have come into the very quarter into which those who were taken away north-eastward in bonds have ultimately been brought; and where the two long separated streams have commingled, and thence spread their fructifying influence all over the globe,—then, so far, has also that prophecy been fulfilled, which, at the time it was given, seemed most difficult of fulfilment, (Mic. ii. 12, 13):—

“ I will surely assemble,
O Jacob, ALL of thee;
I will surely gather
The remnant of Israel;
I will put them together,
As the sheep of Bosrah,
As the flock in the midst of their fold;
They shall make great noise
By reason of men.

The Breaker is come up before them:
They have broken up;
And have passed through the gate;
And are gone out by it;
And their King shall pass before them,
And the Lord on the head of them.”

They have been gathered together into one place, and the Lord hath there kept them as a shepherd doth his sheep. The Breaker, the great beast, the fourth empire, that breaketh

in pieces the whole earth, came up before them. They were obliged to associate more closely together, and break up that which aimed at their utter destruction. They obtained possession of the gate of their enemies, and have gone out by it. And their king hath passed before them, to receive for himself the kingdom, and to return; when he shall be found, the Lord on the head of them. Their multiplicity, their supplanting the nations, and the cause of the joy they are chosen to declare to the world (Christ in his first and second advents), are all here pointed out.

Israel hath thus been indeed the Lord’s measuring line, from the very time of their calling, and being placed in the promised land. They have been enclosing one portion after another of the human race, until now, that, in a manner, they embrace the world. We have already adverted to the fact of Jerusalem’s having been, until the time of David, retained as a Canaanitish city. It was enclosed within the bounds of Israel, who were dwelling on all sides of it; and at length it was taken up into the Lord’s inheritance; and was chosen, above all places, for the God of Israel to place his name there, and where his congregation should be established before him. Afterwards, by the Assyrians, the body of the people were removed farther back into the north. Their place in Samaria was left to be filled with a first-fruits of a variety of other nations, who were enclosed within the remaining portion of the Lord’s people: the Jews, dwelling in Judæa and Galilee, and having these Gentiles, inhabiting Samaria, in their centre. And the Lord, in going down from Judæa into Galilee, “must needs go through Samaria;” and his apostles followed in the same course; and the Samaritans came into a participation of the blessings of the Gospel, as being thus brought into conjunction with Israel. They were blessed as being in the way in which the Lord went; and in which he sent his messengers forth for the blessing of his chosen people, the lot of his inheritance. Our Saviour’s personal mi-

nistry was, in embryo, that which has been accomplishing since. As Samaria, occupied by the Gentiles, lay between the two portions of the Jews, Judea and Galilee; and as it was the latter which was the great scene of his preaching and doing good: so, between the land of Israel and this goodly heritage of the host of nations here in the north-west, interposed a tract of country mainly possessed by the Gentiles, through which the Gospel had to pass, as it had to pass through Samaria; and here, as in Galilee, in the most north-west portion of the land, has been the greatest display of the goodness and manifestation of the unwearied care of the Shepherd of Israel.—Even all along this line, in which the Gospel has travelled westward, were, as we have seen, placed portions of the people who had been prepared for the name of Jehovah, to transmit it from one part to another, until it reached these “isles afar off,” whence it was to be declared unto all the ends of the earth. The Gentiles have come, and are coming, into the possession of blessing, as being encompassed by Israel, the lot, the measuring line, of the Lord's inheritance. The great body of the people had been either led into the north, or were fled into the west. They had encircled the western coast of Asia Minor; and that was taken into the Lord's inheritance. There, was the great preaching of the Gospel, and planting of churches, in Apostolic times. But Israel had encompassed Greece; they were to the north, and south, and west, of Macedonia: and that became thence a carefully laboured portion of the vineyard. But Israel had proceeded to the north-west of Italy.—They had, as it were, enclosed Rome: and it, also, became blessed with the preaching, and one of the most valuable epistles of the apostle. But not only have portions of the escaped of Israel, come into the west:—“the fulness of nations,” promised to Ephraim, have been brought forth; and have come into the possession of the extreme north and west. They have, like the palm-tree, been

long in proving worthy of their name, Ephraim, that is, *fruitful*: but at length the time has come, that they should be blessed, and be the means of blessing all the nations of the earth. And accordingly, the light travels onward; the sap progresses in the branch of the Lord's planting: the Albigenes appear in the north of Italy, and testify to the simple truths of God's word, in opposition to all the thick darkness that was then covering the earth. The witnesses thereafter appear, as Waldenses, on the north-west of the Alps. Afterwards, the same doctrines are proclaimed by Wickliff, still further west, in England; and his voice reaches even afar east, to Bohemia. And then in the north, among the Saxons, stands forth the bold Luther, denouncing, in the strongest terms, the man of sin; who, having “defiled the temple of God,” shall be by God destroyed; for the temple of God is holy; which temple, said the apostle, to some of the first reached of the European population,—“which temple ye are.” Here is the place within the veil, which shall be cleansed. “The idols he will utterly abolish;” “and the Lord alone shall be exalted in that day.” And now was declared in its fulness, the doctrine of free justification, by the blood of Jesus.

Speaking of the press, which was then bestowed upon them, Fox, the martyrologist, thus expresses himself:

“Hereby tongues are known, knowledge groweth, judgement increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore I suppose that either the Pope must abolish printing, or seek a new world to reign over, or else, as this world standeth, printing doubtless will abolish him. But the Pope, and all his college of Cardinals, must this understand, that through the light of printing, the world beginneth now to have eyes to see and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, think-

ing to make his kingdom sure; yet instead of John Huss and others, God hath opened the press to preach, whose voice the Pope is never able to stop with all the puissance of his triple crown. By this printing, as by gift of tongues, and as by the singular organ of the Holy Spirit, the doctrine of the gospel soundeth to all nations and countries under heaven; and what God revealed unto one man is dispersed to many, and what is known to one nation is opened to all."

And Israel, having been given the gate of the enemy, and having passed out by it, and spread themselves over the earth, and encircled every shore, they are also given every facility for declaring the glory of God to the Gentiles. Having renewed their strength in these islands, and thence spread themselves abroad, the word of God is also given to be by them conveyed; to be "preached in all the world, for a witness unto all nations: and then shall the end come."

Of the English language it has been remarked, in a recent work,—

"This language which, beyond comparison with any other, is now spreading and running through the earth, and which, by the commerce and enterprise of two independent and powerful states, is colonizing the shores of every sea; this language, now pouring itself over all the waste places of the earth, is the principal medium of Christian truth and feeling, and is rich in every means of Christian instruction, and is fraught with religious sentiment, in all kinds, adapted to the taste of the philosopher, the cottager, and the infant. Almost apart, therefore, from missionary labour,

the spread of this language insures the spread of the religion of the Bible. The doctrine is entwined with the language, and can hardly be disjoined. If the two expansive principles of colonization and commercial enterprise once diffused the language and religion of Greece completely around every sea known to ancient navigation, it is now much more probable that the same principles of diffusion will carry English institutions and English opinions into every climate."

The storm, however, is approaching, such as hath not been since man was upon the earth; but the bow is in the cloud,—there is the token of favour to man. In the fulfilment of the word of God, respecting Israel, by their being given to encircle all nations, there is the assurance that, when these calamities are overpast, glory and blessing shall be the portion of the human race, in the kingdom of Messiah and his saints; who shall be given the dominion under the whole heaven:—the line of the Lord's inheritance shall have then truly encompassed the globe.

Seeing that these things are so;—seeing that such things the Lord hath wrought; and seeing that we look for such things,—may we not well comply with the invitation, so often given us in holy writ, to stand boldly forward, and occupy our proper position, our destiny, our duty, and our privilege. And let us never forget, that our standing is alone in Christ; and that, in common with sinners of the Gentiles.

"For through Him
We both have access by One Spirit
Unto the Father.

Now therefore ye are no more strangers and foreigners,
But fellow citizens with the saints,
And of the household of God.

And are built upon the Foundation of the apostles and prophets,
Jesus Christ himself being the Chief Corner—
In whom all the building fitly framed together
Groweth unto an holy temple
In the Lord.

In whom ye also are builded together
For an habitation of God
Through the Spirit.

LECTURE XIV.

RECAPITULATION AND CONCLUSION.

"Hearken unto me, my people;
And give ear unto me, O my nation;
For a law shall proceed from me,
And I will make my judgment to rest,
For a light of the people.
My righteousness—near:
My salvation is gone forth,
And mine arm shall judge the people;
The ISLES shall wait on me,
And on mine arm shall they trust.
Lift up your eyes to the heavens;
And look upon the earth beneath;
For the heavens shall vanish away like smoke;
And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But my salvation shall be for ever,
And my righteousness shall not be abolished."

ISA. XL 4—6.

Recapitulation of the Course.—On the Subjects discussed in these Lectures.—The Scriptures, the Word of God, and not of Man.—Phrenology.—Language.—Useful Application of the Subject, as revealing the true Character of God, a God of Truth, and Faithfulness, and everlasting Love: as accounting for the Desolations of the Land, and the Favours bestowed upon these People.—Their Tendency to Improvement; their Adaptation for Universality; and their singularly favourable Position for doing Good:—as pointing out our Duty to the Jew, on the one hand, and the Gentile, on the other, equally our Brethren.

We have now, in some measure, seen the unity of the works, and word, and ways of Jehovah. We have seen that, from the very beginning, He indicated his gracious purpose with regard to a Peculiar People; and that when He laid the foundations of the earth, He had a particular respect to that portion of our globe, which has since been called the Land of Israel:—the most centrally placed, with regard to all lands, and the different races of men; and well fitted for becoming the meeting-place of all nations, and the throne of universal empire. And, as it was probably the site of Eden,—that abode

of blessedness, which Adam lost by his fall into sin,—so is it certainly to be the peculiar habitation of holiness, and peace, and glory, and joy, during that age which is approaching; when there shall be the "redemption of the purchased possession."—We saw that prophecy anticipates important changes there,—calculated to render it that happy land which is promised. We have seen that what was dimly intimated at first, was more fully unfolded to the fathers, Abraham, Isaac, and Jacob,—in whose very names the three great Birthright Blessings were written. These promises, we saw, re-

spected the Land, and the Seed. They also implied the resurrection of the saints; seeing that to these fathers the Land was promised, as well as to their children: although, during their former life-time, they were not given "so much as even to set their foot on,"—yet, after they were dead, God still declares himself to be the God of Abraham, Isaac, and Jacob, as if He still intended to fulfil the promises made unto them; which He could not do but by raising them from the dead; and thus, indeed, it is that our Saviour proves the resurrection.—(Matt. xxii. 31, 32.) The seed promised unto the fathers, respected, as we saw, a double seed,—the One Seed, Christ, to whom the land was absolutely promised; and the multitudinous seed, to be blessed in Him, and made a blessing unto all the earth. This multitudinous seed was, as we saw, distinguished from a merely adopted posterity; and also from the posterity of Ishmael and of Esau.—Of the sons of Jacob, Joseph was chosen, and of his sons, Ephraim, to be the father of this chosen seed, this multitude of nations. He was as truly to be the father of a fulness or multitude of nations, as Judah was to be, according to the flesh, the father of the One Seed, Christ.

God avowed, from the beginning, his purpose of making this numerous seed a blessing to the nations. They were to constitute a kind of measuring line, by which one portion after another would be taken into the Lord's inheritance. For this, they required a peculiar training, that they might be fitted for all places, and all stations; for acquiring and communicating all knowledge, to all the families of mankind; and especially, the knowledge of God, as presented in his word.—This training, we saw, they were given progressively, and continually, in the fathers; and after they became a nation, until the very eve of their departure from the land.

We saw that the purpose of God, with regard to Israel, as avowed from the beginning, was not accomplished during their sojourn in the land.—

And we might have more fully seen, that when they were being taken away, as well as continually afterwards, God, by the prophets, recognized the promises He had made, and declares they shall yet be fulfilled. We saw that the captivity was complete, except as to those that escaped out of the land; and that those that were taken away captive, were removed into the north country,—into the same quarter as that to which history traces the Saxon race.

We have adverted to the case of the other house of Israel, which were left in the land, and which have generally borne the name of Jews; and who are supposed to have remained distinct from all other people. We saw that the best portion of this house must have become mingled among the Gentiles;—and the worst of the Gentiles—the children emphatically of the curse, the Edomites and the Canaanites,—have become one with them;—that they have become guilty of the sin of both, and have been enduring the curse of both;—and that they have nothing in the flesh whereof to boast, and cannot obtain possession of the land by their own covenant, but only as being viewed in the One Seed, Christ, and joined to the multitudinous seed to come of the other house of Israel, that of Ephraim.

We then went forth in search of this lost house of Israel; and, reasoning from analogy, as to the distribution of the three families of Abraham, among the three grand races of mankind, we were led to look northward, among the children of Japhet. We saw, moreover, that the word of God expressly points northward, as to the place into which Ephraim had gone, and out of which they are chiefly to be brought. In that direction are we also pointed by the great prophetic line of empires; and by the progress of Israel's punishment. And thither, also, tended, almost invariably, the feet of all those who were divinely appointed to administer the word, which was specially promised to light upon Israel; and of which he was to be the great adminis-

trator to the nations. The preaching of Christ, and his apostles; and the epistles, and Apocalypse,—all afford the clearest proof of the peculiar and intense interest felt by the great Shepherd of Israel, in the north and north-west.

Having thus ascertained our course, we then proceeded north-west of the places to which Israel had been carried: and we immediately met with the "high heaps," which Israel raised in the way as they went; and, upon examination, we found them to contain tombs, having every indication of being Israelitish. They are, moreover, said to be those of the ancestors of the Khazares or Comani, the ancestors of the Cossacks, of the same race with the Anglo-Saxons. We saw that the names of rivers between the Don and the Danube, give also clear indications of Israel's sojourn there; and even the country south of the Danube, Mæsia, the ancient inheritance of the Getæ or Goths, with all else, seemed to tell, that here were the disciples of Moses. We saw that many a time were Israel there afflicted:—by the Persians, the Macedonians, the Romans, successively were they attacked; and, more and more, subjected to slaughter; and ultimately, by the Barbarians, were they driven in upon the Roman empire, and obliged to occupy their present important position. We then took a glance at the most ancient poem which these nations are said to possess, containing their traditional prophecies; and we saw that it bears full evidence to their being the children of the prophets, who had both foretold these calamities, and also the future blessedness of the "sons of the two brothers," in the house of their father.

We then saw that the word of prophecy, by Isaiah, clearly foretels Israel's being brought out into these maritime parts, whilst the nations, their enemies, would pass away from before them; and they be given place here, in which to renew their strength. And we saw that the great Whirlwind, described by Jeremiah, as being

raised up from the ends of the earth, and sweeping once, and again, and a third time around Jerusalem, ultimately spends its fury in the north, and describes that dreadful confusion which took place there, at the time the Roman empire was broken up. And we saw that the dreadful incursions upon the Germans; and the subsequent breaking forth of the Gothic nations, are described correspondently in history. And we saw that the changes then produced in Europe, of all kinds, bore ample testimony to the truth, that the new nations that were then given these countries in possession, were the nations that were to come of Jacob.

We then chose a sample in which more particularly to exemplify the truth of our proposition. We showed that the Anglo-Saxons came from the east of Europe; and are even traced back into Asia, to the very quarter unto which Israel had been taken captive; and that they possessed all the marks, physical, moral, and intellectual, which were given to Israel, as qualifying them for their important position among the nations; the very position which had been promised to Israel, and for which they had been all along in training. We saw, farther, that the arrangements of their society, in their domestic, and also in their civil relations, were most minutely correspondent; and that all the peculiar excellencies of the English constitution, they have received, through a Saxon medium, from their Israelitish forefathers. We also saw that their skill in the arts, useful and ornamental,—and particularly, those connected with religious worship,—equally bore evidence to the truth that this was the very race which had been trained under Moses. Their religion itself, with all its predicted corruptions, was, we saw, equally full of the same decisive evidence. And the marvel came rather to be, that so much had been left to this people, to bear such ample and undeniable evidence to the truth of their origin. And we saw that God's dealings with them, since their

embrace of Christianity, is exactly correspondent to the idea, that the English nation are, indeed, the chosen people of God, the lot of the Lord's inheritance.

We then took a glance at "the escaped of Israel;" with regard to whom, although not so much is promised, much might also be expected: and we saw that there was every reason to believe they occupied the place of a measuring line to the Lord's inheritance, in the first ages of Christianity; as those who have sprung from the remnant led captive, are now appointed to be, unto the ends of the earth.

We have yet to consider the abundant information which the Scriptures afford on the different subjects treated of in these Lectures; but we are already, I trust, more and more convinced that the historical and prophetic parts of the Old Testament, and, indeed, the whole of these Sacred Writings are worthy of a much more careful perusal than yet has been given to them; and especially, as comparing one part with another, as all being parts of one whole, given forth by the One Spirit. Let us never forget that first rule, that "no prophecy of the Scripture is of private interpretation." Let it not be confined to the supposed private thoughts, or feelings, or circumstances of the individual who penned it; for it is not his word:—"Holy men of old, spake not of themselves;"—they spake "as moved by the Spirit of God." It is the Divine Mind, therefore, and not the mind of the private individual, which is to be sought for in Scripture. God is a God of truth; just and right is He: and He will yet fully vindicate both his word and his ways. I trust that, to this, will be seen to conduce the view which we have been taking of Israel, whom the word of God very much concerns, from the time that the promises were so surely given to the fathers, and throughout both history and prophecy, until they have issued in the promised multitude of nations, who have, even already, so far sup-

planted their enemies, and been made a joy unto all the earth.

I cannot but acknowledge the very great obligations under which I am to the new Science of Mind,—which Infidelity has been latterly trying to make its own; and which many Christians have too weakly conceded to the enemies of the truth. As far as my experience goes, all true knowledge tends to confirm the word of God; but no branch of science, with which I am acquainted, has this tendency more than Phrenology, when rightly understood. Of this, I have had many years' experience; and can truly say, that by this consideration have I been chiefly influenced in the attention I have for several years been giving to this,—certainly one of the most important branches of human knowledge. The beautiful and minute adaptation of the word of God to the mind of man,—the value of that mental training which God has been giving to his chosen people,—the distinction of races, so constantly made in Scripture,—and that great law of nature and of Providence, whereby the child is viewed in the parent, and the parent is, as it were, dealt with in the child,—could not have been so well understood, without the true knowledge of man's mental constitution, afforded by Phrenology. It is a most important movement in divine Providence, that this Science is beginning to arrest the attention of those whose minds have been turned away from the word of God. I would very earnestly recommend the Christian, and the Phrenologist, to take a closer and more impartial view of each other's labours. Suspicion is, perhaps, well, in such a case, when it leads to a strict scrutiny, so that nothing may be received but what is truth; but when it turns away from the truth, its injury is incalculable. No true science has anything to fear from free and full investigation; but much from misrepresentation and neglect. And even granting that Phrenology has been abused (and this has been the case with everything, however good, which

has been hitherto given to man), still this should not prevent its legitimate use. Nay, we should be the more zealous in our endeavours to rescue it to the praise of our God, who is no less the Author of Mind, than He is of the Scriptures. If we have objections, let us honestly see whether they are founded in truth, or whether they truly belong to that which we reject, or are not rather taken from the perversions or misapprehensions of others. Some there are, who even sport with falsehood, and delight in deceiving the ignorant, or in pandering to their foolish prejudices: the sooner they are left alone the better. Let the friends of truth, with charity to its adherents, look all truth honestly in the face; and they will find that they have from thence nothing to fear, but much to do them service.

One great line of argument has been omitted in tracing the identification. It is that of Language. It was found too expansive for the bounds I had prescribed myself, and may have more justice done to it in a separate publication. A knowledge of the Hebrew, and of the different languages spoken by the nations dwelling along the line by which Israel came into Europe,—and a comparison therewith of the English, and kindred dialects of the Gothic, will be found most interesting and useful, by those who have leisure and opportunity to pursue the inquiry. This, Sharon Turner has already partly accomplished:—see his *History of the Anglo-Saxons*, fifth edit. vol. ii., pp. 447—90.

And now—may we not more and more admire the truth and faithfulness of the God of Israel, seeing that the promises which He made unto our fathers, and confirmed by his oath,—and upon which so much with regard to our faith, and especially our hope, is in the New Testament built,—He hath fulfilled, or is fulfilling, all, exactly as was declared from the beginning of time? We see that these promises were more than mere words; and that the use which is made of them in the reasoning of the apostles,

is more legitimate and conclusive, than the whisperings of our unbelief would allow:—Yea, saith Divine Wisdom,

“All the words of my mouth are righteousness,
Nothing froward or perverse in them:
They are all plain to him that understandeth,
And right to them that find knowledge.”

The seed of the promise having been sown in the fathers, there was first “the blade,” when Israel were brought out of Egypt, and were given possession of the land. This was an earnest of what was to come, when there should be the greater redemption, and more permanent possession. Then, after that, was “the ear,” when, under David, the proper kingly type was given to the scattered form of the Israelitish commonwealth; and when the ark was lodged in the glorious temple built by Solomon. This was the form of the fruit, but not the very fruit itself. At length, this was given, when the One Seed, Christ, appeared among men. He was “the full corn in the ear.” Then was given the very substance of the promise; and it has ripened unto the harvest, when the multitudinous seed shall be made one with Christ; when He is in them, the Hope of glory;—when Ephraim shall be found, the Lord’s firstborn in Christ, who is the One Son, the Heir of all things; and He by whom the many sons shall be led into glory. Such is the glorious end at which we are to aim,—the glory of God, in the salvation of Israel, that they may be for vessels of glory, unto all the ends of the earth. Let us sow the seed: it will certainly prosper in that whereunto the Lord hath sent it. Let us prize the word:—let us prize every word:—God hath not given therein a stone, in place of bread to his children. If we think otherwise,—if we feel as if it were otherwise, it is because we have not seen the word of God aright. Let us know that word for ourselves, and make it known to others. Such is the work to which we may best address ourselves. Christ,

who hath fulfilled the covenant, is alone the rightful Heir of the earthly possession, as well as of the heavenly Inheritance. True, his people are heirs with him, and shall inherit all things;—but he hath promised Himself to come, and give them possession. And when He comes, we shall live together with Him, and stand in his presence, and be constituted kings and priests unto God, if now, patiently continuing in well-doing, we seek, through Him, for glory, and honour, and immortality!

Now we may see how it is, that the north and west have been so peculiarly favoured;—why it was that the journeys of the apostles, and their epistles, all proceeded in this direction; although the east and south were vastly more populous;—and how it is, that many great empires are passed over; and those that run, as it were, in a line north-westward, are particularly noticed in prophecy;—and how it is so much is said about the *isles*, in connection with the subject of Israel;—and how all the peculiar blessings of God, as the God of Providence, as well as of Redemption, have hence arisen, or hither have been sent.

Thus, also, may we account for the universal and continually improving genius of the race now inhabiting Europe:—a race, evidently designed to spread abroad, and cover the globe;—a race, in every respect fitted for universality; and, especially, for being

the teachers of the world. They are a people formed by God himself, for the special design of showing forth his praise.

Now, also, may we see wherefore it is, that all the varied instrumentality, for the acquiring and communicating blessings of all kinds, to all parts of the earth, has been bestowed upon these nations; and wherefore such favourable positions, so widely scattered, and so variously placed, all over the globe, have been given to the British nation, in particular. The like hath not been done to any nation, as to this;—and the position which is occupied by England, is that unto which Israel is called, and for which they were gifted: and “the gifts and calling of God are without repentance.”

And now behold the important position of these nations, as being equally related to the Jew and the Gentile; the brethren of them both they are, that they should do good unto both, as God may give them opportunity;—and this He is doing abundantly. They have the Jews among them, and they are among the Gentiles;—and the God of Israel, the Master of the harvest, is looking on, and soon will appear to the joy of those who have given themselves to his service. Let us duly regard the claims our God has upon us, for most loving and lively obedience. He hath, indeed, been unceasing in his care, and marvellous in his love, to the house of Israel. He is indeed fulfilling his word,—

“In the place where it was said unto them,
Ye are not my people;
There it shall be said unto them,
Ye are the Sons of the Living God.”

THE END

REPLY TO THE REV. E. BICKERSTETH'S OBJECTIONS

TO

"OUR ISRAELITISH ORIGIN."

"Surely your turning of things upside down,
Shall be esteemed as the potter's clay:
For shall the work * say of him that made it,
He made me not?
Or shall the thing framed say of him that framed it,
He had no understanding?"—Is. xxix. 16.

* V. 23.

Mr. Bickersteth's Statement with regard to the Ten Tribes, and Opinion of our Israelitish Origin.—Importance of the Subject beginning to be acknowledged.—But still great Darkness prevailing with regard to it.—Who, are the People scattered and peeled?—Supposed Points of Agreement as to Prophetic Truth.—Ground of hope that Mr. Bickersteth may hereafter receive what he now rejects.—Foundation for our Israelitish Origin—Should avoid confounding Israel with the Jews.—Israel not to be found as Jews, but as "the Elect among the Gentiles."—Our Israelitish Origin recognised by the Book of Common Prayer.—Dilemma.—Sketch of a portion of the Broad Foundation upon which the view of our Israelitish Origin is based.—Blindness in part *has* happened to Israel.—Fulness of the Gentiles.—The Lost House of Israel, the Seeking People, as contrasted with Israel hitherto recognised as such.—The Sovereignty of God sometimes acknowledged in word, whilst denied in effect.—Which View shows greatest largeness and fulness of Divine Love to the whole Human Race?—Other Views noticed.—The North American Indians.—The Remnant Found.—The Nestorians.—Israel in China.—Even the doubtful Evidence brought to show that Israel went to the East, proves, so far as it goes, that they came westward.—The Word and Providence of God.—Beneficial Practical Results to which the View should lead.

REV. AND DEAR SIR,

In a late edition of your work on the "Restoration of the Jews," you have very briefly brought together the various views that, up to the time of your publication, had been taken of the destiny of the Ten Tribes; and as therein you have honoured mine with a larger share of attention than you have any of the others, it is perhaps but justice that I now direct the particular attention of my readers to the observations there made. I do this the more readily, as your standing in the religious world, especially in relation to the subject of prophecy, is such, as to tell considerably either for

good or for ill, according to the representations you make of matters with which they are not otherwise acquainted. Many do not think very deeply, and are glad to find one like yourself, a father in Israel, to perform for them the important service of examining evidence, and declaring what is truth. Believing also that you have, from your preconceived notions, been led too hastily to judge of this matter, I am desirous of recalling your attention to the subject; and, in order to this, I purpose now, God willing, to point out the inconclusiveness of your reasoning, and the propriety of your

giving a more favourable verdict. Should this end not be obtained, still the result may be good, as many will doubtless be convinced of the untenableness of your position; and so become less disposed to trust in man, and more inclined to examine for themselves whether these things are so:—so may they be led to trust more entirely upon the teaching of the Father of Israel, as given to them in his word. Your words are:—

“Calmet has a Dissertation prefixed to the Book of Chronicles, ‘On the Country to which the Ten Tribes were taken, and on that in which they now are;’ giving various opinions to his day, and giving his own opinion, that the ten tribes gradually returned, and so fulfilled the prophecies. Mr. Wolf’s Journals, from 1831 to 1834, contain many interesting particulars respecting the Jews in Armenia, Persia, Khorassaun, Toorkestaun, Bokhara, Balk, Afghanistan, Cashmeer, and Hindostan. His idea was, as the result of his inquiries, that the chief body in the east was at Lassa, in China. In various parts of the east (see, for instance, Jewish Intelligencer, December, 1840, and Buchanan’s Researches), there appear to be remnants of the Ten, as well as of the Two Tribes, but in a very degraded state. It will hereafter be really an object of great interest to the Gentiles to search them out, in order to bring this *scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion.* Isa. xviii. If part of the ten tribes are in China, it is singular that both those countries, Palestine and China, should at this time (December, 1840) be so remarkably brought under the attention of Europe! May we be delivered from all unrighteous aggression, and made instrumental, as vessels of mercy, in accomplishing the purposes of God’s love to our fellow-men.

“It may be right here to notice Mr. Wilson’s recent work on our Israelitish Origin. I have read it without any conviction. Believing with him in the same hope of the restoration of Israel and the personal reign of our Saviour, I cannot but regret that so pious a writer should, on so scanty a foundation, seek to establish a system which appears to me to confound the distinct situation of Jews and Gentiles, and the peculiarity of the divine love in the times of the Gentiles. However, his

work may be useful in calling attention to the subject, and suggesting thoughts to other minds; his system is, in my view, unsupported in its proofs, and contrary to the plain testimony of Scripture. Instead of blindness in part happening to Israel, and the fulness of the elect among the Gentiles now coming in, this view would make, in the whole of the Gentile dispensation, Israel the seeking people, and the Gentiles the blinded people, and destroy the contrast of the apostle between Jews and Gentiles. The sovereignty of God on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love which the Holy Scriptures reveal, which has no respect of persons, but deals both righteously and graciously with the whole human race. There appears more reason to think there is a foundation for the opinion that the original American Indians were of the ten tribes, as shown with a good deal of apparent evidence in Mrs. Simon’s “Ten Tribes Identified,” but we have no certainty yet respecting them. The Rev. J. Samuel, in a volume entitled, ‘The Remnant Found, or the Place of Israel’s Hiding Discovered,’ endeavours to show that the Jews of Daghestan, on the Caspian Sea, are the remnant of the ten tribes; and his own evidence of this is brought forward. They were visited by him in 1837 and 1838; but in any case this can only be a fragment of the whole. Finn’s History of the Jews in Spain and Portugal contains much valuable information.”

That you are, with many others, beginning to see the importance of the subject, is indicated by your observing with regard to the Ten Tribes, that “it will hereafter be really an object of great interest to the Gentiles, to search them out.” To have contributed to produce the conviction that the people more particularly pointed out as the objects of blessing, the house of Israel, —divorced from under the law, in order to be espoused to the Lord according to the terms of the Gospel dispensation, —to have helped to produce the conviction that this people, so truly and everlastingly loved of God, are really of some importance, is indeed consolatory: but the pleasure thus afforded is much diminished by the ignorance still pre-

vailing on the subject; and which is sufficiently evinced by your avowal of the purpose for which you think they are to be sought out. It is in order, you say, "to bring this scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion." Is this consistent with the idea of Israel's having multiplied as the sand of the sea previous to their predicted union with Judah, as expressed, Hos. i. 10, 11? Is this consistent with Ephraim's having grown into the promised fulness of nations; and, together with the thousands of Manasseh, having pushed the people to the ends of the earth,—so that, at the time of their Restoration, the nations shall see and be confounded at all their might? No, the Lord will perform the truth to Jacob, the mercy to Abraham, which He hath sworn unto our fathers from the days of old. The recovery of Israel from Egypt is to be eclipsed by their Restoration from the north country: Were they then presented to the land as a miserable fragment, under the degrading patronage of their Egyptian task-masters? Was it not in power that they came forth, under the immediate guidance and blessing of the God of Israel?

It is true that in Isa. xviii. the promise is given that the present *of* a people scattered and peeled shall be brought unto the Lord of Hosts: but look again at the last verse of that chapter, and you will find, that this present is not to be brought by a mere Gentile people: it is to be "*from* a people terrible from their beginning hitherto, whose land the rivers have spoiled," as truly as it is to be "*of* a people scattered and peeled." And the people terrible from their beginning hitherto, are of the same stock as the people "scattered and peeled;" but they are not the same portion of the people. There is the same distinction marked in the closing verse, as that which is, throughout the Scriptures, made between the case of Israel and Judah. The people *of* whom the

present consists are the Jews; the people *from* whom the present proceeds is Israel, whose land the rivers have spoiled: by which expression we are led back to ch. viii. v. 7, 8, of this same prophet, where the spoiling of the land of Israel, as well as of Judah, is described as commencing with the Assyrian invasion; when the waters of the river, strong and many, swept away the house of Israel forth of their land. The outcast house of Israel, terrible from their beginning hitherto, shall extend favour to the distressed, the scattered, and peeled children of Judah. Israel, as having renewed their strength in the islands, and having been brought near to their God; and as having had the mystery of God's working in providence, as afore revealed in his word, opened up to them, shall be found in the possession of the abundance of the seas, and shall employ the ships of Tarshish in this labour of love. See Isa. xli. lx. &c.

You say you have read my work without any conviction. I leave it with your own conscience to judge of the fact as to whether you have really read the book, or merely glanced over some particular portions. But of this I can well judge, that you have not paid attention to all that is contained even in the beginning of the book; else you could not have made some of the statements contained in the foregoing extract. I earnestly again request, as I did before in the preface, that you read the first six lectures, which chiefly consist of reasoning with regard to the scriptural expectations we should form, as to the so-called lost house of Israel. You cannot know whether a people be indeed the people of the promise, until you have seen what is really promised respecting them. God will honour his word, by making it the chief instrument in removing the veil that hath been spread over all nations.

You say that you believe with me in the same hope of the restoration of Israel, and the personal reign of our Saviour. With regard to the latter, it is

probable we are much of the same mind. Neither of us, however, came all at once to the conclusions at which we have arrived on this subject. You at first listened to the doctrine of the personal reign of Christ as unbelievably as you have since regarded our Israelitish origin; and I trust that it was not a vain expectation which I have heard expressed, that your change of opinion will be as complete in the one case as in the other.

With regard to the restoration of Israel there may yet be a considerable difference of opinion between us, if you look upon this as identical with the restoration of the Jews. I see it promised, not that Israel, by the Gentiles, shall be restored as a people scattered and peeled, as a kind of minor accompaniment to the Jews in their restoration. The promise is, that Judah shall walk with Israel, when they shall come together out of the north country. I see that when the Lord shall manifest himself in fulness as a Father to Israel, He will declare Ephraim to be the first-born. I see that the desolate woman, that was given a bill of divorcement and sent away, is to have many more children than she which remained under the marriage covenant according to the law—(see *Is. liv.*) I do not believe that the Gentiles, merely such, will restore Israel; but that the Lord himself will do this; and that he will be found to have put his first-born, Ephraim, in a position of blessing the Jews, as well as of ministering blessing to all Israel, and, indeed, to the whole family of mankind.

The notice you take of the piety of the writer makes me feel regret that I do not more deserve the character. This, however, I can say, that what of the fear and love of my God I do possess, impels me to take his word as my guide in all such matters; and distinctly to avow what I receive therefrom, however I may, in so doing, have to oppose those whom I have the greatest cause to esteem, because of their abundant labours in the cause of God, and because of their rich manifes-

tation of the Spirit of my dear Lord.—Nay, there may, in such cases, be the greater necessity for clearly vindicating the truth; as error is never so much in danger of fixing its deadly thrall upon the meek of the earth, as when associated with so much Scripture light, and Christian virtue, as in the case of the honoured servant of God I am now addressing.

You speak of my system as having "so scanty a foundation." You have not, however, pointed out any one respect in which the foundation is deficient. And this I can with confidence say, that there is not a single mark whereby, according to the Scriptures, Israel were to be known, but what is to be found in connection with the people I have identified, as those contemplated in the promises made unto the fathers, the people pointed at by the prophets, and whom the good Shepherd of Israel came to seek and to save: that having raised up the tribes of Israel, he might also be for salvation unto the ends of the earth.—*Is. xlix. 6.*

You have said that my system appears to confound the distinct situation of Jews and Gentiles. Now it appears to me, that you here confound Israel with the Jews; and bring the former under the latter denomination: for this you have, as far as I understand it, no warrant whatever from Scripture.—It is true, that the Jews are a portion of Israel; but Israel were not, and are not Jews; and as it was never said they would become Jews, but was clearly predicted, that the name of being the Lord's people, Israel, would be taken from them, it is clear they must be looked for as bearing the name neither of Israel nor of Judah, but of Gentiles. It is not until they are as the sand of the sea-shore; and until, in the place they were called *Lo-ammi*, or Gentiles, they are acknowledged as the sons of the living God, that they are to have the Jews joined unto them. And as you confound Israel and Judah, that the Lord hath so clearly distinguished, so do you separate what

God hath joined. God hath said by his apostles, that any Gentiles, that are saved during the present dispensation, are as branches of the wild olive, inserted among the children of Israel, the natural branches; with them, and not to their exclusion, to partake of the root and fatness of the olive tree; yet you would take from Israel their own olive tree, and make it peculiarly Gentile. No such peculiarity of divine love do we find spoken of in Scripture. When the Lord turned away from treacherous Judah, at the commencement of the Christian dispensation, it was after backsliding Israel that he sent his word into the north country. True, Israel were not bearing their name at that time any more than their father was known to be Jacob, when he stood before Isaac in the reception of the blessing. Men, as being wise in their own conceits, may have designed the blessing for another; but it has nevertheless fallen, according to the appointment of God, upon the son of promise. It was because the desolate woman was in the northern wilderness that there is evinced such peculiarity of divine love in the times of the Gentiles, as that all the divinely recorded journeys of the apostles, and all their epistles, and the Apocalypse, as well as the great outlines of Old Testament prophecy, stretch out towards that part of the world we inhabit, as is noticed in Lecture vi. Here, indeed, is peculiarity of divine love, enabling the Lord now to say in truth unto outcast Israel,—“Yea, I have loved thee with an everlasting love: therefore with loving-kindness I have drawn thee.”

“Our Israelitish Origin” has been useful in more than “calling attention to the subject, and suggesting thoughts to other minds.” It has to many, I am happy to say, opened the great plan of divine Providence, evincing the most perfect unity of design, in accordance with the revealed purposes of God, throughout the Holy Scriptures from Genesis to Revelation. The whole of both the word and the working of God, have become delightful matter of

study to many, unto whom they appeared dark and wearisome before; yet of the system which has been the means of producing this, you say, that it is in your view “unsupported in its proofs, and contrary to the plain testimony of Scripture.” What meaning you may have intended to convey by the expression, “unsupported in its proofs,” I cannot well say. My proofs have been the whole tenour of Old Testament prophecy, and the whole outgoings of the divine love under the New Testament dispensation: and I have shown that the facts of the case, as declared in history, and that even the modern discoveries of science, are all consistent with the view; and are thereby accounted for satisfactorily, which otherwise they are not.—If you mean to insinuate that I have made statements as to these matters which I cannot substantiate, then be so kind as to point out any of these that I may correct them. But if you cannot make good your charge, and you are found bearing false witness against one, however humble, whose single aim is, I trust, to show forth the truthfulness of the Good Shepherd of Israel, then I pray God may forgive you. If by “unsupported in its proofs” you mean to say that no one among the great or the learned, beyond the sacred Scriptures, had in all points advocated the views, with regard to Israel, which are advanced in my lectures, I willingly plead guilty to the charge. How else could Israel have been lost as to name until the time appointed? How else could God, in this matter, destroy the wisdom of the wise, and bring to nothing the understanding of the prudent; and make use of the base things of this world; yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence? And so as that the exclamation (Rom. xi. 33—36) might most truly be made upon the discovery of Israel; when the blindness, in part, which has happened unto us, should be removed: “O the depth,” &c.

I might plead that the great and the

wise, as well as the unlearned and the mean, of this nation, have, before God, been constantly acknowledging their Israelitish origin; but I fear this has been in great ignorance with all classes. The English nation have, according to their common ritual, been constantly saying, "We are his people, and the sheep of his pasture;" and so they have proceeded to confess the sin of their fathers, as tempting God in the wilderness. And so also have they been acknowledging the wonderful works of God unto Israel, saying, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works thou didst in their days, and in the old time before them." And they have been adopting as their own the words of the Virgin, saying, "He, remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed forever." Can a plain Englishman, holding the principle of the literal interpretation of Scripture, use language like this, still regarding himself a mere Gentile and not truly an Israelite?

Your view, you must surely confess, is distinctly contrary to the plain testimony of the Prayer-book, the highest authority, as I suppose, which you acknowledge next to the Holy Scriptures. Supposing it to have been purposely framed to express my view, could it have been more in point? But as I have shown that your view is contrary to the plain admissions of the Prayer-book, so you say that my view is contrary to the plain testimony of Scripture. Thus, you would place matters, so as that you must either give up the Prayer-book or the Bible. Now my view would so place you as that you may in truth, and not merely with the mouth, acknowledge your descent from Abraham. It is an easy matter to prove, that the Scriptures are as uniform in their recognition of the Israelitish origin of the English, as is the Book of Common Prayer.

Upon taking a view of Israel, in their calling, and their training, we shall

see that there were circumstances connected therewith, leading directly to the conclusion, that this people were designed for important purposes; not for themselves alone, but as related to the whole human race:—that they were in fact a seed to be sown among the Gentiles—a seed in whom all the nations of the earth were to be made blessed. We shall see that for this purpose they were educated in the most wonderful manner, both in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, in its three grand stages—in Egypt, in the Wilderness, and in the Promised Land; and there under three grand dispensations, the tabernacle, the temple, and the prophetic. We shall see how admirably the circumstances, in which Israel were *all along* placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting this people for becoming the leading people over all the earth. See Lect. iii. iv.

And, when we look farther we shall see that these expectations, formed from the calling and history of Israel, are amply borne out by the prophetic word; which abundantly confirms the numerous promises solemnly made unto the fathers: that of Israel a multitude of nations should come, who would be at the head of all the people of the earth; and through whom a blessing would be ministered to all nations. We shall see that this prophetic word points directly northward and westward; and, particularly, to these isles afar off, as being concerned in the fulfilment of those promises. We shall also see that this is the time when the discovery of Israel may be expected to take place. In order to see how all this can be, we must notice the separation of Israel from Judah; the subsequent loss of Israel, or the ten tribes in the north, so as that hope with regard to them appeared to be utterly cut off. These things were clearly contemplated by the Spirit of prophecy: but their recovery also is

as clearly foretold, which shall be like life from the dead; when Judah shall be joined to Israel; when they shall be made *one* instrument in the hand of the Lord for the distribution of his grace, and the showing forth of his glory. It must be considered that we have to look for Israel not as entirely distinct from other people. With regard to the tribe of Judah, the portion of it which inherited the blessing in the days of the apostles, became blended with the Gentiles: and only that portion of it which inherited the curse, and which had been previously mingled with the worst portions of the Gentiles, the Canaanites and Edomites, remained distinct. See Lec. v. vi.

We are to expect blessing for Israel, not as remaining entirely separated from other people, but as being made one with them in the Lord. God will display his truth in raising up, according to his promise, the instrument; and then he will show his goodness in the making use of that instrument as a blessing unto all. When we survey the workings of God in providence, we shall see his wondrous truth and faithfulness, in the fulfilment, to this time, of the prophetic word: Here, in the north, at the termination of the prophetic line of empires, at the time and in the circumstances predicted, do we find a people possessing all the marks of Israel. They are a people wonderfully dealt with and eminently blessed. Their origin, and the origin of their wise institutions, are unaccounted for. They come from the same quarter as that in which Israel was lost, and their boasted institutions were the appointments of Moses; and this superiority of intellectual and moral constitution, is the result, as we shall see, of that wonderful training which Israel received from their great Teacher, in the days of old. See Lec. vii.—xii.

God's object, it may be remarked, has been, not to preserve perfect distinctness either in the tribes or in Israel. Distinctness was necessary in the training, and for witness, in the fulfilment of the prophecies respecting them as a particular people: But, these

objects being accomplished, the next is the good they are to serve for mankind, both as acting with and towards other people. In order to this, they have been most favourably placed hitherto; and they are yet to be more favourably placed, as being given to possess that land which was promised unto their fathers, and which, as we shall see, is the most admirably situated with regard to all lands, and all races of mankind,—all climes, and all the productions of the earth. A position evidently designed to be the centre of universal empire; but hitherto unoccupied as such; although trodden under foot, of all the great masters of the world from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot; but none of them have, in the fulness of the promised blessing, possessed it. The possession is reserved for the people that should be created for the praise of Jehovah: with whom, and for whom, he hath indeed done wonderfully; and who have actually already come into such close connection with the land as that they have twice restored to the Turk, that which is rightfully their own: "Turn again, O virgin of Israel: turn again to these thy cities." See Lec. i. ii. xiii. xiv.

It is well you have condescended to point out the respects in which this "system" is contrary to Scripture. It would not, you think, allow of blindness, in part, happening to Israel. Now I am clearly persuaded that it does most clearly prove blindness to have happened to Israel. Is there no blindness in the case of a people, in whose hands have, for centuries, been the Scriptures, that throughout testify of all that the Lord hath done, is doing, and will do, with regard to that same people; and yet they have known nothing of the matter? At the same time they have, in their Common Prayer, been uttering words the same as if their eyes were open, to see out of obscurity and out of darkness; to see the word and the working of God,

as testifying in harmony of his everlasting love to themselves as the children of the promise. If this be not blindness in part, I know not with what darkness of understanding you would be satisfied.

But farther, you insinuate that my view does not allow that the "fulness of the elect among the Gentiles" is now coming in. I suppose you refer to Rom. xi. 25, which, however, does not contain the expression you use. You have pressed the doctrine of election into your service here, where nothing is said directly with regard to it in the text. The expression is, "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in." Now the question is, what is meant by this expression, "fulness of the Gentiles?" And when we find, from Gen. xlviii. 19 (see marginal reading and Hebrew text)—when we find that this is one of the great promises made with regard to the very people with whom I identify the English; who have been introduced into the participation of such blessing; as that the Lord hath not dealt so with any nation, we need be at little loss to know to what Old Testament prophecy the apostle here refers. It is not of mere Gentiles, but of the "fulness of the Gentiles" to come of Ephraim, that the word of God here speaks.

It remains for you to show how the Lord is *also* to be for salvation unto the ends of the earth, after having raised up the tribes of Israel, if the tribes of Israel are not to be enlightened until the fulness of the Gentiles, as you understand it, have come in!! The view that Israel are not to be saved until all the elect of the mere Gentiles that are to be saved are come in, is, I am bold to say, altogether without foundation in Scripture. No; it is of Israel he hath said, "This people have I formed for myself; they shall show forth my praise."—"Thou art my servant, O Israel, in whom I will be glorified." Yes; Ephraim, chosen of God to the place of the first-born, and since cast out

among the Gentiles, and long confounded with them, is being brought into the Little Sanctuary, to the Holy of Holies; which the Lord said He would Himself be to them in the countries into which they should come. See Ezek. xi. And Ephraim having received blessing from Him that sitteth between the Cherubim, shall be honoured with the ministration of blessing unto his brethren, so that All Israel shall be saved. And the Lord, having raised up the tribes of Israel, the house of All Israel, will also be for salvation unto the ends of the earth. Yes; at length even the Gentiles shall have their eyes opened, and come unto the Lord from the ends of the earth, saying, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Such is the order of blessing. A portion of Israel, the believing Jews, were made the means of blessing a portion of the Gentiles; and the Roman Gentiles being made the means of conveying the light of salvation unto outcast Israel, as being brought out into the northern wilderness, All Israel shall be made the means of surrounding the whole earth with blessing.

You say that my view makes Israel the seeking people; and so you will find the Scripture does make the tribes of the Lord's inheritance the seeking people, and that at the time when their natural connection with Abraham is not known, when they are not acknowledged as Israel, as you will find from the words with which they seek unto the Lord, Isa. lxiii. 15—19; lxiv. — This is the hitherto unknown house of Israel; as contrasted with Israel recognized as such. It is between these two houses of Israel that the Lord makes the contrast, ch. lxxv. 1, 2; and such contrast is elsewhere made in Scripture, as when the Lord said to Jeremiah, "The backsliding Israel hath justified herself, more than treacherous Judah."

I do not, as you say, destroy the contrast between the Jews and the Gentiles; but this I say, that you confound the house of Joseph with the

house of Judah, which you ought not to do. You are never, in Scripture, directed to look for the former among the Jews, but among the Gentiles.—They are “the fulness of the Gentiles,” and as such, are, indeed, frequently contrasted with the Jews in Scripture. Wanting this key, so clearly held out to you throughout the word of God, you could not but remain under the infliction of that blindness in part which hath happened unto Israel.

You say that “The sovereignty of God, on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love, which the holy Scriptures reveal.” Is this language consistent with your having changed the words of the apostle, “Fulness of the Gentiles,” into “Fulness of the elect among the Gentiles?” Surely you did not introduce election in words, in the beginning of this paragraph, in order to deny election altogether in point of fact, in all that you were afterwards to say on the subject. This would be using an artifice, with which I will not accuse you. Yet, unless you explain yourself farther, you may, to a simple-hearted reader, seem to have done this. Those who have observed the inconsistencies of human nature, and especially of theologians, writing on prophecy respecting the Jews, need not, however, have recourse to any such uncharitable hypothesis. I wish you to consider that it was not I, but God, that chose Abraham, and his seed for ever, and that made with them an everlasting covenant; the promises of which, Christ did not come to take away, but to confirm. And I do see greater largeness and fulness of love in God’s leading about and instructing a people, and preparing them afore as vessels unto glory, and then casting them out among the nations, to be afterwards, as placed in the most favourable localities, used as instruments of communicating blessing to the whole family of man:—More blessing I see in this; than if he had indiscriminately sent his word to any quarter

from Jerusalem—and not from Jerusalem, round about to Illyricum—directly north westward, in the direction of the people he had prepared for his Name, and of whom he speaks, saying, “I have chosen thee, and not cast thee away.”

Do you mean to say that God deals unrighteously and ungraciously with the human race, in making an election, whether of individuals or of nations, to be his special messengers or ministers of blessing unto others? Or do you intend to deny that in point of fact he has not specially sent his word into the north country, after Backsliding Israel? I call upon you to answer how else you can account for the existence of that law of Providence, as constant as the laws which regulate the movements of the heavenly bodies, according to which the whole tide of blessing hath flowed in the direction of the nations I have identified with Israel. And surely you will not maintain that the coming dispensation will show God to be ungracious and unrighteous, because Israel will therein be so exalted in the general ministration of blessing! Why should not the God of Israel be allowed, out of his free mercy, to place Ephraim, his first-born, in the position appointed him, and for which he hath for ages been preparing him, by his providential dealings? Why should the God of sovereign grace not be permitted to give to whom He will, the fitting qualifications for the service unto which he is pleased to call them? God will do all his pleasure. Yes, the Lord hath so far fulfilled his word, “I will allure her, and bring her into the wilderness, and speak comfortably unto her.” He hath sowed her to himself in the earth; and he hath mercy on the outcast house of Israel, that had not obtained mercy:—upon Israel, as distinguished from Judah; compare Hosea., ch. i. 6, 7, with ch. ii. 23. The name of his people was taken from them, but He is now saying unto them, “My people!” And may they, as knowing him to be indeed wonderful in counsel, and excellent in working,

speedily be brought to say unto Him, in the fulness of their hearts, "My God."

As to other views, you say, "There is more reason to think there is a foundation for the opinion that the North American Indians were of the ten tribes, as shown with a good deal of apparent evidence in Mrs. Simon's "Ten Tribes Identified."—I had examined Mrs. Simon's view long before our Israelitish origin was made known to me; but, however desirous I might be to see that at which the word of prophecy pointed, I certainly saw there no fulfilment of it. There was no evidence that they were a seed the Lord had blessed. They were not taking root downward, and filling the face of the world with fruit, as was predicted of Israel, whilst their own land would be forsaken and left like a wilderness. Here, at least, I can heartily accord with you in saying, that "we have no certainty yet respecting them." The injustice of the comparison you have ventured to make, between such a view and that I advocate, you will, I trust, yet be led to acknowledge.

With regard to the remnant said to be found by Mr. Samuel, the people in Daghistan, on the Caspian Sea, which you say were visited by him in 1837 and 1838, I believe there is as little certainty; and supposing they really had been visited by him, the Editor of his work acknowledges that their existence, as described, would not at all affect my argument.

As to the Nestorians, since described by Dr. Grant, they may indeed be those ready to perish in the land of Assyria: but they cannot be the fulness of the nations to come of Ephraim; and who were to be received into the blessing, not in the countries into which they were taken, but in those into which they should afterwards come. What you say with regard to the remnant said to be found, may well be said of the Nestorian community: "In any case this can only be a fragment of the whole."

It remains that I notice China, with regard to which you seem to have some

expectation. You observe that, "If part of the ten tribes are in China, it is singular that both countries, Palestine and China, should, at this time (December, 1840), be so remarkably brought under the attention of Europe." China is, I believe, the last resource of the unbelievers in our Israelitish origin. The only proof, as far as I know, of Israel's having gone into China, is very unreasonable. It is not derived from the Bible, but from the apocryphal book of Esdras, where we are told, that after the ten tribes had been taken across the great waters by the Assyrians, they resolved to go into a farther country. And so, passing the springs of the Euphrates, they went a long journey of a year-and-a-half, to go into a land wherein never man dwelt, that they might there serve Him whose service they had so neglected in their own land. By their being said to pass the springs of the Euphrates, it is supposed they went eastward. But any one, by looking at the map, may see, that, as being by the Assyrians carried away beyond the great waters, into the cities of the Medes, they were already eastward of the Euphrates; and needed not to re-pass it at the springs, except as passing north-westward, in the direction pointed out in the following Lectures; and whither the good Shepherd, who came to seek and to save that which was lost, hath followed them in the whole ministration of the Gospel; as well as with all the blessings of his providential goodness: so that he can in truth say, "I have chosen thee, and not cast thee away."

And surely the Lord's thus accomplishing his word, in leading his people "in a way they knew not," and in, at length, making "darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them:—from so small a beginning, enlarging them even unto all the ends of the earth; and, from the gates of death, raising them

up to make them the head of the heathen;—in giving to them, in these last days, all the advantages he said he would bestow, so that there hath not failed one good thing of all that the Lord had said he would do for them:—Surely the truth and the mercy of God towards the children of Israel, convey no barren lessons to us: to those in whose behalf God hath so manifested his wisdom, his power, and his goodness. Surely we are thus instructed that nothing is too hard for the Lord, and that we may henceforth fully confide in him in every strait. That we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers; and obediently trust in that Almighty Saviour, who hath, according to his word, delivered Israel thus far out of all their ills, and brought them into this state in which they may reasonably indulge in an expectancy as to the full accomplishment of all his promises. Surely we are taught that there is no wisdom, nor might against the Lord; and that our wisdom is to have the mind of Christ; and our might is in leaving ourselves in his hands, to be the instruments of his good pleasure, towards the children of men, for good unto all. Surely if God hath been working in all these things according to his word, although man perceived it not—working according to his written word, which we held in our hands, and yet we perceived it not: but doubtfully regarded this word, as if there were no unity in the designs of God Eternal, nor power in the Almighty to accomplish that which He had promised unto our fathers: Surely, if thus we have been darkness, whilst the Lord hath been light about us;—surely we shall henceforth mistrust ourselves: and we shall not implicitly confide in any creature, however raised in the world, or exalted in wisdom, or honoured even in the cause of God: but we shall say, Let the Lord alone be exalted; God is my refuge; and underneath are the everlasting arms.—Surely now it shall be said, as in Isa. xii. 1—3.—“O Lord, I will

praise Thee. Though thou wast angry with me, thine anger is turned away, and thou comfortedst me.” And surely we shall now in truth address ourselves to the work appointed us—even the proclaiming the praise of God among all the people of Israel, as in v. 4, and even unto all the earth, as in v. 5. And especially to the house of Judah, the first, who shall be the last, but not the least, as showing the salvation of Israel. V. 6.

But, alas! although God has been thus far so good, how ungrateful have we been! We look upon the body of Israel, but as yet we may almost say, “No breath is therein;” no harvest of Israel, like to the first-fruits of Judah, has as yet been enjoyed. We are, however, promised, that God shall most assuredly accomplish to scatter the power of the holy people. He will bring them together, and put his Spirit within them, and declare them to be his people, and He will be their God.

This resurrection of Israel, after having been lost, and buried, and scattered, is most justly in Scripture held forth as a grand type of the resurrection of the bodies of the individual saints, just as the resurrection of the Saviour was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New applied to the literal rising up of the saints from the dust of death. Compare Hos. xiii. 14. with 1 Cor. xv. 54—57; the same omniscience, faithfulness, and power, are manifest in the one instance as in the other. This grand subject of prophecy, which has a special reference to the loving-kindness of Jehovah, and the spiritual life of his people thence resulting, has thus also a prime reference to the two grand supports of this life, the objects of our faith and of our hope:—our faith, which looks back to the death and the resurrection of Jesus: who, at the same time that he made atonement for our sins, was confirming the promises made of God unto the fathers, with regard to their natural or literal seed, whose national

death had taken place; and who, after two days and a half, would be raised up, and made to stand in his sight. In regard to all which, this subject points forward to the object of our hope: to the appearing of our Lord in glory, and our own individual resurrection from the grave, with the whole body of the redeemed people of God, to share, fully and for ever, in the glory and blessedness of our already risen Head.

This subject has important aspects. It is calculated to draw the whole house of Israel into love and unity with each other, in self-distrust and mutual forgiveness; for all have been blind, and yet all have had some different portion of the truth. It is calculated to bring them into humble and holy effort for the good of the whole human race; for that, as we have seen, is the purpose for which they have been raised up, and not for proud oppressive pre-eminence. Seeing that such must be the results of this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that this subject has not been understood, can we wonder that these Scriptures have been left in comparative neglect? They have been like a maze of sentences, expatiating as if in rhapsody upon a subject of which the mind had formed no definite idea: and which sentences have consequently been variously, and in all cases, but dimly shaped out by the various imaginations of men. And truly, when the Lord hath done his marvellous work, even a marvellous work and a wonder, he will shame all human wisdom, and, in that day, shall the deaf hear the words of the book: See Is. xxix. 18, 19. Most true it is that the consideration of this subject is necessary to the understanding the great body of the Old Testament Scripture, which chiefly consists of details of the Lord's various training of Israel, and prophecies respecting what would be done with, and by them, in after ages. This view is equally necessary to an understanding of the

course of Providence generally, and of the things that have happened, and are happening, to these kingdoms in particular. The origin of nations—the scattering of peoples, and the revolutions of empires—the formation of many of the most important national characteristics in politics, religion, and civil manners, are otherwise all involved in obscurity; but thus they become light—thus the grand connecting links of history are discovered and gathered up; and all the nations are shown to be debtors to Israel, and Israel shown to be debtors to all the earth.

But, after all, there seems to be wisdom in God's hitherto hiding from Israel his true origin. It would at first, perhaps, have been an embarrassing matter to have employed these nations in the multiplication of Bibles, and in the spreading them abroad among all nations, had they been made acquainted with the fact that they themselves are the people with regard to whose origin and destiny so much has been said in the Scriptures. The witnesses have been transmitted, as if silently, to all nations, without its being known what they would testify in this respect; and then shall they all with, as it were, one voice, although in every language under heaven, proclaim the wonderful works of God in his dealings with Israel. Then, astonished at our own stupidity, and the Lord's great goodness, our mouths shall be filled with laughter, and our hearts with rejoicing. And even they far off among the heathen shall say, "The Lord hath done great things for them!" And we shall say, "The Lord hath done great things for us! We are glad!"

That you may soon see and admire the marvellous goodness of our God toward the house of Israel, according as he spake unto our fathers from the days of old; and that you may thus be the better prepared to state clearly, and vindicate fully, his truth, is the heart's desire of yours in the love of our dear Lord Jesus,

J. WILSON.

THE BOOK OF INHERITANCE;

AND

WITNESS OF THE PROPHETS,

RESPECTING

E P H R A I M,

AND THE

RAISING UP OF ISRAEL:

AN OPENING OF THE

SEVEN SEALS, SEVEN THUNDERS, AND FIVE-FOLD

NAME OF IMMANUEL.

BY

J. WILSON,

AUTHOR OF LECTURES ON "OUR ISRAELITISH ORIGIN."

ISAIAH lvii. 13, 14.

"He that putteth his trust in Me shall possess the Land,
And shall inherit My Holy Mountain:
And shall say,

Cast ye up, cast ye up, prepare the way;
Take up the stumbling-block out of the way of My people."

JOHN xvi. 24.

"Hitherto have ye asked nothing in My Name: Ask and receive, that your joy may be full."

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IN CHRIST IS OUR INHERITANCE.

"BRETHREN," saith the Apostle of the Gentiles, Gal. iii. 15—29, "I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made." In Gen. xii. 7, when Abraham was first led into the land which he was afterwards to receive for a possession, the Lord, who then gave the free promise, said not "to seeds," as of many, but "Unto thy seed will I give this land:" which One Seed is Christ. It is as being in Him, that the inheritance can be enjoyed by the people;—it is as being one with Him who is the Head, that the members of the body of Christ can be blessed as was promised; and the blessing in Him was freely promised to a multitudinous seed, to be brought forth of the posterity of Joseph, and especially of Ephraim: Gen. xlviii. 15—20; xlix. 22—26.

The covenant given upon oath unto Abraham, and confirmed thus to Ephraim, cannot be made void: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." The entering into that which was promised was to be by the key of David, by the fulness of the Spirit's ministration,—“By angels in the hand of a mediator,”—of that blessed Mediator in whose right hand are the seven stars, the angels of the churches. All power of ministering is His, who is not only of men, one of the parties concerned in the covenant: He is also God, who is one, and will not go back from His word, nor break the oath which He sawre unto our fathers. He will introduce into the fulness of blessing, through the fulness of the Spirit's ministration, received by faith. "Is the law, then, against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before that faith came (and Christ is our faith) we were kept under the law, shut up unto the faith which should afterwards be revealed," as He was in his first coming, and shall be much more gloriously in His second appearing. "Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." He is the One Son of God, in whom the many sons of God are found accepted in his sight. "For as many of you as have been baptised into Christ, have put on Christ." "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus."

It is true, there is some difference between male and female as to ministration in the church; just as there is between different members of the body: so is there also between the church of the first-born Ephraim and the other portions of Israel, and also of the Gentiles. There are peculiar advantages bestowed

THE BOOK OF OUR INHERITANCE.

upon some, and, correspondent thereto, particular duties are required to be performed by these, which are not so expected from those upon whom the like favours have not been bestowed; but none is excluded from the body, because of his natural descent, or his earthly position. There may be a variety of capacity, opportunity, and office, and also some difference as to the degrees of reward; but there is Oneness of headship, of body, and of spirit, and we are also called in one hope of our calling. "And if ye be Christ's,"—members of the body of Christ, who is the Son of Abraham,—“then are ye Abraham's seed, and heirs according to the promise.”

The Lord, who keepeth truth for ever, is, indeed, true to the free promise which he made as to the posterity of Joseph; but when the Lord makes the promised discovery of the long-lost children of Rachel, and of his marvellous grace unto them, so that the nations shall know “He hath not dealt so with any people,” then is not the stranger to say, “The Lord hath utterly separated me from his people.” In Isa. lvi. 6—8, the word of the Lord is, “The sons of the stranger that join themselves to the Lord,”—submitting to the commandment,—“Thou shalt have no other gods before me;” “To serve him,” obeying the second commandment, which forbids the service of images,—“And to love the name of the Lord, to be his servants,”—being obedient thus in heart and life to the third commandment, which forbids the taking the name of the Most High in vain;—“Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant,”—which points forward to the day of the Lord, when redemption shall be completed; as does the fourth commandment, which also commemorates the finishing the work of creation;—“Even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him, beside those that are already gathered.” The Lord will prove faithful to the outcasts of Israel; and he will also show kindness to the dispersed of Judah; but not exclusively to either, or to both. He will also be for salvation unto the ends of the earth.

The opening up of the Book of the Covenant was to be through the ministration of the Spirit, by the Lamb, after he had been slain, and previous to his coming forth in kingly power to take possession of the Inheritance. Then shall he inherit all nations; and it shall be found that “Jacob is the lot of his Inheritance.”

The progress of God's great Revelation of his purposes with regard to the Promised Inheritance, especially to the One Seed, Christ, is given, Rev. v.

The Sealing thereof to the multitudinous seed; and the recognition of the lost children of Ephraim, who were to obtain, in Him, the birth-right blessing, we find Jer. xxx. xxxi.

We are now come to the time when the Son of God, through the ministration of the Spirit, was to open the Book of their Inheritance to the children of promise, previous to his coming forth in fulness of power to take the dominion, and give them possession. “He that spared not his own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things?” Rom. viii. 32.

THE BOOK.

REV. v. 1.

“ And I saw in the right hand
Of Him that sat upon the throne,
A Book, written within and on the backside,
Sealed with seven seals.”

HE who sits upon the throne is our Faithful Creator. He created all things ; and for his pleasure they are and were created. He hath a right to dispose of all things as seemeth to Him good ; but how He does intend to dispose of them—and what is the allotted portion of man, in the good He intends ultimately to produce, when creation shall so far answer the end of its original design, as that it may be delighted in by Him ; and how the various workings shall conduce to the bringing his great purposes into full accomplishment—much of this has remained enveloped in mystery. He at first formed man in innocence, and gave him perfect enjoyment in the Garden of Delight. In the exercise of his sovereignty, he then gave to man the lordship over the earth. All things here were placed under his feet. The Creator, as a token of his superior right, reserving only one tree in the midst of the garden. Through the power of the tempter, inducing the woman to desire the possession of that which the Most High had forbidden, man failed in his allegiance. The crown hath fallen from our head ; and woe is unto us, for we have sinned. Yet then a promise was made, implying a covenant of mercy with man, even in the Lord's pronouncing judgment upon the serpent, to whom it was said, “ 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.” How this bruising of Satan's head was to take place, and in what it was to consist, and what was to be the full result of the purpose here avowed, remained, however, comparatively hid. Farther on, we find the Lord entering into covenant with Noah, and promising to man the dominion again of every creature on the earth, Gen. ix. 1—17. All is delivered into his hand, even to the slaying of the inferior animals, whilst the life of man is not to be touched with impunity. But although all was thus declared to be man's, in the design of Him who had shewn himself abundantly powerful to accomplish his purpose, still the matter remained a mystery—how the mastery, thus promised, was to be obtained, and what is to be the condition of man when this end shall be arrived at. Nor has man ceased to shed man's blood ; nor has man replenished the earth, according to the design of him who made it not in vain, but formed it to be inhabited. Farther on still, we find the covenant with Abraham, with regard to an inheritance upon the earth and over the earth ; and the heirs of the inheritance, including himself and his One Seed, and also his multitudinous posterity—they being, with that One Seed, made heirs of blessing through faith. The promise (Gen. xii. 7), “ To thy seed will I give this land,” referred, as we find, Gal. iii 16, to the one seed, Christ, through whom, by the power of the anointing, the bless-

ing was to come upon the multitudinous seed : which were specially to come, not of the tribe or house of Judah, but of the house of Israel, and chiefly of Ephraim. To Ephraim and Manasseh was given the birthright blessing, which had been given by God, upon oath, to Abraham, Isaac, and Jacob. The latter of these, and that by faith, blessed both the sons of Joseph when he was dying. Yet Abraham, Isaac, and Jacob, all died without obtaining any possession of the land, which was absolutely promised to them, as well as to their posterity, for an everlasting possession. And the multitude of nations to come of Ephraim have not been recognised in the earth, although they were to fill the face of the world with fruit: And although the one seed, Christ, hath come, he hath, to the view of man, neither taken nor given possession. As for himself, he had not where to lay his head; and immediately after his coming, the Jews were entirely disinherited, and so remained. Temporary possession had, indeed, been given of the land to Israel, as coming out of Egypt, according to the terms of a covenant, which, as compared with the covenant made with Abraham before the law, and when he was yet in uncircumcision, may be called the outside writing of the book. It regarded what was present and seen: whereas, the other covenant, by which the inheritance was made sure to all the seed, and which was apprehended by faith, regarded matters more deep and remote, and far more enduring, even everlasting:—standing not in the power of man, but in the immutable will of Jehovah, and to be brought to pass in his own way and in his own appointed time. As to the particulars of which blessing, and the time, and way of obtaining it, there was a constant call for faith in God, and for patient waiting upon his own development of his purposes. That other possession of the land, according to the law, has ceased through disobedience. The house of All Israel have, for the predicted seven

times, or 2520 years, lost, not only all inheritance in the land, but the very name of being the people who were specially chosen of God to inherit the promises: and those of the seed of Israel who have been allowed to retain anything of the name, have been but too visibly under the curse—witnesses among all nations of the just judgment of God in disinheriting them. And the justice of this sentence has been unconsciously witnessed to by all nations, in the refusing them inheritance in the countries into which they have wandered. Strangers in their own country, they have been aliens in every other. Paul, speaking on the subject of these two writings, saith pointedly, “For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith.” For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law,” the Jews, “but to that also which is of the faith of Abraham,” the other house of Israel, who had lost the law, and to whom the Lord was to manifest himself, as under the New Testament dispensation, in the countries into which they were to come. The precious things of the earth, and the fulness thereof, and the good-will of him that dwelt in the bush,—the blessing in all its richness and fulness was to come upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren. Thus was it written in the Book in the right hand of Him who sitteth on the throne; who had, by his own right-hand workings, given evidence of its being his; who, by mighty signs and wonders through the ministration of Moses, had abundantly proved that the God of Revelation is the God of creation and of providence. Exod. xv. 6; Is. lxiii. 12.

II. THE CHALLENGE;

OR STRONG ANGEL PROCLAIMING.

REV. V. 2, 3.

"And I heard a strong angel proclaiming with a loud voice,—

Who is worthy to open the Book,

And to loose the seals thereof?

And no man, in heaven, nor in the earth, neither under the earth, was able to open the book; neither to look thereon."

If the case of Israel, as formerly in the land, and under the law, could have opened the Book, then surely this might have been accomplished by Solomon. With his father David the Lord had entered into a covenant still more particular than that with Abraham. Zion was fixed upon as the place for the throne of the promised dominion; and the king, who was to sit thereon for ever, was to be of David's own family. And now a son of David did sit upon the throne, stretching the bounds of his empire to the utmost extent desirable, and powerfully influencing the surrounding states, and having, as it were, the wealth of the world poured into his treasury. Beloved of the Lord, and privileged to build a house for his glory, in which all Israel might worship;—above all, Solomon was possessed with a most ardent thirst after knowledge, combined with the most delicate taste and splendid imagination, and the most consummate wisdom withal, to apply all his various resources to the accomplishment of the highest ends. Israel never knew any such possession of power or glory in the land; nor had they ever among them, when together in the land, a man who could so understand a proverb and the interpretation; the words of the wise, and their dark sayings: And from the book of Proverbs we find that he early felt it his pri-

vilage, as well as duty, constantly to search for wisdom and understanding. At the same time we find, from the Song of Songs, that he could also enter into the deep mystery of the Bridegroom and Bride, as expressing the affections with the greatest tenderness and warmth: and yet, after all this depth of understanding and ardent affection, his book of Ecclesiastes may be taken as a most expressive expansion of the result stated of the challenge in the text. He had himself attempted, in all possible ways, to open the Book, and he could not. After all his various searching, we find him only at the beginning. "Lo," said he (vii. 29), "this only have I found, that God made man upright; but they have sought out many inventions." And again, viii. 16, 17, "When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) then I beheld all the works of God, that a man cannot find out the work that is done under the sun; because, though a man labour to seek it out, yet he shall not find it. Yea, farther; though a wise man think to know it, yet shall he not be able to find it." "No man was able to open the Book, neither to look thereon." Thus said the preacher: and yet he "was wise, and still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out words of delight, and that which was written was upright, even words of truth." Thus does he acknowledge the writing to be beautiful and true, although the depth of it could not, at that time, be found out; and although he states the principle according to which the mystery was to be evolved:—even viewing no word of prophecy apart, but as part of one great whole, given forth through different instrumentalities, who spake as moved by the Spirit of God: so it is said, Eccles. xii. 11, "The words of the wise are as goads, and as nails fastened by the masters of assemblies,

which are given from one shepherd." And he plainly intimates that, in the neglect of this rule, a vast deal would be written to comparatively little purpose, v. 12. "And, further, By these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh." And he knew also the conclusion of the whole matter, "Fear God," in which is the beginning of wisdom, "and keep his commandments," which is the end of all revealing. And that all would ultimately be brought to light he knew: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And, that men might be fully prepared for this, the secrets of his word were to be uncovered; and, thereby, his wondrous working in providence and redeeming love.

In the days of Solomon there was but a typical and very imperfect fulfilment of the promises. There was sufficient in the circumstances to convince him that the fulfilment was yet to come. He had "seen all the works that were done under the sun; and, behold, all was vanity and vexation of spirit." That which was crooked could not be made straight, and that which was wanting could not be numbered. It is the wise man that is strong, and Solomon was the wisest of men; and, in the very commencement of the book referred to, he calls himself the preacher, or proclaimer. He was, indeed, a strong angel, proclaiming, with a loud voice, the vanity of all human attempts to open the book. Thus he gives the result of his observations upon all the trials, not only of others, but of his own great strength: "Vanity of vanities, saith the preacher, or proclaimer,—vanity of vanities;—all is vanity." And if such was the voice in the days of the preacher, how much more so when, upon his death, the throne of his kingdom was bereaved of the great body of the people—of that portion which is, indeed, called "All Israel," or "the Whole House of Israel;" and especially of the children

of Joseph, unto whom belonged the promises made unto the fathers respecting the multitudinous seed, just as to Judah belonged the promise respecting the One Seed that should inherit the kingdom, and reign over the tribes of Jacob. And as the people of the promise were lost, so was the family unto whom the promise had been given respecting the kingdom. They had no power to reign after the captivity in Babylon: thereafter that family appears to have sunk into utter obscurity. The Maccabees, who had kingly power for a little, were of the tribe of Levi; and Herod, he who reigned when the promised son of David appeared, was a son of Edom; from whose destructive power the true Heir but narrowly escaped with his life; and whose kinsman held his claims in sovereign contempt, and joined with Pilate in delivering him over unto death.

III.

THE WEeping PROPHEt COMFORTED,

WITH THE PROMISE OF HIM, WHO
WILL LEAD ISRAEL INTO THE IN-
HERITANCE.

REV. v. 4, 5.

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not, behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

It is to him that cries after wisdom, and lifts up his voice for understanding, that God has promised to open up the mystery of his word and promise in the dispensation of his grace. His word must be ever with us, and we ever with the word, if we would, in-

deed, be richly taught therein. The prophets, to whose development of the Divine Will we have now come, searched diligently to know of the treasures that word contained; and he who, of Christ's disciples, was the nearest to his bosom when upon earth, and to whom the bosom of his Lord was most open from heaven, wept much, because the contents of the Book of the Inheritance, were withheld from his view; and, for our encouragement in searching to see the riches of that salvation which was ready to be revealed in the last time, we are given to see that he wept not in vain. "Weep not," said one of the elders, not as comforting the disciple in his ignorance, or as telling him that he might more profitably turn his attention to something of a more practical nature: so would many who are wise in the things of this world have directed; but far be such apathy from the beloved disciple of Jesus. Jesus can teach as never man taught. For in him are hid all the treasures of wisdom and knowledge; He can lead into the rich unfolding of the mystery of God; He is the Lion of the tribe of Judah (praise), who gives the key-note to the choirs of heaven, when, with Judah's mother, each saint shall say, upon beholding their inheritance through grace in glory, "Now will I praise the Lord." He it is of whom his father said, "Judah, thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." And, contemplating his progress in leading into the Inheritance, he spake of him in his first appearance as the "Lion's whelp;" then of his ascension as having spoiled principalities and powers, making a show of them openly in his cross, "From the prey, my son, thou art gone up." Then of his long suffering during the past triumphing of the wicked, and of his future springing upon the prey, when he shall clear his inheritance of the spoiler, and take full possession for his people. "He stooped down; he couched as a lion, and as an old lion; who shall rouse him up?"

He also is the Root of David; first appearing as a root, or sprout, out of a dry ground; and at that time despised of the people; but afterwards he shall "stand for an ensign of the people: to it shall the nations seek, and his rest shall be glorious." He shall lead the people into the inheritance, and give them therein to rest.

As it was when the kingdom of Israel was in its greatest strength, as in the days of Solomon, that the creature's inability to discover the contents of the Book was most thoroughly expressed, so it was when that kingdom was in its weakest state, as in the days of the prophets, that the Creator began most clearly to present himself as powerful to reveal. Then we find, that when the kingdom was divided, and fast hastening to decay, we have the words from Isaiah, "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The double portion, the birthright blessing, the Book of inheritance in the Lord's right hand, is hers, notwithstanding all her unworthiness. Then perish all the folly of man before the bright revelation of the wisdom of God! "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Isaiah, elsewhere, ch. xxx. v. 19, speaks of a time when He will be very gracious unto those who, like John, wait for him. "Thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry. When he shall hear it, he will answer thee. "And although still the bread of adversity may be given, and water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers." The Book shall be opened, and the inheritance shall be bestowed both as to the earthly possession,

v. 23—25, and also as to the heavenly glory, v. 26; and the Lord shall abundantly witness to his truth, both in mercy and in judgment, v. 27—33.

Another prophet, Jeremiah, in ch. xxxii. gives us the most lively representation of this our kinsman Redeemer purchasing the possession that seemed irremediably lost—so lost, as that the prophet, with the liveliest remembrance of the manifestations of the Lord's past goodness and power of redeeming, seems struck with astonishment at the transaction he then went through by divine appointment. After he had made the purchase to which he had been directed, he took the sealed and open evidence of the purchase, and gave them to Baruch (Blessing), the son of Neriah (Lamp of the Lord). Then we find the prophet pouring out his soul before the Lord, acknowledging that he was still in the dark as to how all this could be accomplished: and the Lord answers, calling for simple faith in him, as to how he would accomplish his word of promise. It is He who sitteth upon the throne who speaks, "Behold I am the Lord, the God of all flesh. Is there anything too hard for me?" He then proceeds to recognise the obstacles to the taking possession, and giving to the people the promised Inheritance: their not acknowledging him as their teacher and their King: yet, after all, he goes on to deliver the promises respecting the everlasting covenant, to be secured to them through the priesthood of Christ, according to which he would rejoice over them, to do them good, and would plant them in that very land assuredly, with his whole heart and his whole soul. And, in ch. xxxiii., referring still, it would seem, to this Book of the everlasting covenant, securing to the people of promise the Inheritance, through their kinsman Redeemer, he says, "Thus saith the Lord, the Maker thereof, The Lord that formed it, to establish it; the LORD," the everlasting Jehovah, is "his name. Call unto me, and I will answer thee; and show thee great and mighty

things which thou knowest not." It is He that can open the Book. Then, having again pointed out the cause of his having been a lion to the house of Judah, he proceeds to point forward to the time when, upon the restoration of Judah and of Israel, he would find the former house worthy of their name, v. 10, 11. Again shall be heard in the now desolate cities of Judah and streets of Jerusalem, "The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord." And the Lord there also promises that the sight of that perfect peace, prophesied in the name Jerusalem, shall be accompanied by outward temporal peace, such as yet remained to be enjoyed in the land. Then, in v. 16—26, he shews how all this blessing was to be looked for in connection with the Root of David. It is in the restoration of both Israel and Judah, and in the days of the Branch of Righteousness: after which David shall never want a man to sit upon the throne of Israel, that he will perform that good thing he had promised unto the house of Israel and the house of Judah: and he assures us that his covenant with David his servant, as to the having a Son to sit upon his throne for ever, is as firmly established as his covenant of the day and of the night; and as the host of heaven cannot be numbered, so will he multiply the seed of David his servant. And, finally, as it hath been said, "The two families which the Lord hath chosen, so he hath even cast them off:" he gives the assured word of comfort, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth:" (if he is not the Creator of all, then will he not be the Redeemer of Israel:) "then will I cast away all the seed of Jacob and David my servant: so that I will not take any of his seed to be rulers over the seed

of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

As it was when Israel was in the strongest state that the inability of the creature to open the Book was the most strongly declared, so it was when the kingdom was reduced to the weakest condition; when the children of Joseph, the heirs of the promises, were removed far away; and when Rachel wept for her children, and refused to be comforted because they were not; and when of Zion it was said, "She weepeth sore in the night; and her tears are on her cheeks: among all her lovers she hath none to comfort her;" when of the heir of the throne of David, which was to be for ever, it was being said, "Write this man childless; a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, or ruling any more in Judah"—then it was that through the weeping prophet the words were spoken, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." And in the very centre of his lamentations over the desolations of Zion we find the words, ch. iii. 31—33, "The Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men." And immediately after that denunciation upon the King of Judah we find the promise of the Root of David, Jer. xxiii. 5, 6, referred to by the elder, "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; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS:**"—pointing to him who hath fulfilled all

righteousness, who, although nominally the son of Coniah, as having Joseph as his supposed father, was not really of his seed, but was the seed of the woman, Mary, descended from another branch of the house of David, as a root out of a dry ground.

IV.

THE OVERCOMER.

REV. v. 6, 7.

"And I beheld, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne."

A LION had been spoken of, but here we behold a Lamb, and that as it had been slain; for thus must the Inheritance be redeemed; and thus must the people be redeemed for the Inheritance: even with the precious blood of Christ, as of a Lamb without blemish and without spot. Thus must the Redeemer of Israel be presented before the throne in glory. He had been slain, but now he stands in resurrection life; and is alive for ever more, and is received up into power in the midst of the throne, the giver of all life, and director of all instrumentality. He hath, indeed, fulness of power, represented by the seven horns; and fulness of wisdom or intelligence, having seven eyes, which are the seven spirits of God, sent forth into all the earth. They survey the working of providence in every part thereof, in accomplishment of the predictions of prophecy, with which the Book of the Inheritance is sealed; and without an attention to the fulfilment thereof, the seals cannot be opened. At the time of the end, till which the book was to be sealed, it is intimated

that many would run to and fro, and knowledge should be increased: and this increase of knowledge the Spirit of God can render available both for the increase of light as to the word of revelation, and for the dissemination thereof in the world around: unto which the Spirit shall be sent, when, in the abundant latter rain, it shall be poured out upon all flesh—sent forth into all the earth, in the fulness of spiritual gifts, which shall be given in connection with the opening of the prophetic word.

The right hand of Jesus is that which can meet the Father's right hand. In the hand of the Father is the seven-sealed Book, the most wise and powerful attestation to the truth of his everlasting covenant: and, answerable thereto, there are in the right hand of the Son the seven stars, the key of David, that which opens to the Beloved; the perfection of power and of wisdom, to interpret all revelation of the Father's will to man. "No man knoweth the Father but the Son, and he to whom the Son shall reveal him." It is Jesus, who, by the manifestation of his fulness of love, opens the hearts of his people to be filled with the manifold wisdom of God. He giveth them the key of the Beloved to unlock the treasures of the everlasting covenant of the Father. Thus have those who have been peculiarly favoured with the revelation of the wisdom of God had the name of David, Beloved. Thus was called David; thus Solomon was called also Jedidiah, Beloved of the Lord. Thus was Daniel called, "O man greatly beloved;" and thus was John himself called the Beloved Disciple." It is love which unlocks the heart both of God and man. We shut up our counsels from those we suspect; but we unfold freely our intentions to our beloved friends, and invite them to a full participation of all the good we enjoy.

It may be observed that, as the first presentation of the Book, as written within and on the backside, was through the instrumentality of Moses, when the Creator so marvellously attested

the book, as being from him, by his mighty power—by his right hand working, both in judgment upon the oppressor and for mercy to the oppressed—leading these as by the right hand through the waters of the Red Sea, and through the burning and barren desert, commanding all the powers of nature to witness to the truth of his word: which word had both the writing inside, as to the free promises made to the fathers before the law; and also the outside writing as to the ceremonial law, according to which the present temporal possession of the land was given, until the promised seed should come, unto whom were made the promises contained in the inside writing of the Book.—

And, as the preaching or proclaiming of the strong angel, referred to the next great bestowment of revelation, was by David, and especially by Solomon, who seemed, indeed, to have all the riches of the temporal possession given to him, yet withal most loudly expressed, as we have seen in Ecclesiastes, the inability of any creature to open the book of the Creator's purposes as to the promised good.—

And as the comfort to those who searched diligently with eyes dimmed with tears, to know the mind of God in his word, took place when was given the third great addition to the word of Revelation by the three greater prophets, Isaiah, Jeremiah, and Ezekiel, as well as by the other twelve, and Daniel the man greatly beloved—So was it in the fourth great giving of the word in the New Testament; there was especially seen that to which we are now come; the union of the divine with the human nature in the person of Christ. As being man, he was the Lamb as it had been slain, typified by the outside writing of the Book; but as God he had the fulness of divine power, represented by the seven horns; and the perfection of the omniscient Jehovah, expressed by the seven eyes, the seven Spirits of God sent forth into all the earth. He was, in truth, the Son of David according to the flesh, but declared to be the

Son of God with power (the seven horns), according to the Spirit of holiness (the seven eyes): declared thus to be the Son of God by the resurrection from the dead. Upon his resurrection, the Holy Spirit was given to qualify for their office those that were sent to be witnesses of his resurrection, in Judea and Samaria, and unto the uttermost ends of the earth. They preached that which, to the Jew, did not appear power, but a stumbling-block; and to the Greek not wisdom, but foolishness: but which is yet, to every one that believeth, the power of God, and the wisdom of God. It is the evidence that the right hand of Christ hath met the right hand of the Father, and received the token of sovereignty; and is, indeed, made Lord and Christ: and hath now only to ask, and the nations shall be given him for his inheritance, and the uttermost parts of the earth for his possession: to witness of whose right and coming to reign the heralds were sent forth to work miracles, in attestation of the truth received from Him who sitteth upon the throne; and to open up the mysteries of the kingdom given forth by Him who liveth for ever and ever. The outside writing of the Book was then read in the deciphering the shadows of the ceremonial law; but the apostles themselves speak of the opening of the book as still future. It was then ready to be revealed in the last time, when that which was perfect would be come, and that which is in part, would be done away.

That the testifying of the Spirit was to be given, beside the witnessing of the apostles, see John xv. 26, 27. See further as to the testifying of the Spirit, xvi. 7—15; and as to the great, and yet future effect, to be produced by the word, as seen in truth, by those who should afterwards believe, see our Lord's intercessory prayer, ch. xvii. 17—23. That the glory of the Spirit's ministration was still an object of hope to the Apostle Paul, see II. Cor. iii. 8—18. To the promised fulness of light, the "Twelve Tribes

scattered abroad" are invited, James, ch. i. 1, 5. That the farther light was to come before the day of the Lord, see II. Peter i. 19. As to when the Book was to be presented as open, and the mystery of God be finished, according as he declared unto his servants, the prophets, see Rev. x. 2, 7.

V.

SONG OF THE LIVING CREATURES AND ELDERS,

IN HONOUR OF THE LAMB, UPON HIS TAKING THE BOOK.

REV. V. 8—10.

"And when He had taken the book, the four living creatures, and four and twenty elders, fell down before the Lamb, having every one of them harps and golden vials, 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."

We now come down to the time when the praise for redeeming love was to be heard; when prayers for the fulness of redemption were to ascend from the saints, like sweetest odours, most richly presented before the throne of the Eternal: and whilst Christ, as our atoning sacrifice, is still within the most holy place, and hath not yet come forth from thence to claim the purchased possession. The harps which are sounded to Emmanuel's praise, sing of Him in his three offices, as accomplishing our redemption: and of the threefold blessedness we come to enjoy in God through his blood. He is our prophet, who is worthy to take the book and interpret its contents.

The mysteries of the kingdom are in his hand as the Interpreter; and they can only be safe in our hands by our being in his,—simply depending upon his enlightening, as upon his enlivening, power. We must neither depend upon our own understanding, nor slavishly look to the creature for guidance; but have ever our minds open towards Him for instruction in all the revealed will of God. The Father hath given the Book to Him to shew unto his servants the things that must shortly come to pass. He, not only as the Fountain of all knowledge, knows how to instruct, but even by experience he knows the necessities of our nature, that require to be supplied out of his own fulness: and he has also, by experience, the knowledge of how to communicate the instruction necessary; whether it be at the marriage feast, or the funeral; by the sea-side, or on the mountain top; in the lowly village, or the crowded city; to the common people by day, or to the ruler of the people by night. He knows how to make all matters and all circumstances at all times subservient to useful instruction, so as that every power of the mind, and every feeling of the heart, may be filled with divine light and love. He knows the mind of God and the mind of man, and can bring them into unity. He, our great Teacher, is indeed worthy to take the Book. He shall send the Spirit, in the fulness promised, to lead into all truth, that his bride may be fully arrayed for his glorious appearing.

He is also worthy to open the seals thereof,—to exercise power in his office as King,—opening the title-deeds to the purchased possession, and claiming, as rightful Heir and Lord, all that appertains to the Inheritance. The opening of the seals, as we shall afterwards find, are successive acts of authority, in reaching forward to the obtainment of that, which, as King, he shall reign over: and these acts of authority are in the exercise of regal power, both for judgment and for mercy. Christ knows best how to ex-

ercise both: for not only has he infinite wisdom to direct his almighty power, but as man he knows by experience both what it is to obey willingly that which is just and right, and what it is to suffer wrongfully. He knows how laws affect the happiness of the subject; whether those laws are according to justice and mercy, or the reverse. He knows the temptations and the trials of the poor and needy: He carefully sympathises with them in all the circumstances of life, even unto the death; and may, therefore, be expected to exercise his power, both for the honour of the law-giver, and the blessing of the nations.

Thus did he qualify himself for the prophetic and kingly offices, and that by becoming our priest: "For thou wast slain, and hast redeemed us to God by thy blood." This is our kinsman Redeemer—for which he required to be God, to have of his own wherewith to pay the redemption price: for no mere man can redeem his brother from death; yet he, our Brother, has so redeemed us: he being more than our brother, even God with us. But, as God, he had not a body of the nature which had sinned, in which the punishment for sin might be endured: and so, taking to him a human body, and a reasonable soul, he said, "Lo I come: in the volume of the book it is written of me, to do thy will, O God." And as he was man to suffer, so is he man to plead, in a full sympathy with our nature, and knowledge of our wants—at the same time that he is of the same nature with the Father, to give value to his intercession in Heaven. He hath omniscience to discern between the prayer of the sincere in heart, and the mockery of God by the hypocrite. He knows what requests may best be answered, and which refused: how to present man before God, and how to get the fulness of God conveyed into the soul of man.

The blessings the saints enjoy through these three offices of Christ are also three, and are immediately after adverted to in an inverse order.

Thus, through his priesthood we are justified, and adopted into the family of God. We are redeemed to God by his blood,—through the blood of his atoning sacrifice we are justified, and brought near unto God as our Father. We no longer feel ourselves in the distinction of kindred, or tongue, or people, or nation, so as to live in alienation from each other as heretofore. We feel that the bond which connects us is stronger than anything that would separate. This through the relation into which we are brought by our redeeming Brother, to our Father in Heaven. This is the blessing of faith through his blood.

So have we towards Him as our King, submission to his royal law of love, and holy devotedness to his blessed service; and so it is here said, "And hast made us unto our God kings and priests." This is through the sanctification of the Spirit, whereby we are made to devote ourselves to the doing the will of God, as our God:—a God whom we love and delight to serve; and, in this devotedness, there is an acting according to the law of the kingdom, so that we exercise power as kings, and mercy as priests, together with him, in harmony one with another, one divine will regulating all. And so also do the saints, in their high appointment by God, feel elevated above the degrading service of the world, and the slavery of Satan, to a most holy dignity; for power to act in which, they are now called to evince their obedience, by a patient waiting in continuous well doing.

So have we, towards Christ as a prophet, hope of the good to be enjoyed in the coming kingdom, according to the good purpose of the Father revealed by Him; with regard to which, the song of the saints concludes, "And we shall reign on the earth." They had known that they were to be kings and priests unto God; but now their expectations take a definite shape; and the scene of their occupation of these offices lies before them. It is "on the earth;" Yet not of this world is the kingdom, but in the world

to come.—Not in this life, for flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption,—the incorruptible City, that cometh down out of heaven from God, and which shall be the peculiar abode of the glorified saints, whose kingdom shall be over the whole earth, under the whole heaven. They shall have dominion over the nations; and shall, as priests, have the supreme felicity of ministring blessing to all the inhabitants of the earth, when the Prince of the kings of the earth shall sit as a Priest upon his throne: for so hath the great Prophet revealed.

 VI.

SONG OF THE ANGELS.

REV. v. 11, 12.

"And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, Worthy is the Lamb that was slain,—

1. To receive power,
 2. And riches,
 3. And wisdom,
 4. And strength,
 5. And honour,
 6. And glory,
 7. And blessing."
-

THE seven Spirits had been sent forth into all the earth; and the sons of God, thereafter, and thereby, had been gathered out of all nations, to present their united prayers before the Lamb: acknowledging that the right of redemption is his, and rejoicing in the prospect of entering with him into the possession of the Inheritance, the Book of which he hath received out of the Father's right hand. The possession of the earth, and full dominion over all that it contains, had been given to Adam, and lost through his fall; but

now the redemption price hath been paid, both for the people and their lost possession; and now He, our kinsman Redeemer, hath been called upon to claim his own. This is the time to which we are now approaching, when the prayers of the people of the Lord shall ascend up, like the incense from golden vials, for the Redeemer to take possession. And he shall come when thus called for. "For this will he be inquired of by the house of Israel to do it for them." When the whole church shall in earnest cry, "Come, Lord Jesus, come quickly," the Bridegroom shall appear: and then shall that other scene be revealed, referred to in the text. When the Lord cometh, he comes with his mighty angels—with all his holy angels—an innumerable company of angels, who take their stand around the throne of God, the Son of God, and the many sons he has led into glory,—still represented as the four living creatures, and twenty-four elders: for the church hath, in the Lamb slain from the foundation of the world, been from the beginning viewed as one and complete. Now, however, they are indeed complete, when the scene occurs which is here described. They are not only brought back into their Father's presence through grace, but led up before his seat in glory. The angels have been sent with the great sound of a trumpet to gather the redeemed from the four winds of heaven, and now they are gathered. The number of the elect is accomplished, and these have taken their places in their house which is from heaven, and the heavenly attendants are around them, rejoicing in their felicity, and in the glory, which, through suffering obedience, they have brought unto Him who is exalted far above all principalities and powers in heavenly glory; and who yet had condescended to take the place of the kinsman Redeemer for them. Upon man's creation the morning stars sang together; but now they sing a nobler song,—a song in which the glory of even the creation is, as it were, lost sight of, in the glory

of redeeming love. The saints had been singing, as it were, a new song in the prospect of further service upon earth; but now, when raised into that glory, which eye hath not seen, nor heart of man conceived, and when themselves are served by the angels in glory, their song is hushed into mute astonishment, whilst they listen to that which ear hath not heard, in the united burst of praise unto the Lamb, from the innumerable company of angels around them.

The angels, in number ten thousand times ten thousand, and thousands of thousands, gladly respond to the song of the saints, in praising redeeming love, which, although their unfallen condition has not required for themselves, they can yet rejoice in for the bride, the Lamb's wife, unto whom they are all ministering spirits. And contemplating how He left the glory of his Father for the form of a servant, that he might redeem his people from death, and give them to sit with him on his throne;—and how, although He was rich, yet for our sakes he became poor, that through his poverty we might be made rich; and how He who was wisdom was willing to be accounted as a fool, yea, and mad for us, that we might be made wise unto salvation; and how He, who beareth up the pillars of creation, allowed himself, as without strength, to be stretched upon the cross, that he might be unto us a strong, yea, a sure foundation;—how He, the fount of all honour, was rejected and despised of men, and this that the saints, from the debasement of earth, might be lifted up to the honour of being kings and priests in the kingdom of their Father; and how he, the Lord of glory, allowed himself to be covered with shame and spitting, that we might be brought into that exceeding weight of glory, amid the angels in heaven, to abide there for ever as the sons and daughters of God Almighty—Finally, seeing how He, the Blessed One, became a curse for man; and how blessing now descends upon the whole redeemed creation, delivered from the bondage of corrup-

tion into the glorious liberty of the sons of God ; who, having supreme control, gives free scope to all the powers of nature fully to develop themselves in all the forms of blessing:—thus contemplating the sacrifice made by Christ from the beginning, they give the power of the throne from which he descended, the riches of the kingdom of Israel He hath purchased, the wisdom of contrivance with regard to preparing a people for his name, and leading them into the purchased possession, the strength for accomplishing the deliverance thus planned, the honour of the many crowns procured for those who shall be kings and priests unto God, the glory in heaven into which themselves have introduced these heirs of salvation, and all blessing upon earth, upon which the heaven is now opened in an abundant bestowment of good—All they give unto the Lamb that was slain.

It is now, indeed, made manifest, that the Most High doth feel with and for the creature; and the creature has been led into the mind of the Most High, and all through the union of the divine and human natures in the person of Christ Jesus, and by him in his exercise of the three great offices of prophet, king, and priest: justifying us through faith, sanctifying us by his holy love, and enlightening us so as to apprehend the joyful object of hope set before us. Therefore unto him be supreme power to possess the riches of the Inheritance, to use, according to his strength of salvation, his saints, in the honour into which he hath raised them, the angels in the glory he hath spread out before them: and every obedient creature in the blessing wherewith he hath blessed them. Thus do the angels desire to look into these things; how much more should we, whose eternal interests are more deeply involved in the matter of this brief, but most expressive, song!

VII.

BLESSING FROM EVERY CREATURE TO GOD AND THE LAMB.

REV. v. 13, 14.

“ And every creature which is in Heaven,
And on the earth, and under the earth,
And such as are in the sea,
And all that are in them, heard I saying,
Blessing, and honour, and glory, and power,
Unto Him that sitteth upon the throne,
And unto the Lamb, for ever and ever.
And the four living creatures said Amen,
And the four and twenty elders fell down,
And worshipped Him that liveth for ever
and ever.”

THE song having been begun by the saints upon earth, and continued as they ascend under the conduct of the angels; and that song having been answered by the angels, as having accomplished that service for the bride—these take their stand before their Lord, and around the redeemed family in heaven, and joyfully give Him the glory of all that work of grace, which, as under his command, they have just completed. The song being thus sung, upon the heaven and the earth meeting each other in the glory of the New Jerusalem, that then shall descend, to receive within its pearly gates those that have been prepared to ascend, and to see “ the King in his beauty;” and to behold the earth, as afar off, spread out beneath their feet in the enjoyment of righteousness and peace, where the nations of the saved disport themselves amid scenes of the loveliest beauty and richest fruitfulness; surveying all with intelligence, and looking upon all with hearts full of innocence and love, now is heard the earth answering to the heavens; yea, every creature is heard taking part in the song, and answering to each other; whether it be in heaven, or on the earth, immediately beneath the glory, or under the earth, on the reverse side of the globe, or on the sea which lieth

between—yea, all that are in them, are heard ascribing the blessing they enjoy, through the ministration of those who have over them been made kings and priests; and the honour of that salvation into which these have been exalted over the earth; and the glory which these are given to enjoy amid innumerable angels in their Father's house in heaven; and the power of the throne before which these worship, and in the midst of which these are,—all they gladly give unto the Creator and Redeemer.—“Unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” And the four living creatures, who are given abiding life in him that liveth for ever and ever, give their glad Amen; and the four and twenty elders, through whom the blessing has been ministered to the nations, are blessed in ascribing all to Him whose eternal purposes have resulted in the full feast of joy to the whole creation of God—they “fall down and worship Him that liveth for ever and ever.”

It is remarkable that this description of the service of the Lamb, in order to prepare this feast for all people; yea, for heaven and earth, and of which the Lord himself as man will partake, consists of seven parts, correspondent in order with the names of the seven who were first chosen to worldly service in the church, Acts, ch. vi. 5. Thus Stephen (the *Crown*) characterizes the opening of the vision, which is with the presentation of the Book, giving a right to the crown, or lordship, to him that can prevail or obtain the crown of victory, as bruising the head of Satan who had usurped the dominion. Then Philip, which is *Lover of the Horse*, or one ready and able for service, refers to the proclamation of the strong angel for one able to accomplish this high service for God and for man. Then the third, Prochorus, *Leader of the Choir*, points to the Lion of the tribe of Judah, who bids the weeping captive to cease the mournful cry, and be led back with songs of everlasting joy,

under the standard of the Beloved, into the inheritance which had been lost. And the fourth, Nicanor, the *Overcomer*, directs us to the Lamb who conquered through his being slain; and all power and all wisdom are his to enable his followers to overcome through the blood of the Lamb, and loving not their lives unto the death; and then the fifth, Timon, *Honour*, characterizes the prayer and song of the saints, which are for what men, in the pride of their own imaginations, have been apt to call *Not Honour*; even that Christ should again come down to earth, and fix his throne where it was promised the son of David should reign; and that his saints with him should reign over the earth: and Parmenas, *Ever Abiding*, expresses the glory in which, shall be the portion of the sons of God, as being given ever to abide in their Father's house, through the Son, who abideth for ever: and amid the glory of which, the angels who have kept their first estate, sing in their glad review of redeeming love, as given in the sixth part of the description. And, lastly, the seventh of these names, Nicolas, is the name of those whose song succeeds that of the glorified saints, and that of the angels in glory. These are the *conquered people*, who have been subdued in order with the names of the seven who were first chosen to worldly service in the church, Acts, ch. vi. 5. Thus Stephen (the *Crown*) characterizes the opening of the vision, which is with the presentation of the Book, giving a right to the crown, or lordship, to him that can prevail or obtain the crown of victory, as bruising the head of Satan who had usurped the dominion. Then Philip, which is *Lover of the Horse*, or one ready and able for service, refers to the proclamation of the strong angel for one able to accomplish this high service for God and for man. Then the third, Prochorus, *Leader of the Choir*, points to the Lion of the tribe of Judah, who bids the weeping captive to cease the mournful cry, and be led back with songs of everlasting joy,

in Him, and call Him blessed.

THE
BOOK OF ISRAEL'S INHERITANCE
IN THE LAND.

JER. XXX. XXXI.

"The word that came to Jeremiah from the Lord,
Saying, Thus speaketh the Lord God of Israel,
Saying, Write thee all the words that I have spoken unto thee
In a Book."

THESE words were spoken long after Israel had been carried captive forth of his land; when Ephraim was to appearance lost, when even the Jews were about being taken away to Babylon. Jacob was indeed made small among the nations, and appeared to be devoted to destruction. Yet God doth here still call himself "The Lord God of *Israel*:" plainly implying that he would, notwithstanding all present appearances, continue true to the promises made unto their fathers; still accomplish his design with regard to the people he had chosen to be peculiarly his own. It may also be remarked, that there is so much, in the words hereafter written, hard of belief; and, in the then circumstances of the world, even so unimaginable, that the command to write "*all the words,*" was not uncalled for. There would have been danger in the intrusting any mere creature with the giving only the *sum* of them. Matters then not understood, but now applicable in the most minute particulars, and essential to the making out the case fully for the rightful heir, would otherwise have, most probably, been omitted. These particulars being so long written in a book, open to the in-

spection of all, are unquestionably authentic and authoritative; and are a powerful Witness to the truth of God.

Let us also consider, that, if all these matters, and if the very words in which they are expressed, are of divine dictation, it most assuredly becomes us earnestly to listen to them, and diligently to study their import. This should the more be the case, as we shall find that they regard our People, our Place, and our Time. And they speak of that which is generally interesting, Property, possession of land; and this in that part of the globe which is to be, of all others, the most advantageous position—the Land of Israel: and this is to be had as a free gift from the rightful Possessor.

If there be one portion of the earth of more importance than another, it is the Land of Israel. Not only has it been the theatre of all God's grand manifestations of Himself to man, but, seated there between the seas, the Red and the Mediterranean, these stretching out into the two great oceans, by which America may be reached on the one hand, and Australia on the other, it is most centrally placed, with regard to water, and the more distant parts of the globe. It is also most eligibly

placed as to land; having all Africa spread out from it to the south, and Europe and Asia to the north. This meeting point of all parts of the earth, is evidently designed by the God of Nature for the Throne of Universal Empire; and this opinion is amply confirmed by the revealed word of God.

The people for whom this position is appointed, are plainly the people intended to have rule. God, accordingly, from the very beginning, took them under his especial care, and led them about, and instructed them; and ever wrought wondrously with them. But about 2,500 years ago, the House of Israel, and therein the tribe of Ephraim, of whom the promised multitude of nations was specially promised to come, were swept away, by the Assyrians, into a land from which they have never yet returned. Our view is, that God nevertheless was true to his promise; and has so far accomplished it, as that his people have become many nations, and these even the chief of the nations, here, in the North Country, so frequently intimated in prophecy as the principal quarter out of which his people will flow up to Jerusalem, when it shall be made the Throne of the Lord. Already do they possess the gate of their enemies; they have broken forth on all sides; seem adapted for all climates, and all occupations; and are rapidly colonizing the globe. To *them*, as well as to the *Jews*, and to them in the first place, is bequeathed the land of Israel. This will appear in the course of the following pages: in which it is proposed to show that in Jeremiah, ch. xxx., xxxi., is given a continued course of prophecy, especially referring to Israel, the kingdom of the Ten Tribes, or rather their descendants in the North Country.

The prophecy commences with the testimony of the two great witnesses, Mercy and Judgment; the mercy promised, the judgment threatened: the two burdens of all prophecy, and the great matters to be testified of by all that would witness for God; and characterizing the condition of both houses in their past History. On Israel he

had not mercy; He, to appearance, utterly cast them away; yet it was that with everlasting mercies He might gather them. Of Judah the case has been different; the Lord had mercy upon them, and saved them wonderfully, until the promised One Seed did come, whom the Jews rejected; and then were they delivered over to judgment, to be witnesses of his justice ever since, and that among all nations. And now we approach the time, when, casting from them their clothing of sackcloth, they are conjointly to witness to all the earth, of the truth and faithfulness of God, and that in open manifestation; the purposes of God with regard to them being revealed. And this open witnessing is again to be of mercy and of judgment; and, most likely, in the midst of both, most powerfully displayed in them, in the blessing and deliverance of the righteous, and in the punishment of the wicked, whose counsels may yet seem to prosper for a time; but the triumphing of the wicked shall be short, and their portion most bitter: whilst the Portion of Israel, the Lord Himself, and in Him all needful blessing, shall indeed be most sweet, and shall be rejoiced in for ever.

After the reference, in verse 3, to the Book of the Inheritance, the crowning of the Mercy promised to Israel, when complete order shall be established, and the perfect beauty of all God's workings, with regard to his people, shall be made to appear: we have then, in verses 4—7, the witnessing of the Judgment threatened, the dark tribulation intimated, through which the world, and even Jacob, must pass, into the full enjoyment of the glorious salvation. Dreadful overturnings will take place when the Lord is taking possession, and is preparing the land for his favoured people.

Thereafter, in verses 8—21, we have seven Securities given, that the promise refers to the future, and will most assuredly be fulfilled. These seven securities we shall see still further unfolded in Ezekiel xxxiii.—

—xlviii. And the opening of these seven Securities, or Seals, to the Book of Inheritance, we find Rev. vi.—viii. 1. See pages 24—56. There is another discovery of them, in seven successive sections of Isaiah, ch. lxi—lxvi.; also in Matt. xxiv. 4—14. See pages 56—61.

There is a farther witnessing of judgment and of mercy, the order of these two being here reversed, in Jer. xxx. 23, 24; xxxi. 1. See pages 65, 66.

The prophecy then proceeds, ch. xxxi. 2—26, to identify the people, more especially concerned in the contents of the Book. This is done in seven descriptions, of which see a summary 107—109. These contain the substance of the loud and joyful acclamations, spoken of as Seven Thunders, with which shall be hailed the open book, in the hand of the mighty angel, as described Rev. x. See page 62. These Seven Thunders run parallel with the Seven Seals, as is noticed pages 63, 64, and they are “according as God hath declared to his servants the prophets”—as is shewn in the exposition of the Seven Thunders, pages 67—105.

The remaining portion of Jer. xxxi. is found to contain the Name of the Lord: who hath not only condescended to give his signature to the free promises respecting the Land, and the richness of blessing to be bestowed upon his united people in their great restoration; but, He hath given Himself to be their Everlasting Portion, having also purposed to take them to Himself to be his peculiar Inheritance for ever. His name is found to be, “The Wonderful,” who has been leading his people to make to Himself a glorious name; He is “The Counsellor,” who hath purposed to reconcile us unto Himself according to New Testament mercy; He is “The Mighty God,” who, having formed us at first, can sustain us through all changes; and present us in grace and in glory, new created in Christ Jesus; He is “The Everlasting Father,” unto whom the long-lost children of Rachel may

now say — “Though Abraham be ignorant of us, and Israel acknowledge us not, yet doubtless thou art our Father, our Redeemer, thy Name from everlasting.” In Him the fatherless have found mercy. When this shall be acknowledged, He will hasten to vindicate his claim to the concluding title, “The Prince of Peace,” or King of Salem: His throne shall be Jerusalem, when found worthy of its name; when heard to say, “Blessed is He that cometh in the name of the Lord;” “And all the nations shall be gathered unto it, to the Name of the Lord,—to Jerusalem.”

This Name is presented in Psalm lxxxix. See pages 89—91. It is more fully dwelt upon in the exposition of Jer. xxxi. 27—40. See pages 110—129. And it is further unfolded in an analysis of ch. xxxii., xxxiii. See pages 130—144. In this last review of the Name, it may be noticed, there is a parallelism to the Seven Thunders in the sevenfold description of the Good, which the Lord intends to bestow upon His people, in contrast to a sevenfold description of their evil, which, as the Counsellor, He hath purposed to remove. See pages 133—136. And under the third Name, “The Mighty God,” there is also another parallelism to the Seven Seals. See pages 137—140.

Now surely there is an opening of the mystery as presented in vision to Abraham, Gen. xv.: The first vision recorded in the Scriptures, a vision containing the substance of all future revelation; and which may well be called “the Vision of All.” It most clearly sets before us the Lord Himself as the Portion of his people, as well as that it is through faith that the blessing is obtained. It also points out the changes, through which the promised seed would have to pass, until they should obtain possession of the Land, according to the free promise: when God Himself will be more fully known as Israel's Inheritance. Oh, Lord, make haste to accomplish! See Introduction.

THE MERCY PROMISED.

VER. 3.

" For, lo! the days come, saith the Lord.
That I will bring again the captivity of My People, Israel and Judah, saith the Lord,
And I will cause them to return to the Land that I gave to their fathers,
And they shall possess it."

It is as being made, Ammi, My people, as being formed anew of God after the image of his Son, that Israel and Judah are promised a restoration. They must become unitedly an holy nation, a peculiar people; prepared to shew forth the praises of Him who calls them out of darkness into his marvellous light. As possessing this character, and occupying this position, blessing, both temporal and spiritual, will be abundantly bestowed upon them. In Joel ii. the temporal blessing is mentioned, ver. 18—26, before the spiritual, ver. 27—29. But in Isaiah xxx. the spiritual blessing, as to be enjoyed in the Land, is mentioned first, ver. 18—21, and afterwards the temporal, ver. 23—25. Both passages undoubtedly intimate that the blessing is to be found in the Land, and this after the long desolations, and previous to the great and terrible day of the Lord, Joel ii. 31, and while the people are waiting for the coming of the Lord, Is. xxx. 18. It is also to be remarked, that not only will the Lord give to Israel teachers, Is. xxx. 20,—pastors according to his heart, which shall feed them with knowledge and understanding, Jer. iii. 15; He will give also a word behind them, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." And not only will the Lord be known in the midst of his people; Joel ii. 27; not only will spiritual gifts be bestowed upon some—be restored gradually, as they were gradually withdrawn, but, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh," upon the whole body of the people, as described

Joel ii. 28, 29, and of which the assured pledge was given on the day of Pentecost. Now upon his holy mountain, will the Lord spread a feast for all people. Those who are rich and increased in goods, and who stand in need of nothing, will, of course, remain at a distance; and perhaps smile at the folly of those who hunger and thirst after righteousness: But these our God will fill with good things, while he will send the rich empty away. To those who will have sold all for the sake of Christ, the treasure hid in the field is sure. The good will be found. In the Mount of the Lord it shall be seen. There He will command the blessing, even life for evermore.

That which is emphatically called Immanuel's Land, we cannot suppose to be unworthy of a wish. It not only was, but is to be, the Place of God's manifesting Himself unto man.

The promise of the Land to Abraham remains to be fulfilled. Upon the terms of the Mosaic law, a partial possession was given of that Land to Israel under a covenant, which they immediately and continuously broke. They broke that covenant, even as Adam broke that which was made with him. It is only by the free covenant, ordered in all things and sure, that possession can be regained. This is the covenant expressed in the words before us; words guaranteeing the future return of both Israel and Judah to the Land; in which return, as we shall see, Ephraim will be recognised as the first-born. Afterwards, when his right is disputed by the king of the north, Immanuel Himself will appear, and fully deliver; and having raised the sleep-

ing saints, he shall give complete and permanent possession to the fathers, as well as unto their children. These did not possess, but they shall possess, that which was given unto them in promise by Him who is Faithfulness and Truth. God will be merciful to his land and to his people.

Israel shall not possess it in the manner Judah did upon his return from the Babylonian captivity, under the dominion of the kingdoms of this world, but under the reign of the risen saints; by whom there shall be a wise and holy leading forth into the full enjoyment of all that God hath provided for the happiness of his creatures. Then, indeed, shall there be possession. Then shall the confusion of Israel and the disorders of the land cease; and beauty and gladness be the portion of his land and of his people.

Although the fathers shall possess the land, as it was promised them, yet that, it seems, will not be their peculiar possession; "They looked for a City which hath foundations, whose Builder and Maker is God;" and they, together with all the glorified saints, shall be given that city to dwell in, even "the New Jerusalem, that cometh down out of heaven from God;" that "inheritance which is incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for them"—which is prepared for them in heaven; and ready to be revealed from thence, together with their glorified Lord. That is the Father's house, in which are many mansions; into which the saints are received, when they ascend up in clouds

to meet the Lord in the air; and in which they shall ever abide with Him, to minister blessing to the myriads of happy beings that shall then dwell on the earth, under their peaceful dominion,—even the saved of the nations, who shall walk in the light of the New Jerusalem, and the twelve Tribes of Israel, over whom, in that time of the regeneration, the twelve apostles, sitting upon their twelve thrones, shall reign. This shall be the peculiar home of the saints, who shall thus be "as the stones of a crown lifted up as an ensign upon his land." That land, then the metropolis of the world, they shall possess; and the kingdom and dominion under the whole heaven, as well as their peculiar Inheritance in the Heavenly Jerusalem, shall be theirs. In this land, Israel, according to the promise, shall possess the Double—the birthright blessing; everlasting joy shall be unto them.

Such is a sketch of the witnessing of the book of the whole revealed will of our God, with regard to the Mercy promised. It is briefly summed up in these few words of the Lord to Jeremiah; and, as we shall show, it is accompanied by abundant Security, beside its own internal clearness and strength. First, however, we are pointed to the Judgment of the nations, to the awakening of the slumbering world, when the Lord, in awful majesty, appears to take possession, for his people, of the very land He gave unto the fathers, and which they shall assuredly possess. For the Lord hath spoken the word; and his word shall stand for ever.

"If they shall confess their iniquity,
And the iniquity of their fathers,
With the trespass that they have trespassed against me,
And that also they have walked contrary unto me;
And I also have walked contrary unto them,
And have brought them into the land of their enemies;
If then their uncircumcised hearts be humbled,
And they then accept of the punishment of their iniquity:
Then will I remember my covenant with Jacob,
And also my covenant with Isaac,
And also my covenant with Abraham will I remember,
And I will remember the land."

LEV. XXVI. 40—42.

THE JUDGMENT THREATENED.

VERSES 4—7.

"And these are the words that the Lord spake
Concerning Israel, and concerning Judah.
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 loins,
As a woman in travail?
And all faces are turned into paleness!
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."

THAT full emancipation of Israel, and complete return to peace and blessing under the benign government of the fathers,—of the kings who will indeed prove nursing fathers, and of the queens who will indeed prove nursing mothers to Israel, must be accompanied with mighty overturnings; with the casting of the mighty from their seats, that He may thus exalt those of low degree. The mighty are those with whom He hath been expostulating, saying (Isa. iii. 15), "What mean ye that ye beat my people to pieces, and grind the faces of the poor?" To these he now says, as in that epistle sent to the twelve tribes of Israel scattered abroad (James, v. 1—3), "Go to now, ye rich men, weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth eaten; your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth"—of the Lord God of Hosts. His word of expostulation hath long been despised; but now he scorns the scorn-ers; now he sets at nought the proud; and throws into bitter tribulation those

who abused their stewardship, by expending all upon their own pleasure, in place of seeking the good of his people. They have sought their ease in the flesh, saying, "Peace, peace, when there was no peace." They poured contempt upon the poor, and called themselves lords of that which was given them in trust, for the benefit of God's children. They smiled at the weakness of being subject to the divine law. They set at nought all his counsel, they would none of his reproof. Now he laughs at their calamity, and mocks when their fear cometh. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Now when they are brought to trembling, and their boasting is turned into expressions of fear and dread, how are they regarded? Even thus, "Ask ye now and see whether a man doth travail with child?" This may perhaps refer to that man who is so much spoken of in prophecy, and whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming. The man of sin, pre-eminent in guilt, will be also distinguished in the judgment; but he is not alone. "Wherefore do I see every man with his hands on his loins, and all faces are turned into paleness?" They who boasted themselves against God, now let them stand in his presence. "The great day of the Lord is near, it is near, and

hasteth greatly—the voice of the day of the Lord—the mighty man shall cry there bitterly.”

“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.” Similar language is used, Daniel xii. 1: also by our Lord, in speaking of the time when the abomination of desolation shall stand in the holy place: “There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” Matt. xxiv. 14—21. Jerusalem must be cleansed: There has been collected, not only the filth of ages, as to physical impurity, but also an incongruous mass of spiritual wickedness, which must be removed, ere Jerusalem can become a holy city. Nor will any confederacy bring peace to Jerusalem, while in a state of alienation from God. Even should the so-called Christian powers coalesce in placing there an universal bishop, so as to avoid those unseemly contentions that disgrace the Christian name, in the sight of Jew and Turk, upon the spot where it is said the Lord lay—yea, even although the robbers of our people, should seek to establish the vision of peace, by holding out the hand to join in the unholy alliance—still, “No peace, saith my God, to the wicked.” See page 6.

This word shall be fulfilled, “The sinners in Zion are afraid, fearfulness hath surprised the hypocrites! Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” Is xxxiii. 14. It had been said, ch. xxix. 6, “Thou shalt be visited of the Lord of Hosts with thunder and earthquake, and great noise; with storm and tempest, and the flame of devouring fire.” These six plagues appear to be the slaughter weapons in the hands of the six men, spoken of Ezek. ix. Whilst those six slaughter weapons are doing their work, the man of God has nothing to fear for himself: The Lord will have set a mark upon the foreheads of those that sigh and that cry, for all the abominations that be done

in the midst of Jerusalem. The same instrumentality that justifies is that which sanctifies. The man clothed with linen, and having the writer’s ink-horn by his side, who marked for acquittal, as described Ezek. ix. 4, receives the command, ch. x. 2, “Go in between the wheels, under the cherub and fill thine hand with coals of fire, from between the cherubims, and scatter them over the city.” The faith of God’s children will be tried, as 1 Pet. i. 7, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ.”

“Trials must and will befall:

But, with humble faith, to see
Love inscribed upon them all,
This is happiness to me.”

The Lord will both purge out the sinners from among His people; and He will purge themselves as with fire, Is. iv. 3, “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 written among the living in Jerusalem:* When the Lord shall have washed away the filth of the daughters 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,” then, v. 5, will the inhabitants of Jerusalem have divine guidance, as when coming up out of Egypt; when they had a cloud and smoke by day, and the shining of a flaming fire by night. The people upon whom resteth the spirit of glory and of God, have nothing to fear: “Upon all the glory shall be a defence.” The enemy, when cast out of the Sanctuary, may still rage without, having great wrath because he knoweth that his time is short; but to those who have sought their safety in Jesus, “There shall be a tabernacle, for a shadow in the day-time from the heat; and for a place of refuge; and for a covert from storm and from rain,” v. 6.

Let none trust in their outward religious position, however eminent; for judgment will begin at the house of God. And let not the world rejoice at the events by which the faith of the professing people of God may be sorely tried: for if judgment first begin here, "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. 17, 18.

"Say ye not, A confederacy, to all to whom this people shall say A con-

federacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a Sanctuary. But for a Stone of stumbling, and for a Rock of offence to both the houses of Israel," &c : They that fell upon that stone were broken; but upon whomsoever it shall fall, it will grind him to powder See Isa. viii. ix. 1—7; Matt. xxiv. 42—44.

Read, carefully, Is. lix. 14—21. See the impending judgment, Is. x. 1—4.

THE SEVEN SEALS, OR SEVEN-FOLD SECURITY.

JER. xxx. 8—22.

1. As truly as the King hath been raised up unto them, shall the Tribes of Israel be raised up unto Him, and be given the promised Salvation, Jer. xxx. 8, 9. Opening of this Seal, Rev. vi. 1, 2. Its Expansion, Ezek. xxxiii. 21—33; xxxiv. Pages 25—29, 57.

2. As truly as every Restoration hitherto has been to trouble, must the promised Return be yet future: for now Israel need not fear, the Lord hath purposed to give peace to his people, Jer. xxx. 10. The cutting off the Enemy, the Opening of this Second Seal, Rev. vi. 3, 4. Clearing away the Enemy, and Israel's peaceable Return, Ezek. xxxv. xxxvi. 1—16. Pages 29—32, and 68.

3. As truly as other Nations have perished, Israel shall abide unto the Salvation promised, Jer. xxx. 11. Preparation for preserving in the midst of Famine, Rev. vi. 5, 6. The Reproach of Famine to be taken from Israel, Ezek. xxxv. 16—36. P 33—36, 68.

4. Israel cannot have fallen into a more lost Condition than that out of which their Lord hath promised to redeem, Jer. xxx. 12—16. The Opening of this Seal discloses an utterly ruined Condition, Rev. vi. 7, 8. The Recovery of Lost Israel as from the Dead is described, Ezek. xxxvii. 1—14. Pages 36—40, and 68.

5. As truly as other Nations have sought the Destruction of Israel, were Israel to be healed, and those Nations to be destroyed, Jer. xxx. 16, 17. The Avenging delayed only until the Witnesses shall be brought together, Rev. vi. 9—11. The Healing of the Breach between Israel and Judah, Ezek. xxxvii. 15—28. Pages 41—44, and 68.

6. As truly as no Restoration hitherto has been to the Fulness of Blessing promised unto the Fathers, so truly is Israel's Restoration yet to take place, Jer. xxx. 18, 19. The great preparatory Changes, Rev. vi. 12—17; vii. The same Changes more particularly described, and the Blessing thenceforth, Ezek. xxxviii. xxxix. Pages 44—49, 68.

7. As truly as the Governor hath proceeded from the midst of the People, and approached the Father in Intercession, so truly will God manifest Himself as the God of Israel, and Israel be found the People of God, Jer. xxx. 20, 21. Silence in Heaven—Preparation for the universal Burst of Song, Rev. viii. 1. Preparation of the House of Praise for all People, and the Inheritance, Ezek. xl.—xlviii. Pages 50—56, and 69.

FIRST SEAL OR SECURITY.

THE CAUSE OF ISRAEL'S SALVATION, CHRIST THEIR KING.

JER. XXX. 8, 9.

God gives His word that He will, Himself, be Israel's Deliverer: and just as truly as Zion has been in bondage to other Lords, and as truly as the true David their King has been raised up unto them, will the great Deliverance be by Him accomplished.

"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."

THE promise here is absolute with regard to the *Cause* of Israel's salvation. The Lord himself will work, and who shall hinder? He will command deliverances for Jacob, and that at the very time of the Great Tribulation already described.

In Isaiah lii. the call is given,— "Awake, awake—shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime to Egypt to sojourn there; and the Assyrian oppressed them without cause." It is thus the same people who were of old delivered out of Egypt, and who, under the Assyrian oppression, were given to be trampled under foot like the mire of the streets—It is the house of Israel, from whom the name of Ammi, My people, was taken, that are here remembered in the everlasting love of Jehovah. "Now therefore what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and My Name continually every day is blasphemed. Therefore My People shall know My Name; therefore *they shall know* in that day that I am He that doth speak. Behold, *it is I.*"

The Lord will reveal Himself to His People; and that in connection with their restoration to the Land, and the lifting up of Jerusalem from the deep degradation in which it hath been so long lying. The Lord had complained, ch. li. 17—23, that after the period of Jerusalem's release had come, and when other captives were being freed, there was none to guide her among all the sons that she had brought up; and He avowed His purpose to effect her deliverance by His own almighty power. But He desires to be glorified in his people: and this He will be, notwithstanding all the machinations of the man of sin, and the coalition of the kingdoms of this world. "For it shall come to pass in that day, saith the Lord, that I will break his yoke from off thy neck, and will burst thy bonds."—"And strangers shall no more serve themselves of him." Jacob is to be saved out of the great tribulation: this will not be by following the voice of strangers; but as knowing the voice of the Good Shepherd. And for this He will make known to them His Name, and let them know his speech, as distinct from that of those who have been serving themselves of His flock. No more shall other lords have dominion over them: "But they shall serve the Lord their God; and David their King whom I will raise up unto them." The deliverance promised

must not be confounded with the return from Babylon. At that return there was no King David raised up to them. And when the true David or Beloved, and Heir of the throne, was raised up unto them, they did not prove willing or obedient. His claim to be King of the Jews was not only mocked at, but alleged as a crime for which he should suffer the most painful and humiliating death of the cross. But from death he was raised up unto them, and declared to be the Son of God with power, by the resurrection from the dead. He was even, and that for us, raised up to the throne of his Father in heaven." Him hath God exalted with his right hand, a Prince and a Saviour, "for to give repentance to Israel and forgiveness of sins."

He is the one meritorious Cause of deliverance to "All Israel;" and that by even his being raised up on the cross, as a spectacle to angels and to men. And in allusion to which he said, "I, if I be lifted up, will draw All unto me." But Israel must exalt their King after another fashion. Let Him be lifted up out of his holy habitation. He waiteth for this, as it is said, Is. xxx. 19, 20, "And therefore will the Lord wait that He may be gracious unto you; and therefore will He be exalted that He may have mercy upon you: for the Lord is a God of judgment. Blessed are all they that wait for Him: for the people shall dwell in Zion at Jerusalem," &c.

He who was rejected from being King of the Jews, must be proclaimed as King of Israel. The crown must be given unto Him who hath a right to reign. This was to result from the taking of the kingdom from the Jews, and giving it to a nation that should bring forth the fruits thereof. May the expectation with regard to Ephraim not be disappointed, as it was with regard to the Jewish rulers, of whom it might reasonably have been expected, as Matt. xxi. 37, "They will reverence My Son:" but they said among themselves, "This is the Heir, come, let us kill him, and let us seize on his Inheritance." May Eph-

raim's rulers know for what it is that they have now been given the power of loosing the bands of wickedness; of undoing the heavy burdens; of letting the oppressed go free, and of breaking every yoke.—May they at length be taught to fulfil the kingdom's law, which is love, and then shall the seals be loosed—"Then shall thy light break forth as the morning; and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward." See farther as to the blessing of Israel's acting worthy of their high calling, Is. lviii. 9—14.

The sending away of the gospel of the kingdom from Jerusalem, preparatory to what is written in this first Security, seems to be that which was indicated by what was seen at the opening of the first Seal. When, Rev. iv. 1, 2, the Lamb had opened the first Seal, and the much-neglected invitation was given, "Come and see," there was beheld a "white horse," betokening a message of peace. "And he that sat on him had a bow;" which indeed was of Judah, but thereafter to be filled with Ephraim, Zech. ix. 13; "And a crown was given unto Him; and he went forth conquering, and to conquer." He, the Word of God, who hath "a name written which no man knew but He himself," shall at length be beheld as having "upon his vesture and upon his thigh a name written, KING OF KINGS AND LORD OF LORDS," Rev. xix. 11—16. To Him as Prince of Peace every knee shall bow. Where the Lord gave forth the invitation to "Come and see," there most assuredly, after all its troubles, He will give His peace to be seen. By him that hath ears to hear, He will be found the Faithful and True.

In Ezek. xxxiii. 21—33; xxxiv, there seems to be an expansion of this first Seal, or Security, to Israel's regaining the inheritance of the land, through David their King, the good Shepherd, xxxiv. 23, the Prince among them, v. 24, and in whom hath been established, and by whom hath been ministered, the covenant of peace re-

ferred to, v. 25; the preaching of which peace is that which is expressed by the going forth of the white horse at the opening of the first seal, Rev. vi. 1, 2. Ezekiel's mouth had been sealed until the morning, when one, that had escaped, brought him the news that the city was smitten: the smiting of Jerusalem was the opening of prophecy. He was no more dumb. He refers to the vain boast of those who were inhabiting the wastes of the land of Israel, "Abraham was one, and he inherited the land; but we are many, the land is given us for inheritance." Thus vain-gloriously had the inhabitants of Jerusalem itself rejoiced over the expatriation of their brethren of the ten tribes, saying, "Get ye far from the Lord; unto us is this land given in possession," ch. xi. 15. But here they, the Jews themselves, who so boasted against Israel, are recognised as having utterly failed in keeping the covenant upon which the land was given to Israel in possession. That covenant was comprised under two great heads, love to God, the particulars of which, as to outward manifestation, are contained in the first table of the law; and love to man, the outward and negative expression of which is given in the second table. As charging them with a double breach of the covenant, more particularly in reference to the first table, it is said, Ezek. xxxiii. 25, "Ye eat with the blood, and lift up your eyes towards your idols, and shed blood, and shall ye possess the land?" And again, more particularly as to the breach of the second table, "Ye stand upon your sword; ye work abomination; and ye defile every one his neighbour's wife, and shall ye possess the land?" The Lord then threatens to let loose upon them his sore judgments, the sword, and the beasts of the field, and pestilence, in connection with desolation of the land, the result of which is famine, v. 27—29. By these, the painful dispensations of divine power in judgment, were they to be utterly disinherited, as having possession under

the law, according to the covenant made with their fathers when they came up out of the land of Egypt. There is then a reference to the cause of the Word's remaining sealed up from the people, in place of their being sealed by it. It is not because they hear not the word with the outward ear. They were even saying, "every one to his brother, Come, I pray you, and hear what is the word of the Lord." And they came unto the prophet, and sat before him as the Lord's people, and they heard his words, but they would not do them. With their mouth they showed much love, but their heart, with that of the modern hearers of the word, went after their covetousness. So did they, and so do they come short of the true riches, which are only promised unto the man who cries after knowledge, and lifts up his voice for understanding; who seeks her as silver, and searches for her as for hid treasures; and is not contented with the mere outward voice; as were those unto whom the prophet was "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." So, because the word of mercy was listened to with only the outward ear, would the word of judgment most surely take effect; and thereafter should the seals be unloosed, "and they shall know that a prophet hath indeed been among them."—v. 30—33.

Thus have the people been to blame; and equally so have been the shepherds, who feed themselves and not the flocks, but rather kill those of the flocks that are fed in spite of them. With force and cruelty have they ruled, so that the Lord's flock hath been scattered upon all the face of the earth. But the good Shepherd came forth, in the apostolic preaching of the Gospel, to seek and to save that which was lost. Having given his life for the sheep, not for the nation of the Jews only, but that he might gather in one the children of God that were scattered abroad: the "other sheep," which were not of the Jewish fold, the lost sheep of the house of Israel, unto

which he was more particularly sent—who also were to be brought in, that there might be one fold and one shepherd. "For thus saith the Lord God, I, I will both search my sheep, and seek them out;"—"out of all places where they have been scattered during the dark and cloudy day." "I will feed them in a good pasture; and upon the high mountains of Israel shall their fold be." "I will feed my flock; and I will cause them to lie down, saith the Lord God." And again we have our attention directed to the ministration of mercy and of judgment, ch. xxxiv. 16.

"I will seek that which was lost,
And bring again that which was driven
away;
And will bind up that which was broken,
And will strengthen that which was sick;
But I will destroy the fat and the strong;
I will feed them with judgment."

The Lord himself engages to be the Saviour of the lost house of Israel, v. 22—24. "I will save my flock, and they shall no more be a prey." "And I will set up one shepherd over them, and he shall feed them," "and he shall be their shepherd. And I the Lord will be their God, and my servant David," not merely a prince over them, "but a prince among them;" and this word shall be accomplished; for, saith the Lord, "I have spoken it." And in place of the covenant which was made with their fathers, and which hath been utterly broken, He will speak to them according to the covenant of peace, which hath been ordered in all things and sure. And he will make them to enjoy perfect peace in the land, out of which they were driven according to the terms of the old covenant. And, as sure as he hath caused the pentecostal shower to come down in his season, there shall be showers of blessing:—v. 27, 28.

"And the tree of the field shall yield her
fruit,
And the earth shall yield her increase,
And they shall be safe in their land,
And shall know that I am the Lord,

When I have broken the bands of their
yoke,
And delivered them out of the hand
Of those that served themselves of them;
And they shall no more be a prey to the
heathen,
Neither shall the beast of the land devour
them;
But they shall dwell safely,
And none shall make them afraid."

And, referring to the same Root of David—the Branch which was to grow out of a dry ground; the Beloved, their King, who was to be raised up unto them, the prophecy here proceeds to point out Him by whom the bands of their yoke were to be broken—v. 29—31. "And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God, am with them, and that they, the house of Israel are (Ammi), my people, saith the Lord God. And ye, my flock, the flock of my pasture, men,—(Adam)—I, your God, saith the Lord God."

The word translated "men" in the last verse, may better be rendered man, or Adam; that is, of earth or likeness. And man, although made of earth, was formed in the image of God; to which image being restored, he shall again be given the dominion; and thus may the concluding verse of this section be paraphrased: And ye, my flock, the flock of my pasture, formed after the image of the Heavenly Adam, shall be found worthy of your name, man. Ye shall be found one with the Man Christ Jesus; in whom the inheritance is restored that was lost in the earthly Adam; and, better than all, God shall be your portion. How great, how inexhaustible, the portion contained in these words, "I your God, saith the Lord God!" Let the crown be indeed given unto Him through whom alone the deliverance from every yoke, and the earnest of the promised inheritance, are obtained; and so, gladly serving our rightful, our truly loving and much beloved King, let us rejoice as being heirs of God, and joint heirs with Christ.

Thus have we seen that in Jer. xxx. 8, 9, there is the assurance given that Israel shall be delivered and raised up to serve their King: who, we know, has been raised up unto them. And as sure as He hath once come, shall He come again, and that to the full deliverance promised.

In the opening of this seal, Rev. vi. 1, 2, we saw Christ going forth in the ministration of the Gospel, the great appointed means of raising up Israel as from the dead; and the sign of their King's having been raised up to the Father's right hand.

The expansion of this seal we have

found in Ezek. xxxiii. xxxiv., where all the promises, as to the gathering and saving the lost sheep of the house of Israel, the Lord confirms. The promise we have seen fulfilled:—He hath according to his promise raised up his servant the Beloved, to be a Prince among his people. And as truly as he hath done this, shall He give them to know that He hath broken the bands of their yoke; and delivered them out of the hands of those that served themselves of them, that they may serve Him without fear, in holiness and righteousness, before Him all the days of their life.

SECOND SEAL OR SECURITY.

ISRAEL'S RETURN IS TO BE IN AND TO THE ENJOYMENT OF PERFECT PEACE.

JER. xxx. 10.

As truly as every Return hitherto has been in the midst of Trouble, and to a further Dispersion, so truly has the Restoration promised not yet taken place—so truly is it yet to be accomplished.

“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.”

THE faithful servant of the Lord has but little occasion for fear in any case. As following his beloved King, he may dare any danger, and meet any opposition. He need not be dismayed at either the prosperity or the punishment of the wicked; and with regard to the Cause in which his heart is engaged, may rest perfectly assured, that all things shall work together for good. Israel had nationally forsaken the service of God; yet, for Abraham his servant's sake, the Lord still speaks to them in kindness, and reveals to them purposes of love. The words, “Therefore fear not, O my servant Jacob, saith the Lord,” seem to be spoken more particularly to Judah; to that portion of this people who, at any time, have possessed the faith of Jacob; a

faithful apprehension of the birthright blessing: and, for his obtaining which Jacob was obliged to flee from the wrath of his brother Esau, and take refuge in a far country, where he served for a wife. And when returning, and even after having obtained the name of Israel, he was still dismayed in the prospect of meeting with Edom, the man of blood; who seemed ready to engulf in destruction the peaceful company of Israel, procured through his own patient service, and not through the violent spoiling of others.

At the time of the Babylonish captivity, the children of Edom rejoiced in the removal of the Jews, and the destruction of Jerusalem; and cried out, “Raze it, raze it, even to the foundations:” and they came down and

dwelt in the whole south of Judæa. Being afterwards incorporated with the Jews, they seem to have constituted a main portion of those who perished in the siege of Jerusalem; when it was razed to the foundations, and the destruction was accomplished which had been imprecated upon this people. Blood was to pursue the children of Edom, even when they had taken refuge in the city and temple of the Lord, and among his professed worshippers; even till that blood was purged from the midst of them, by the spirit of judgment and the spirit of burning. The words, "neither be dismayed, O Israel," seem, however, more to refer to the other house, that of the ten tribes; who appear to be also particularly addressed in the words that immediately follow, "For, lo, I will save thee from afar," unto which they had been sent, as being cast far off among the Gentiles. "And thy seed from the land of their captivity." The Lord had promised to save the house of Joseph when yet in the open valley; and ultimately, not only shall they be saved in the Lord with an everlasting salvation, and brought home to their father's house in glory, constituting the main portion of that spouse unto which the Lord shall be married, and whom he shall call up into his heavenly glory; but their seed left behind them on the earth, shall be restored to the temporal possession of the land, inheriting therewith the riches of the Gentiles. And not only shall *they* be thus favoured, Jacob, the other house first spoken of in these words, "shall return, and shall be in rest," and not be as hitherto, upon their return from Babylon, continually disturbed by the intrusion of strangers. Jacob shall now have truly wrestled, and overcome, "the spirit of grace and of supplication" having been poured out upon him. As Jacob, when he obtained the name of Israel, wept and made supplication unto the angel, so shall this remaining portion of his descendants. Then shall they "look upon Him whom they have pierced, and shall mourn." Then the Lord shall

give full deliverance. In Jesus, Judah also shall be blessed, and made one with Israel; so shall all Israel be quiet in himself; "Ephraim shall not envy Judah, nor Judah vex Ephraim." And as Israel shall be quiet in himself, so externally also shall there be none to make afraid. His enemies all around will have been cut off, "and there shall be no more a pricking brier unto the house of Israel, nor a grieving thorn of all round about them." "Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them: and they shall know that I am the Lord their God."

When Israel had fled afar, as taking refuge along the coasts of Europe, in the Tyrean and Egyptian colonies, there seeking to escape from the Assyrian, who came up and swept away the remnant into the land of their captivity in the North Country,—then did his case seem indeed desperate. Yet was God hereby preparing for his seed to become the promised multitude of nations. In the meantime, his enemies have been, and are being, dashed against each other and destroyed; and this shall be, until, upon his ultimate return; he "shall seek them and shall not find them; even all that contended with him. They shall be as nothing, and as a thing of nought." Then, indeed, shall Jacob "return, and be in rest; and be quiet, and none shall make him afraid." We have here ample security that the event described is something different from what has yet taken place; and that it will introduce into a peace which will be permanent. Now this very destruction of the enemy; this preparation for peace, by the removal

of that which has created disquiet, appears to be the subject of the second seal, Rev. vi. 3, 4.

The election of Israel having obtained the blessing, expressed by the white horse of the First Seal, we have now described the portion of Edom, the people against whom the Lord said he would have indignation for ever; the people who had usurped the inheritance and throne, and even the very name of Judah; and who, having effectually sold the birthright, in the case of Christ, deserved to be disinherited; and this was to be by judgment, described in the goings forth of the second, third, and fourth horses, as beheld upon the opening of the seals. The first of these three horses answers to Edom's own name, red, betokening bloodshed. And power was given to him that sat thereon, to take peace from the earth or land; which was effectually done when that irreconcilable enmity broke out between the Jews and the Romans, which produced that general and continual warfare between them, as described by Josephus. The great Sword may more particularly refer to that exceeding slaughter which took place at the destruction of Jerusalem; when the Jewish rulers had the first part of their wish gratified, "His blood be upon us and on our children." These had for the time linked their fortunes with Edom, and must for so long a time endure the curse, even until his blood shall be removed from the midst of them.

Our Lord, as executing judgment by the slaughter of the enemy, is described, Isa. lxiii.

"Who is this that cometh from Edom,
With dyed garments from Bosrah?
This that is glorious in his apparel,
Travelling in the greatness of his strength?
I That speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel,
And thy garments like him that treadeth
in the wine-fat?

I have trodden the winepress alone,
And of the people there was none with me:
For I will tread them in mine anger,
And trample them in my fury;
And their blood shall be sprinkled upon
my garments,

And I will stain all my raiment.
For the day of vengeance is in mine heart,
And the year of my redeemed is come."

What follows in this prophecy plainly intimates that the slaughter of Edom, from which the Lord has come, and the still greater destruction of the enemy more generally, unto which he is proceeding, are all in order to provide peace for his people. And such also is intimated in the expansion of this Second Seal, Ezek. xxxv., xxxvi. 1—15. Here, as in Isa. lxiii. this judgment begins with the message of judgment upon Edom, to whose name, red or bloody, there seems to be a frequent reference in the prophecy.

"Because thou hast had a perpetual hatred,
And hast shed the blood of the children of
Israel

By the force of the sword,
In the time of their calamity,
In the time that their iniquity had an end:
Therefore, as I live, saith the Lord God,
I will prepare thee unto blood,
And blood shall pursue thee:
Sith thou hast not hated blood,
Even blood shall pursue thee,

Thereafter the desolation of Mount Seir is described, as it is at this day. And then the reason is assigned, "Because thou hast said these two nations, and these two countries shall be mine, and we will possess it; whereas the Lord was there." Upon the captivity of the Jews the Edomite came down and dwelt in their land, and so continued; so that an Idumean was even king of the Jews, and sought to slay the rightful heir to the throne of David in the slaughter of the infants of Bethlehem. Yet neither did Edom prosper, as having so obtained the dominion. Blood did pursue him, even into the streets of Jerusalem, and the recesses of the temple; and blood abundantly flowed both from the Edomites, under the name of Jews, and from their enemies the Romans, with whom they had joined hands against the Lord, and against his Anointed. The Lord hath indeed judged Edom, both as to place and people; and it is here, v. 11, promised that He will be known among Israel, when He hath been known to judge Edom. The desolations of Edom,

it would seem, are to continue even until Israel should have filled the face of the earth with fruit: "Thus saith the Lord God, when the whole earth rejoiceth I will make thee desolate; as thou didst rejoice in the inheritance of the house of Israel, because it was desolate, so will I do unto thee. Thou shalt be desolate, O Mount Seir, and all Idumea, all of it. And they shall know that I am the Lord."

The prophecy then turns from Mount Seir to the mountains of Israel, of which the enemy had said, "Aha! even the ancient high places are ours in possession," ch. xxxvi. 5. "Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart; with despiteful minds, to cast it out for a prey. Prophecy therefore concerning the land of Israel, Thus saith the Lord God, Behold, I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathen: therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are about you, they shall bear their shame. But ye, 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. 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;" not the house of Judah only, but "all the house of Israel—all of it. And the cities shall be inhabited, and the wastes shall be builded." And the names of Joseph and of Ephraim shall be again written upon them: "They shall *increase* and bring *fruit*; and I will settle you after your old estates, and will do better than at your beginnings:" thus shall Jacob be in rest. "And I will cause men to walk upon you, my people Israel; and they shall possess thee; and thou shalt be their Inheritance, and thou shalt no more

henceforth bereave them:" There shall be none to make Israel afraid: "Neither shalt thou cause thy nations to fall any more, saith the Lord God." Thus has the Lord been clearing the land of Israel's inheritance; and thus will he clear it with the sword of his judgment, although all the nations of the earth should be gathered there to battle. The heathen shall certainly be disinherited, that Israel may possess his Inheritance in peace.

Thus have we seen from Jer. ch. xxx. v. 10, that both houses of Israel, in the great Return promised, will be entirely unmolested by the enemy, and thereafter will remain in internal quiet and external peace; and, as only a portion of Judah returned from Babylon, and then found their fields seized by Edom, who ultimately also swamped their commonwealth. As they had upon that return to build up the walls of Jerusalem with weapons in their hands, and were never thereafter in perfect peace so as not to be afraid; so surely is the predicted Return yet to take place, when Jerusalem shall be what its name implies, the Sight of Peace; and when the blessing spoken of in the name of the capital of Israel shall be realized in fulness, the Lord, the Keeper of Israel, keeping them in perfect peace for ever.

Upon the opening of the second seal, Rev. vi. 3, 4, we have seen the Lord's powerful provision, in the great sword, for the removal of the man of blood within the camp of Judah, and all the enemies around the Inheritance of Israel.

This we have seen further illustrated in Ezekiel, xxxv. xxxvi. 1—15; where it is shown that the Lord hath indeed provided a sword, whereby Edom and all the haters of Israel shall be cut off, as intimated by the going forth of the red horse: subsequent to which all Israel shall repossess their land in perfect peace; having nothing within to disturb their quiet, or from without to make them afraid.

THIRD SEAL OR SECURITY.

THE CONTRAST OF ISRAEL'S CASE WITH THAT OF OTHER NATIONS.

JER. XXX. 11.

As truly as the nations might perish among whom Israel were scattered, were Israel to be preserved, and be bettered by the dealings of God with regard to them.

“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.”

THE Lord engages to be ever with Israel, and that for salvation. It seems to be here intimated that Israel would be scattered among various nations, that would come to nought; whilst Israel would gradually get stronger and more numerous. Thus would they come to inherit the Gentiles, a goodly heritage of the hosts of nations. It is Israel who is here more particularly spoken of, the desolate woman, who was to have many more children than Judah, than she which hath an husband. Israel was to break forth on the right hand and on the left; her Maker was to be her Husband, the God of the whole earth shall He be called. God, in the words before us, promises to limit the judgment, so as that Israel shall be preserved. They shall be corrected in measure, with fatherly chastisement, for their good. This we believe to have been eminently the case with regard to these our nations.

It may be farther remarked that, as when the Return was more particularly spoken of, v. 10, the first and two last lines, of the six, referred to Judah, and the other three lines, speaking of Salvation, pointed more to Israel; so here, when Salvation is more the theme, the first and two last lines seem particularly to refer to Israel, and the central three to Judah. Of Israel it is said,

“For I am with thee, saith the Lord, to save thee.” He said he would follow outcast Israel, and be to them as a little Sanctuary in the countries into which they should come. Still would he be claiming to be King in Israel, whose four leading standards, of Judah, Ephraim, Reuben, and Dan, are supposed to have been the same in figure with the description given of the four living creatures. He would be in the midst of the camp of Israel, to save them, to procure their free justification, through faith in the great Propitiation, with the blood of which the mercy-seat, the throne of the King of Israel, is sprinkled. He would be near to cleanse them, and write upon the table of their hearts the law of his kingdom;—as formerly his law was written upon tables of stone, and deposited in the ark upon which the mercy-seat was placed. He was so to be with them, as that, when they came to recognize him as the God of their fathers, He might be able to say, “Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.”

To Judah the words seem more particularly addressed—“Though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee.” The Jews have been scattered among many na-

tions; and those among whom they were first dispersed, have perished. Those among whom they are now scattered, here, in the north-west, have not perished; but rather have increased, and are rapidly spreading themselves over the globe. But wherefore this difference? Is it because these have not together been against Judah? No, but because they are their own flesh and blood,—the lost house of Joseph, unto whom, as in Egypt, these his brethren have come down to buy corn, as when the famine was sore in the land. To obtain the means of preserving their souls alive have they come: and they have fed at Joseph's table, and yet they knew him not, and he hath also dealt with them as if they were not true men. He hath indeed spoken roughly to them—yet hath he been prosperous, and been given power, where he first appeared as an outcast stranger: for this is he to whom the words are addressed, "But I will correct thee in measure; and will not leave thee altogether unpunished." God had purposed to save the house of Joseph; but unalloyed salvation would have been more than he could bear; and so not altogether, although almost, would he be left unpunished. "In measure when it shooteth forth thou wilt debate with it; He stayeth his rough wind in the day of his east wind." He would be corrected as he was able to bear; and punished, not for destruction, but in merey and for healing.

This careful preservation, on the part of the Keeper of Israel in their midst, is described at the opening of the third seal, Rev. ch. vi. ver. 5, 6. There is seen going forth a black horse, the sign of condemnation: "And he that sat on him had a pair of balances in his hand." There is a weighing out of just judgment upon the enemy. But what is the voice of Him who saith, "I am with thee, saith the Lord, to save thee?" What saith He who is in the midst of the four living creatures? It is a voice commanding an amelioration of the threatened evil, so that Israel may be preserved alive

in the famine, that he may be corrected, but in measure; and that the means may be left for his comfort and healing. Thus may we rest perfectly assured that Israel cannot have perished, amid the convulsions of empires, or the wasting of other judgments. These might indeed wear out the nations among whom they had come, but Israel would assuredly abide, and be bettered by even his severer changes. So have the original inhabitants of Europe melted away, or been pushed into corners, or become merged in the race we identify with Israel: who have ever continued to grow; and, in general to be improved by all that has befallen them. So has it in general been in all the countries into which they have come. As surely as the Jews have been kept alive among them; so surely have these nations, that have sprung of the other house of Israel, multiplied, and been lifted into power, and given cause of rejoicing, and the means of spreading the joy of the Lord among all people, as was promised would be the case with the heirs of the promises made unto the fathers; and which promises Ephraim was to inherit.

The expansion of this third seal we have Ezek. xxxvi. 16—33. Israel is there recognised, v. 19, as scattered among the heathen, and dispersed through the countries; and as having profaned the Lord's holy name whither they went: and yet for the sake of that Name he promises to save them. The people here spoken of seem more particularly to be of the house of Judah; who are generally by Ezekiel called Israel, as by way of distinction he calls those of the ten tribes "All Israel." He whose name they had profaned in the midst of the heathen, has been still in the midst of them. And he will save them temporally, taking them from among the heathen, and gathering them out of all countries, and bringing them into their own land. And he will save them spiritually, giving them to be born of water, v. 25, and of the Spirit, v. 26. And so having cleansed them from evil, and put his

own Spirit within them, he will give them to see the kingdom of God.

It seems to be to this portion of Scripture that our Lord more particularly refers in his conversation with Nicodemus. A ruler of the Jews, a master in Israel, ought to have known these things, which regard the preparation of that people for the kingdom of God. Ere the Jews can enjoy the promised blessing of rest in the land, that promise which is here given must be fulfilled, ver. 25. "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." And not only must they repent of their former wickedness, but be filled with the fruits of righteousness, as in v. 26. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." And the great cause of this cleansing and filling is here pointed out; and the effect is stated with equal plainness, when it is said, v. 27. "And I will put my Spirit within you; and cause you to walk in my statutes, and ye shall keep my statutes, and do them." Then it is that they shall dwell in the land that he gave to their fathers, and they shall be his people, and he will be their God—so shall he save them unto glory; and then shall the judgment of famine, threatened in this seal, be removed. "I will call for the corn, and lay no famine upon you; and I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." "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. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities

be filled with flocks of men: and they shall know that I am the Lord." They shall know that He is the Jehovah, the ever-living, life-giving, life-preserving God.

Thus have we seen, from this third security, Jer. xxx. 11, that the utter extinction of other nations is no good ground for believing that Israel also may have perished. The Ever-living Jehovah gives himself to be in the midst of his people for their preservation; so that, although the nations among whom they have been scattered should perish, they shall remain. They shall not be lost among other nations, although other nations may be supplanted by them. What may be for the destruction of others, will be for their correction and consequent improvement. The Jews have been preserved among the Fulness of the Nations that have been thus dealt with; and who, by every other evidence, vindicate their being descended of the lost brother of Judah: even of Joseph, whose offspring, bred up in ignorance of their fathers' toil and origin, have indeed been made fruitful, so as, like their father, to have the power of distributing bread unto the nations.

We have seen that, whilst the rider on the black horse betokened famine, He who is with Israel had appointed a sufficiency to be reserved for his people, which can only be had for Judah in the camp of Israel.

We have seen from the expansion of this seal, Ezek. xxxvi. 16—38, that Israel, scattered among all nations, would be preserved of the Lord, not because of their own merit. This goodness of God towards Israel is not to lead them to self-complacency, but repentance: let them prize Him whose name hath been put upon them, and search into the riches of that Name. They have been sustained in the midst of famine; and shall be restored to a land which shall no more devour its inhabitants, and in which they shall not know the reproach of famine any more. As sure as that land hath devoured its inhabitants, shall it yet bear its fruit for Israel restored.

FOURTH SEAL OR SECURITY

ISRAEL LOST IN THEMSELVES.

JER. XXX. 12—15.

Israel cannot have fallen into a more unworthy and miserable state, than that out of which the Lord hath promised to redeem them.

“ For thus saith the Lord, Thy bruise is incurable ;
Thy wound is grievous.
There is none to plead thy cause, that thou mayest be bound up ;
Thou hast no healing medicine.
All thy lovers have forgotten thee ;
They seek thee not.
For I have wounded thee with the wound of an enemy ;
With the chastisement of a cruel one :
For the multitude of thine iniquity ;
Thy sins were increased.
Why criest thou for thine affliction ?
Thy sorrow is incurable for the multitude of thine iniquity :
Thy sins were increased :
I have done these things unto thee.”

THESE words most strikingly express the utterly lost condition of Israel in themselves; and as plainly intimate that their recovery can only come from God. And that this recovery shall come, is as clearly expressed, by the fact that this description of the condition into which they brought themselves, is inserted in the very centre of the fullest assurances of the Lord's purposes, with regard to their preservation, restoration, and full salvation: as by Himself accomplished, through their beloved King, who was to be raised up, v. 9; their Governor, that was to proceed from the midst of them, v. 21.

The words appear to point to both Israel and Judah, but first and last to the former, whose outward destruction was more complete. Thus, “Thy bruise is incurable,” did indeed characterize Israel's case as being bruised by the Assyrian, even to the being trodden down like the mire of the street: from

which fallen and trampled-upon condition, there was no restoration to the land. Of Judah it might be said, “Thy wound is grievous;” for, although they were allowed to return from the Babylonish captivity, yet the wound still remained painful and open: the kingdom was never restored to the house of David; they were never entirely able to defend themselves from surrounding foes. To Israel it might truly be said, “Thou hast none to plead thy cause that thou mayest be bound up:” be cured of her bruise, and given the form of a body politic in the sight of the nations. And although this pleading took place in behalf of Judah, so that their restoration was confirmed to Nehemiah, and their preservation in other countries granted at the suit of Esther, still they had no “healing medicine,” that could effectually cure the wound that had been inflicted upon them. And at length all the

lovers of Israel so entirely forgot her, that she was as if blotted out of the world's remembrance, or only reckoned among the things that had been; none recognised her any more: she was called the lost house of Israel. And, as to Judah, although still in the view of the world, and in possession of Jerusalem, unto which all the surrounding nations had sought in the days of Solomon, the words were as truly fulfilled with regard to her, "They seek thee not."

Again, of Judah it might be said, when the wound was so made to bleed afresh, upon the irreconcilable enmity arising between them and the Romans; and when they were utterly expelled from their land, and not even allowed to look back to Jerusalem, "I have wounded thee with the wound of an enemy." And by the same power that brake in pieces the whole land, and trampled the residue under the feet thereof, were Israel attacked in the north country, and even "with the chastisement of a" still more "cruel one." The punishment of the Jews, the known descendants of Abraham, was doubtless for the multitude of their iniquity, as filled up in their hatred and crucifixion of their promised Messiah; saying, "We have no king but Cæsar;" "not this man but Barabbas." And true it was of the unknown children of Joseph, that the increase of their sins brought upon them the chastisement they received. To weeping Judah it now seemed to be said, "Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity." Having rejected the only Physician by whom they can be cured, and their restoration effected, they have been left with their grievous wound till this day. And surely to these nations, that have come of Joseph, it may be said, notwithstanding their nominal submission to Christ, "Thy sins were increased." And how is our guilt indeed increased by the consideration of what the Lord hath wrought? Contemplating this pleasant land, and the goodly heritage of the hosts of nations over which we

have been placed in power; with all the blessings of the heavenly glory in view, and all the riches of the earth poured at our feet; our minds presented with all the stores of science, and our hands filled with all the instrumentalities of art, we are not to say, "Mine own wisdom hath gotten me all this;" or "mine own idol hath executed it:" but we should hear the most gentle reproof of our Father, while He is saying, "I have done these things unto thee." It is He that hath raised up Israel as from the dead; and, so far as we could bear, fulfilled unto us the promises made unto the fathers: He has been giving us the birthright blessing, the double portion, for all our sins. And, having been given this knowledge, may we know, that the goodness of God leadeth us to repentance. Well may we say, "What hath the Lord wrought!" Soon may the words of the parable be fulfilled in the whole case of Ephraim, "This my son which was dead is alive again; he was lost, and is found."

Desperate indeed, as that described in the text, was the case of Israel when brought into the wilderness in the north country, and when the Lord more especially interposed in her behalf, and spoke words of peace unto her: presented himself unto her as her good physician; and offered to cover her nakedness with his own most perfect righteousness. This is the very time in which from the beginning he said he would relent over lost Israel; see Deut. xxxii. 36—39.

"For the Lord shall judge his people,
And repent himself for his servants,
When he seeth that—power is gone,
And—none shut up or left.
And he shall say, Where—their gods?
The rock in whom they trusted;
Which did eat the fat of their sacrifices,
—Drank the wine of their drink offerings?
Let them rise up and help you,
Be your protection.
See now that I,—I,—He,
And—no god with me;
I kill, and I make alive:
I wound, and I heal:
Neither—that can deliver out of my hand."

It is not so much Judah which is here referred to: she hath long for-

saken idols. It is true, she hath not been with the Lord; neither, however, hath she been for another man. But at the time that our race came into Western Europe, they were in the very circumstances here described. They were worshippers of idols; and in the most holy place of their temples, as on the mercy-seat, where the Divine Presence in the temple of Jehovah more especially rested, had they placed the images of their gods, that had come newly up; such as Odin and Thor. They carried the ensigns of these before their armies; yet were they driven as sheep before their enemies. The Goths, precipitated upon their ancient and most determined foes, the Romans, seemed by these to be given help: yet were they left to perish in the place given them for refuge on the south of the Danube. Their case seemed to be indeed a lost one. Yet from thence were they lifted up to become the head of the heathen. Rome itself submitted to them; and the provinces were parted among their tribes. When their power was gone; when they seemed to be utterly broken down; when they received but mockery and deceit from those they trusted in; then was the Lord strong in their behalf. Then did he present to them the glad tidings of his everlasting salvation; and give them to rule over their oppressors. Still he had to say, that their sins were increased; Christianity itself they corrupted with idolatry, and all sorts of departure from the God unto whom it should lead. Therefore have children been their oppressors; therefore have all the evils, with which they have been visited, come upon them. But still, in all, the goodness of God hath prevailed; I, saith the Lord, have done these things unto thee. Our strength, therefore, is to lay hold upon his strength; to lay hold upon the skirt of his garment, and be made one with him. Our safety is not in standing apart from him, or in waiting, until, by other means, we can be made clean and worthy of his presence. No; they that come unto Him he will in no wise cast out—Vile as we may be,

worthless, helpless, or despised—He knows it all, and hath promised nevertheless to be with us, and to perfect our salvation. Let us then distrust all else, and take refuge only in Him who is mighty to save.

The case we have been considering, in this fourth security, is strikingly portrayed at the opening of the fourth seal, Rev. vi. ver. 7, 8, where there is seen going forth a pale, or livid green horse; and his name that sat on him was Death, and Hell followed with him. And power was given them over the fourth part of the earth, to kill with the sword, or war, the subject of the second seal; and hunger, or famine, the subject of the third seal; and with Death, or Pestilence, the subject of this fourth seal; and there are added, "the beasts of the earth." These four sore judgments are the four winds, or spirits of the Heavens, referred to in Zech. ch. vi. ver. 5; and so frequently mentioned in this order throughout the prophets; together, they express a state of the utmost ruin and helplessness. They are restrained from being let loose in their fury, until in the apostolic age, the angel should go forth to seal a certain number of all the tribes of Israel, as a kind of first-fruits of his creatures. These, the first-fruits, were to follow the Lamb whithersoever he goeth, and are ultimately to be found standing with him upon Mount Zion, having their Father's name written in their foreheads. Compare Rev. vii. 1—8, with ch. xiv. 1—5.

The utterly destroyed condition of Israel is described in the next portion of Ezekiel, ch. xxxvii. Judah's going down into the valley of vision, which had been so long threatened, is described, Is. xxii. But here, in Ezekiel, we have more particularly set before us the case of that which, by Ezekiel, is so frequently called "All Israel." They had already suffered a political death. The hand of the Lord was upon the prophet, and carried him out into the midst of the valley, which was full of bones, very many, and very dry. Their case, like that of the out-

cast house of Israel, seemed indeed to be incurable. And the question is put by the Lord himself, "Son of man, can these bones live?" The question was one which many have answered in the negative. But the prophet answers aright, "O Lord God, thou knowest." The Lord then directs us to the word of prophecy according to which all this had come to pass. It had all been exhibited in vision from the days of their coming out of Egypt; and in the same word of prophecy which had foretold the evil, has been provided the remedy. That which is impossible with man is possible with God; and as He has said the word, it shall most assuredly come to pass. Accordingly the word is given, "O ye dry bones, hear the word of the Lord." "Hear," as elsewhere it is said, "and your souls shall live." The word exhibiting God's redeeming love is that which gives life, and it is accompanied with the spirit of prophecy, which is the testimony of Jesus. There is a foretelling of what the Lord would do in connection with the being born of the incorruptible seed of the word. The great result is spoken of,—“Behold,” saith the Lord God, “I will cause breath to enter into you, and ye shall live.” And then the process of the resurrection is described, clearly distinguishing it from the literal resurrection of the saints, which is to be instantaneous, whereas this is gradual; this is to be to spiritual existence, that to be to eternal glory. “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.” They would know that He was the ever-living, life-giving Jehovah. They might not know what they had been, more than that they had been sinners “dead in trespasses and sins.” They might not know that the Lord had spoken and fulfilled his word, as to Israel’s death and resurrection being fulfilled in their own case. But they would, as babes, know the Father, from whom they had anew received existence. Unlike the wise

men of the world, who would have been apt to reject the foolishness of preaching as means altogether unfitted to accomplish the end, the prophet did as he was commanded, and the word came with power, so far as that, “Behold a shaking, and the bones came together, bone to his bone.” And as he beheld, lo, greater strength was given, “the sinews and the flesh came up upon them, and the skin covered them above:”—“But no breath in them.” This had been spoken of first and last, but still seemed to be withheld. A trial this of faith to the prophet. What now was to be done? “Prophecy to the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath! and breathe upon these slain, that they may live.” So, unlike many despisers of prophecy, Ezekiel prophesied as he was commanded; and the result answered: “Breath came into them, and they stood upon their feet, an exceeding great army.” The interpretation is given,—“These bones are the whole house of Israel. Behold they say, Our bones are dried, our hope is lost, we are cut off for our parts.” It is needless to say that this is not the language of those who shall rise in that which is spoken of as the first resurrection. Neither is it the language of the Jews; who have not said, “Our hope is lost; we are cut off for our parts.” But this seems clearly to have been the language of Israel, when they gave themselves up to be Lo-ammi, and, for their part, not only gave up all portion in the son of Jesse, but also any expectation of a portion in the land. As for the Jews, they might have both, if they chose: but as for them, Ephraim and his companions, they expected good in neither; and so would go bury themselves among the heathen. But the Lord’s purpose was different: “Therefore prophecy 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,” as before, stating the result, “bring you into the land

of Israel." The words imply that the resurrection would take place out of the land.

With regard to the Jews, who by Ezekiel are frequently called Israel, it seems to be predicted, ch. xxxvi. ver. 24, that their conversion would principally take place in the land: but here the case of that house which is by Ezekiel called All Israel, is very differently described. The Jews, who have always had a known existence, are to be converted to the Triune Jehovah in truth and righteousness; but the house of All Israel, who had suffered a political death, whose existence was not known, are promised to be brought out of their graves. They are to be given a resurrection, and the knowledge of the Lord, and his Spirit is to be put within them; all previous to their being placed in their own land. The beginning and end of this process are stated in v. 12, and then the particulars are given in the two following verses, v. 13, 14. The confounding the cases of these two houses, and applying predictions to the one, which in truth belong to the other, has, of course, led to a deep darkening of counsel by words without knowledge, and great contradiction among interpreters of prophecy. It is not by appending our own thoughts to the words of Scripture, but by discerning the mind of God therein, that we can arrive at the truth of what is revealed. The cases of Israel, and of All Israel, as spoken of in Ezekiel; of Judah and of Israel, as spoken of in Jeremiah, are indeed distinct, and in many respects, as here, quite opposite. Let it then be remembered, that unlike the case of Judah and his companions, the Spirit is to be put within Ephraim and the tribes of Israel his fellows, previous to their coming together into the promised land. And they shall know the Lord, when they are brought out of their graves: But when his Spirit hath been put within them, and they shall live, and shall be given their own land; then shall they, as having grown in spiritual strength, "know Him that is from the

beginning." "Then shall ye know that I the Lord have spoken it," at the beginning; "and performed it" even unto the end.

First, they are known of God; then they know the Lord, and have experience of the life which is in Him; and at length they recognise Him as the mighty God of Israel, who hath wisely purposed, and in power accomplished, all that preparation through which they have passed as being the people whom he chose to be peculiarly his own.

Thus have we, under this fourth seal, seen from Jer. xxx. 12—15, that Israel cannot be more lost than the condition her Redeemer hath recognised in the very midst of his most assured promises to redeem. It cannot be said, that, notwithstanding all the foregoing promises of deliverance to Israel, they have become so lost in sin and consequent destruction, that God hath found it necessary to break his free promise; and take another people in their room, entirely to the exclusion of the natural branches. No, it was even the lost sheep of the house of Israel that Christ specially came to redeem.

Upon the opening of this fourth seal in Rev. vi. 7, 8, we have seen that the utterly ruined condition of the people is described, under the figure of Death, or Pestilence, going forth upon the pale horse, when the four sore judgments, so long threatened, are let loose for the utter dissolution of that body politic which could not be purged by the preceding warnings, first of mercy, and then, once and again, of judgment.

And in Ezekiel we have seen, that the utterly ruined condition of Israel, as viewed in themselves, is described by the valley of dry bones. And there we have seen also described their gradual resurrection as it has been; and the promised bestowment of the Spirit through the medium of prophecy, as it shall be. "O Israel, thou hast destroyed thyself, but in me is thy help." "I have done these things unto thee."

FIFTH SEAL OR SECURITY.

ISRAEL'S CASE CONTRASTED WITH THAT OF THEIR SPOILERS.

JER. XXX. 16, 17.

As truly as other nations have sought the destruction of Israel, shall these other nations be rewarded according to the evil they have sought to inflict; and just as truly shall Israel be healed, and be found as chosen of the Lord.

“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,
This Zion, whom no man seeketh after.”

THIS fifth of the paragraphs in Jer. xxx. 8—22, like its counterpart, v. 11, contains a contrast of Israel's case, with regard to preservation. In v. 11, it was intimated, that, as surely as other nations may have perished, Israel would be preserved; and here there is a contrast between the thought of God and the thought of man, as to their health and cure; and it is implied their enemies shall sink under the ills they have laid upon Israel.

In this passage, ver. 16, 17, the expressions again alternately belong to Israel and Judah. Thus, “therefore all they that devour thee shall be devoured,” seems more particularly to be spoken of Israel, with regard to whom, even Ephraim and the inhabitants of Samaria, it is said, Isaiah, ix. 12, “The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth;” which words imply that the face of Ephraim would be towards the north country, in which direction lay Syria; whilst Philistia lay behind them; and in this backsliding state, with their face turned away from the house of the Lord, they would

be devoured by all the surrounding people. In the meantime, the adversaries of Judah, which were, however, to be cut off, (see Isaiah, xi. 13,) were rather increased, both in numbers and virulence, through the devouring of Israel, in which, at first, the Jews seemed to have rejoiced. But as the adversaries of Judah have gone into captivity, so have those that devoured Israel been devoured; they are not now known to exist. Again, the words, “And they that spoil thee shall be a spoil,” are spoken in behalf of Israel; with regard to whom it is said, Isaiah, viii. 4, “The spoil of Samaria shall be taken away before the king of Assyria;” whose empire was shortly after given to be a spoil to other nations. Jerusalem was still, after the utter spoiling of Samaria, left to be a prey to the Babylonians; and, last of all, to the Romans, who were afterwards themselves, even as to their capitals, Babylon and Rome, left to be a prey to others, even to their utter wasting, as at this day. Again, of Israel it is said, “For I will restore health unto thee;” even raising them as from the dead, which, as

we have seen from Ezekiel, is by the word of God, and "the testimony of Jesus, which is the spirit of prophecy;" whilst of Judah, whose wound by the Babylonian was grievous, and who, by the Roman, was wounded with the wound of an enemy, it is said, "I will cure thee of thy wound." Such were the thoughts of God towards them. The words which men have spoken with regard to them are referred to as follows: "Because they called thee an Outcast," even Israel, that seemed to be utterly abandoned of their God, and for ever cast out of his inheritance. And this other house, more near to them as they supposed, even the house of Judah, they talked of with utter despite, saying, "This Zion, whom no man seeketh after." As it was before said to the same house, "They seek thee not." They court not thy alliance, but rather put thee away from them, as a people offering themselves to all nations. The Jews have been, and they are a people whom all nations have been eager to turn away from them.

Thus closely are the interests of Israel and of Judah bound up together in the purposes of God. And thus intimately connected are the destinies of the mightiest empires with the fortunes of a people who have had no recognised existence; or who have been known in part only to be despised and rejected. Like to them, in this, He became, who took their griefs, and bare their sorrows. They are, in the purpose of God, a holy people. And that this shall be so found of the lump, we are assured, in that the first-fruits have been made holy: a reference to which we seem to be given upon the opening of the fifth seal, Rev. vi. 9—11. There the souls under the altar, the same who are afterwards described as the sealed of Judah and his companions, Rev. vii. 4—8. "The first fruits unto God and the Lamb,"—ch. xiv. 4, are found, like the poor widow, crying to be avenged of their adversaries, saying, "How long, O Lord, holy and true, dost thou not

judge and avenge our blood on them that dwell on the earth?" And they are acknowledged in holiness; accepted in peace. "White robes were given to every one of them," although they had been in the sight of men clothed in sackcloth. And it was said unto them that they should rest yet for a little season, until their fellow-servants, and their brethren, that is of Ephraim and his companions, that should be killed as they were, should be fulfilled. Of this last company, the promised harvest was to come, as described, Rev. vii. 9—12, as in the possession of the blessings promised unto the fathers; and further described in twelve lines correspondent to the twelve tribes, ver. 14—17, and adverted to, ch. xiv. 14—16; and who were to be killed as the Jewish martyrs, for the word of God and the testimony which they held. The powerful operation of the Word, with regard to the lump, or whole house of Israel, has been described by Ezekiel under the former seal, whilst the union of the brethren of the first-fruits with those of the harvest, as here intimated, is particularly described in the next portion of that prophet:—Ezek. xxxvii. 15—28.

This son of man, typifying the great Minister of his church, and who writes his law in their hearts and in their lives, is given directions to take one stick and to write upon it, "For Judah and for the children of Israel his companions;" then another stick, and write upon it, "For Joseph the stick of Ephraim, and all the house of Israel his companions;" for so this prophet generally denominates this house of the ten tribes, as distinguishing them from the Jews: the lump or mass of Israel is with Ephraim, just as the first-fruits were of Judah. And as surely as the first writing took place consequent upon the apostolic preaching, so surely was the second writing afterwards to take place, with regard to Ephraim and his companions. And so surely shall both the portions of Israel, having this writing effected upon them, be formed into one

rod of power, through whose instrumentality the King reigning in Zion shall exert his authority under the whole heaven: Yes, in glorious unity shall appear the one standard, the banner to be displayed because of the truth; and, following which, the exceeding great army shall be led back triumphantly, under the Great Captain of the Lord's Host, into the possession of their long-lost inheritance. They shall be joined together into one rod of power, and so remain in the hand of the Son of Man. This union of the brethren is farther intimated when it is said, in explanation of the foregoing type, "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." And, in order to express still more clearly the open manifestation and permanent abiding, they, in their oneness, would have in the hand of the Lord, it is added,— "And the sticks whereon thou writest shall be in thine hand before their eyes."

Thus far with regard to those whom the Lord is preparing to exercise power in his kingdom; and next, with regard to the happy union of the two houses under their peaceful dominion. "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, and they shall be no more two nations any more." And the sceptre shall be one: "neither shall they be divided into two kingdoms any more at all." They shall be saved from all their idols unto the holy service of their one God; under the government of their one beloved King: to dwell together in the one land. And that this is not spoken of those who shall be kings and priests in the kingdom; who neither marry nor are given in marriage; and whose

glorious dwelling shall be in their Father's house from heaven; but is spoken of those under them, is evident from its being said, that the land in which they shall dwell is not merely that given unto Jacob; and that wherein their fathers had dwelt; but also that in which they, and their children, and their children's children, shall dwell for ever. And again the unity and permanency of the sceptre is alluded to: "And my servant David shall be their prince for ever." And they shall have one mercy seat, which shall never be removed. The covenant of peace made with them shall be an everlasting covenant, and he will place them and multiply them; and set his sanctuary in the midst of them for evermore. And not only shall be this centre of unity upon earth; but "My tabernacle also shall be with them." "The tabernacle of God shall be with men; and He will dwell with them; and they shall be his people, and God himself shall be with them, their God;" or, as it is here said, "Yes, I will be their God, and they shall be my people." And at the time Israel shall be thus judged, and avenged, and given health and a cure, they shall be no more called Outcast; or that which no man seeketh after. "And the heathen, or nations, shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Thus have we seen, from Jer. xxx. 16, 17, that the number, malignity, and varied attacks of their enemies, first or last, cannot have frustrated the purposes of God with regard to Israel and Judah, whose cases, although different, are so bound up in the revealed purposes of God. As truly as Israel has been devoured, their capital spoiled, and themselves termed outcast; as truly as Judah has been continually surrounded by adversaries, the capital made a prey of, and themselves made a rejected and despised people; so surely shall Judah be healed, and the health of salvation be given to Israel. And as surely as their enemies have met with their

threatened punishment in a return of the ills they inflicted upon Israel; so surely shall the promised health and healing take place.

The preparation for this perfect healing, and for the full avenging, we have seen under the opening of the fifth seal, Rev. vi. 9—11, where the Jewish martyrs, slain under Rome Pagan, are directed to wait until their brethren, to be slain as not worshipping the beast, should be joined unto them; when, together, they shall

reign with Christ in his Millennial Kingdom, Rev. xx. 4.

And in the expansion of this seal, Ezek. xxxvii. 15—28, we have seen the union of these two classes of witnesses into one rod of power, or sceptre of government, in the hand of their God. And, connected therewith, the union of Judah and Ephraim to this One God, having one land, one throne, one temple in which to worship, and one tabernacle of glory spread over them for evermore.

SIXTH SEAL OR SECURITY.

ISRAEL'S RETURN TO THE LAND AND FULNESS OF BLESSING.

JER. xxx. 18, 19.

Israel's Restoration is to be with joy, multiplicity, and glory:—to the blessings promised upon oath to Abraham, Isaac, and Jacob. As truly as no Restoration of Israel hath hitherto been to this Fulness of Blessing, promised unto the fathers, so truly is the predicted Restoration yet to take place.

“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.”

As the former paragraph, ver. 16, 17, more particularly regarded the *preservation* of Israel, this, like its counterpart, v. 10, points to their *restoration*, which was there described as being to the blessings written in the names of their capitals, Jerusalem and Samaria. It would be to the *right* of that *peace* which can alone be enjoyed under the *safe keeping* of the Shepherd of Israel. Here, ver. 18, 19, the return is promised to be to the fulness of the blessings promised unto

the fathers. Those promises regarded, in the one seed Christ, two great objects,—the place and the people, in and to whom the Lord would especially manifest his goodness. Both of these are referred to in the text, the places in v. 18, and the people, v. 19. There had, as to place, been promised the double portion to the fathers; for, at the same time that they were promised the land whereon they walked, they were given to look for the heavenly city, whose Builder and Maker

is God. The latter portion of the Inheritance has been *reserved* in Heaven, until the spirits of the just shall have their state perfected in glorious bodies, and their number made complete, by the harvest of Ephraim being added to the first-fruits of Judah. But the earthly part of the Inheritance which is corruptible, was given to Israel in the flesh, under a covenant of carnal ordinances, and the consequence was that the land became defiled through their continual disobedience. And the result was that it hath faded away from them, as said, Is. xxiv. 4-6, "The earth mourneth and *fadeth* away" "The earth is *defiled* under the inhabitants thereof."—"Therefore hath the curse *devoured* the earth, and they that dwell therein are desolate:" It was corruptible, defiled, and had faded away.

But this, although not the inheritance which is incorruptible, undefiled, and that *fadeth* not away, is not to be disregarded. Our God hath made it matter of promise.

There is a very beautiful progress marked in the Restoration: First, tents are mentioned; next, dwelling-places; then, the city; and, lastly, the palace. This order would seem to indicate that Israel, upon their return, will, in the first instance, dwell chiefly in tabernacles. Thus Hos. xii. 9, "And I *that am* the Lord thy God from the Land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the solemn feasts." The crowding of inhabitants into the land, may occasion their dwelling in tents, as in the feast of tabernacles; but, independent of the necessity of the case, from the scarcity of more settled abodes, it will certainly, until the cities are repaired, be much more healthy and pleasant in many respects, to tabernacle upon the mountains of Israel, than to crowd into the cities.

Afterwards they will of course proceed to establish their dwelling-places over the country, according as occasion may require: where a more secure shelter may be given to the infirm; and where the advantages of

education and of social worship, may be more fully enjoyed. They will take measures, not only for the moral purification of the people, but also for the cleansing of the Land in other respects: that the cities may be rebuilt in a manner consistent with the health and best accommodation of the inhabitants. And the Lord will doubtless assist them by his judgments; and overrule even the convulsions of nature, as well as of kingdoms, for the ultimate blessing of his people. Although every other wall shall fall to the ground, upon the dwelling-places of his chosen people the Lord will now have mercy.

The promise with regard to Jacob, that the Lord will have mercy upon his dwelling-places, would seem to intimate that danger has threatened; but that they have been defended, "Upon all the glory shall be a defence." In order to their being thus defended, He must be glorified in his people. They must be made willing to be emptied of themselves, and to be filled with His glory. "And the Lord their God will defend them in that day as the flock of his people, for they are as the stones of a crown lifted up as an ensign upon his Land." They are the jewels of the crown of our blessed Redeemer;—a preparation is being made for crowning the King of all the earth.

Now "the city shall be builded upon her own heap," or, as it might be rendered, "upon her own little hill."—The words seem to imply, that the very site of the Jerusalem of old is now to be the site of Jerusalem in the great restoration. The rubbish of ages may have been removed, and the proper foundations laid bare; but the hill itself remains, as well as the surrounding mountains. Changes may have taken place so as to dislodge the pestilence, and prevent the inhabitants from saying any more, "I am sick." And thence Jerusalem, rebuilt unto the Lord, on her own proper foundations, shall see peace. "And they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever."

The promise, "And the palace shall

remain after the manner thereof, would seem to intimate, at the least, that the splendid abodes of kings and nobles will not, as heretofore, be left for the stalling of cattle, or other inferior purposes, as during the long desolations of the Land. The palace shall remain as a palace, not indeed appropriated to mereseifishenjoyment for the few, but for the good of the many: Each will rejoice in the good of all. But a brighter palace—a more enduring inheritance, awaits the children of God. This is that which Jesus is gone to prepare for his people. "Our house which is from heaven," "An house of God not made with hands, eternal in the heavens."

"And out of them shall proceed thanksgiving." They have learned to say, "Thanks be unto God for his unspeakable gift:" yea, in everything they give thanks; and their thankfulness is not only felt but expressed; and that so as that all around may know the joyful sound. They are far from being ashamed to confess the name of Jesus, but can sing aloud with joyful voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb."

They have the blessing promised unto the fathers, for which to give thanks, the promise of which was written in the names of their forefathers, Abraham, Isaac, and Jacob.—Thus, correspondent to the name Isaac, it is said, that out of them shall proceed "the voice of them that make merry,"—the word in the original being the same with that from which Isaac (meaning laughter) is formed. With wondering joy they will contemplate the Lord's past dealings with them, and the richness of blessing spread out before them. They shall experience the truth of the words "When the Lord turned again the captivity of Zion, we were like them that dream." "Then was our mouth filled with laughter, and our tongue with singing."—"The Lord hath done great things for us—We are glad!"

Correspondent to the name of the father of the faithful, Abraham, the

father of a great multitude—a multitude of nations—it is here said, "And I will multiply them, and they shall not be few."—They shall not be left few in number in the sight of the heathen as before; but having grown as was promised into a multitude of nations in the ends of the earth, they will now grow into a multitude in the midst of the earth, as was promised unto the children of Joseph, Gen. xlviii. 16. Upon them, as is there intimated, was more particularly to come the blessing contained in the name of Jacob and of his fathers Abraham and Isaac.

It was as Israel, or Prince of God, or Great Prince, that Jacob blessed both the sons of Joseph. Their descendants were not merely to supplant, to push the nations to the ends of the earth, but they were to be made eminent: so that Israel, finding no higher example of blessing than among themselves, were to find it in Joseph. "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh." And not only is Ephraim to be glorified, or made great, but he shall not again be made small. Now, having been made one with Him who is Lord of all, now shall he be great unto the ends of the earth. God will be found faithful to his promise made to Jacob at Bethel. Oh, soon may Israel wrestle and overcome, so as to obtain the blessing, so that it may be said unto him as at Peniel, "As a prince hast thou power with God and with men, and hast prevailed." The Lord will give grace and glory. No good thing will he withhold from them that walk uprightly.

Upon opening the Sixth Seal, Rev. vi. 12—16, there is given a sketch of an awful convulsion of nature, and consternation of the enemy;—the utter discomfiture of all the opposers of Christ of whatever rank or condition of life. The earth is shaken with a great earthquake, the same described Rev. xvi. 18, "Such as was not since men were upon the earth, so mighty an earthquake;" and heaven also is shaken; the sun is eclipsed, and the

moon is as blood, and the stars seem to reel in the heavens, and the present comparatively gross atmosphere departs as a scroll. And whether they be mountains on land, or islands in the ocean, all is change and commotion. And as to the inhabitants of the earth, the small shall not now look to the great for deliverance; but, contrary to the usual course of things, the calamity first seizes upon those in possession of the dominion, riches, might, or influence of this world; and it descends to the free man, the least cared for of all. Beneath, above, and around them, all threatens destruction; yet far greater evil is dreaded: so that to the very mountains and rocks, that are reeling around them, they say, "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?"

After this, in tracing the line of mercy, correspondent to that of judgment, in these five seals, we have given us in ch. vii. an account of the sealing of the elect number, the first-fruits of Israel; and afterwards is a view given of the innumerable multitude; the general harvest; when come out into open manifestation before the throne, those that have fulfilled unto them the promises made unto the fathers. As it was promised to Abraham, they are "a multitude which no one could number;" And they are Jacob, they have overcome, and have palms in their hands. And they are Isaac. They express themselves rejoicingly; saying, "Salvation to our God that sitteth upon the throne, and to the Lamb for ever and ever." They rejoice exceedingly before that throne at which the nations tremble. He that sitteth thereon hath complied with the call of his people: "Give ear, O Shepherd of Israel; thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth!" And he hath shined forth, and revealed the darkness in which his people have been wandering; and in

which they had lost themselves. But although they had forgotten their Father's house, they were not forgotten of God. And so an answer is prepared to the question as to what people this really is, that now make such an appearance in the world's history, and are the most intimately connected with the Lord's cause. Can it be that they have been entirely overlooked by the eye of Omniscience; as contemplating the future progress of his cause; and the instrumentality of sowing the good seed of his word over the whole habitable globe? But can they indeed be the people formed for himself, to show forth his praise? Hath he, after all, chosen Israel, and not cast them away? How then have they come into their present position? These had been subjected to great tribulation; having been found filthy, they were condemned; but justified through faith in him who died for their sins, they are accepted before the throne. And having washed their robes, they now serve him continually, as an holy priesthood, in the temple of their God. And having been brought out of all their dark perplexity and trouble, they are for ever joined unto their God, and shall never be moved more. These are they who had been once given a famine of the word of God; and to whom the waters typified by that of Jacob's well, had been denied; and who had been driven shelterless out of the land of their inheritance, exposed to the scorching heat of the tyrant empires of earth, without knowing the better provision made for them by the King of Israel. But He who leadeth Joseph like a flock, hath led them out into a wealthy place; and hath fed them, in the exercise of his almighty power, and lamblike tenderness. And he hath led them to perennial springs of the most refreshing joy; and now they see clearly: no longer do they see as through a glass darkly; or as looking with eyes bedimmed with tears: for God shall wipe away all tears from their eyes, and in his light they shall see light clearly. Rev. vii. 14—17.

The circumstances connected with the earthquake referred to at the opening of the Sixth Seal; and also the state of Israel upon the promised restoration, as being the same with those described by Jeremiah as above:—these circumstances form the subject of the next portion of Ezekiel, ch. xxxviii. xxxix. The King of the North, the Chief Prince, or Prince of Rosh (Russia), of Mesech (Moscow), and Tubal (Tobolsk), has been supposed to point to one occupying the position of the Emperor of Russia; who gathers with him Persia, Ethiopia, and Libya, which, with Gomer and Togarmah of the north quarters, added to his own patrimony of all the Russias, seem to make a whole circle around the land of Israel: which, at the time spoken of will be found in the possession of a power such as England, worthy of having prepared against it the greatest armament; and this, it would seem, shall be both upon land and water, Dan. xi. 40. He will also make a twofold attack; one upon the land of Israel, brought back from the sword, and dwelling safely all of them; and when he shall be like a cloud to cover the land. But, beside this attack on the land, "It shall also come to pass at the same time, shall things come into his mind;" the many great causes of grudge he has against his powerful rival, as interfering in behalf of the Poles, and perhaps of the Jews; some of whom they may have conveyed to the land, and given a settlement therein; free from the yoke of their ruthless Pharaoh-like oppressor, the King of the North; who has the pretext of coming up to claim either his runaway subjects, or the land for those of the same people still under his sway. It may be, that, grown weary of being obliged to smooth the tyrant frown into the smile of apology to other powers, he will think of nothing less than the annihilation of his rival. He shall think an evil thought; "I will go up to the land of unwalled villages; I will go to them that are at rest; that dwell safely." The inhabitants of these islands, and their

offshoots in other parts of the world are all of them as it were dwelling without walls; and having to their cities neither bars nor gates. He comes to make a spoil of Israel, and to take the prey of Judah, as having been gathered out of the nations, and got cattle, and dwelling in the midst of the land. And the land will have perhaps become a place of considerable mercantile importance; so that Sheba and Dedan, from the east, will join the merchants of Tarshish from the west, in questioning the motives that have led to this mighty movement. Israel shall have been dwelling safely in the land when in the latter days this invasion shall take place from one who, it is very probable, will now propose himself as the promised Messiah, to whom belongs the universal monarchy: and upon which he shall seem to seize without hindrance. Then shall be that dreadful earthquake, spoken of, not only in Rev. vi., but throughout the prophets: "My fury shall come up in my face. For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence." The Lord himself shall be revealed from heaven in awful majesty, to rescue his captive people, and redeem his purchased throne from the hand of the enemy. And no obstruction shall withstand his arm of power. The very mountains shall be thrown down, and the steep places shall fall; and every wall shall fall to the ground. Neither shall the Lord want weapons of war. Not only shall the earth reel beneath them; but the sword, mutual slaughter, and pestilence, shall prevail around; and, from above, an overflowing rain, hailstones, fire and brimstone, shall be rained upon him. Thus will the Lord sanctify, or set himself apart, as He who hath the power to take possession of the king-

dom. And He will be known in the eyes of many nations; and they shall know that He is the Lord. When this great conflict hath taken place, and also the fire that shall be sent upon Magog and on them that dwell carelessly in the isles, Israel shall know the name of the Lord—probably that Name, which, although written, no man knew but He himself. And the nations around shall know, that He, the Lord, is the Holy One of Israel. This is the great day spoken of in prophecy with regard to the destruction of the enemy. It will involve the case of both Israel and Judah; of both the people and the land; of both the appointed capital of the earth, and the dominion under the whole heaven. It was a desperate stake. "Behold, it is come! and it is done! saith the Lord God. This is the day whereof I have spoken." Then we are informed, that so numerous had been the armament, that they shall burn the weapons of war seven years; and so great the slaughter, that they shall be seven months in burying the slain. It is the great supper of God to all the fowls of heaven, described as taking place, Rev. xix., immediately before the millennial glory. And so also it is said, "And I will set my glory among the nations; and all the nations 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." And the nations shall know wherefore the Lord had so dealt with Israel, both as to putting them away, and hiding his face from them: and be warned thereby; and be also encouraged to place their entire confidence in God, as a God of truth. He both brings again the captivity of Jacob's tents, and he has mercy upon the whole house of Israel, so as to restore to them, as we saw from Jeremiah, their dwelling places. They had formerly dwelt safely there, and shall do so again. They had been led into captivity among the heathen; but

are now gathered unto their own land, and none of them are left in captivity as heretofore; neither will the Lord hide his face any more from them. For, not only has the Lord now poured out His Spirit upon the whole house of Israel out of the land; but also upon the house of Israel in the land. And so, illuminated, justified, and sanctified, they shall be given to rejoice in the Lord, and he shall joy over his people for ever.

Thus have we seen, from the Sixth Security, Jer. xxx. 18, 19, that the restoration is to be of both the tents of Judah and the dwelling-places of Israel; of both the city which is to be built up, and the house of God that is to come down from heaven:—that it is to be to the rejoicing, written in the name Isaac, and to the multiplicity promised in the name Abraham, and the glorification seen in vision by Jacob at Bethel; where also his name was changed to Israel. Now as such a restoration never has as yet taken place, we may rest assured that it is yet to be.

The earthquake which takes place after the partial return of Israel, and preceding the great deliverance, and amidst the rejoicing of Israel, because of that grand redeeming act of divine power, is, we have seen, given under the opening of the sixth seal, Rev. vi., 12—17; vii.

The connection which the earthquake has with the promised deliverance, and great restoration of Israel, is shown out, as we have seen, in Ezek. xxxviii., xxxix. A partial restoration of the Jews from under the thralldom of the king of the north had taken place. That King follows to make a prey of them; and attempts also to make a spoil of Israel: when the predicted shaking of the heavens and of the earth takes place, when the mighty army of the enemy is melted away; and all Israel, and also Judah; shall be saved, and dwell safely, because holly: not deprived of other possessions, but possessing that which is peculiarly their own.

SEVENTH SEAL OR SECURITY.

THE CAUSE OF ISRAEL'S SALVATION.—CHRIST THEIR GOVERNOR

Jer. xxx. 20—22.

As truly as their Governor, the true David, hath proceeded from the midst of them, and been caused to draw near, so truly shall He (having received for Himself the Kingdom) return, and be their King in the midst of them; when the tribes of Israel shall be gathered into one, unto the Lord their God.

“ 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.”

As the fourth of these securities, in Jeremiah, regarded the utterly lost condition of Israel in themselves; and the fifth their preservation, and, ultimately, their healing; and as the sixth carries us forward to their restoration and re-settlement in the land: so the seventh, to which we have now come, regards more particularly the constitution of things after they are restored. And as the first of these securities pointed to the Lord Himself as their Saviour, and to David their King, who was to be raised up unto them; so here we are pointed to the Governor that should proceed from the midst of them. And, just as Christ, in the character typified by David, delivers the people, and clears for them the inheritance; so, as the Governor, does he draw near, and receive for them the inheritance from the Father, and thence reign over his people, in the character typified by the peaceful and pious reign of Solomon, the Son of David.

The government of Israel, as when the kingdom was entire, is to be three-

fold.—The great “congregation,” or general assembly of the people in their representative elders, correspondent in some measure to our House of Commons: next, “Nobles,” which are to be of themselves, for which we have our House of Lords. And, thirdly, their king or “Governor.” It may perhaps be objected that this is not to be really the case, but that these things are only spoken in figure. It is, however, here plainly stated, in opposition to such an opinion, that “Their children also shall be as aforetime.” They shall have their free institutions established in their different districts, for the preventing of evil, and for the leading forth the combined energies of the people towards the accomplishment of every good object; and their “congregation,” that is, for the whole people, shall be “established” in the presence of their King. That congregation is symbolized by the four living creatures, by the four great standards of the camp of Israel.

With regard to the nobles, as to their earthly rulers, it is said, “And I

will punish all that oppress them:" which words imply the possibility of oppression; at the same time that they intimate its instant correction. They shall not be oppressed as heretofore by foreigners—"their nobles shall be of themselves." This will be true of the twelve Apostles, their nobles in the highest sense, as well as of the great body of the rulers under the whole heaven, represented by the twenty-four Elders. It will be found, notwithstanding the misconceptions of man, that the main portion of the glorified saints have been of the people that the Lord, from the beginning, chose for his peculiar treasure, and to be an inheritance to Himself. These, the glorified saints, having rule under the whole heaven; can, indeed, have a fellow feeling with those over whom they shall be given to exercise dominion. They are "of themselves." They have been subjected to all the trials and the sufferings of human nature. They know what it is to be comforted, and what to be made strong. These are they who had followed the Lamb whithersoever he goeth; and who reign with their Lord in glory, according as he had promised to his Apostles: "Verily I say unto you, that ye which have followed me, in the regeneration," or restitution of all things, "when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." These are they that shall have rule when he shall have put down the mighty from their seats, and shall have exalted them of low degree.

We now come to the highest office. "Their Governor shall proceed from the midst of them." This is supposed to have been fulfilled in Christ: with regard to whom it had been prophesied, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall he come forth unto me that is to be Ruler" or Governor "in Israel;" even he who is not only this man, the Son of David, and born in the city of David; but also He whose goings

forth have been from of old, from everlasting, and not merely from the midst of the people: Micah, ch. v. ver. 1—3.

Having been rejected and smitten with a rod upon the cheek, and refused the common justice due to the meanest subject, when he first appeared to Judah, He threatened to give them up, until the other house of Israel, then in travail, had brought forth her children, who, together with the redeemed of Judah, were to exercise power in the kingdom:—until this outcast woman had brought forth her children in the northern wilderness:—then the remnant of his brethren, so long given up, shall return unto the children of Israel. Of the Governor of Israel it is here said, "And I will cause Him to draw near:" that was when, rejected of men, he was invited of the Father to sit with Him on his throne, until he should make his enemies his footstool. Then shall the words be fulfilled, "He shall approach unto me." He will present the intercessory prayer which has been also invited, when the Father had said, "Ask of me, and I will give thee the nations for thine inheritance; and the uttermost parts of the earth for thy possession." And he shall approach and receive for himself the kingdom: Then he shall return, and indeed take possession. His human nature had been before alluded to when he was said to proceed from the midst of the people: but that does not reveal the whole with respect to Him. "For who is this that engaged his heart to approach unto me, saith the Lord?" Who is this that can thus come and claim as of right the seven sealed book of the Inheritance?—that can suffer and obey as only the creature man can do?—and yet save and exercise authority as only He can do, who sitteth upon the throne, and who liveth for ever and ever? Who is this that can bring God and man into union true and eternal, so that the promise shall be realised, "And ye shall be my people, and I will be your God?" Who is this that hath dared the mighty

task which none in creation could be found to accomplish? Who is this that hath come down to man's low estate, and endured the extremity of the curse for sin; and who by his own power hath arisen and ascended, and is come to claim that man may have again the earth in peaceful possession, his right to which he had so entirely forfeited? "Sing, O ye Heavens, for the Lord hath done it." But how shall they sing? How shall they declare his praise? That union of the divine with the human nature is ineffable! That love passeth knowledge! Let, then, expressive silence muse his praise, until the wondering minds of even the heavenly host become collected into song.

The riches of Christ are unsearchable. He hath a name written which no man knew but he himself: but that name shall be declared, when he approaches to claim possession. The angels desire to look into the riches of wisdom which are contained in that name, and may well be struck into silent astonishment when the development takes place. But how much more may man, having that name revealed to him as his own, exclaim, as in Psalm xl., "Many, O Lord my God, Thy wonderful works! Thou hast done! and thy thoughts to us-ward! They cannot be reckoned up in order unto thee. I would declare and speak."—But as if conscious that expression would utterly fail in attempting to utter all the loving-kindnesses and tender mercies manifested in that new name, it is added, "They are more than can be numbered."

Upon the opening of the seventh seal, Rev. viii. 1, it is said, "There was silence in heaven about the space of half an hour." Those who had in suffering obedience waited for the salvation of the Lord had sung the song of redeeming love, as they ascended in the resurrection, appointed to be kings and priests unto God, and to reign with Christ on the earth. And the nuptial song had been sung by the angels around them, in the glory of their Husband's mansion, their Father's

house, which had come down for them out of heaven: but all the while, Ps. lxv., "Praise is silent for thee, O God, in Zion." And yet, Is. xlv. 23, "The Lord hath sworn by himself; the word had gone out of his mouth in righteousness, and shall not return, that unto him every knee shall bow, and every tongue confess." And, Phil. ii. 9—11, to Christ the Son, to the glory of God the Father, this vow shall now be performed. "O thou that hearest prayer, unto thee shall all flesh come."—Each for himself makes confession, as in Ps. lxv. 3, "Iniquities prevail against me." But looking unto Him who hath prevailed for them, so to crush the head of Satan under the feet of the seed of the woman, they say collectively, "Our transgressions—thou shalt purge them away." And looking to the Head, whose name is Wonderful, through whom this anointing of power cometh upon the whole body, they say (v. 4), without naming the name unsearchable, "Blessed—thou choosest, and causest to approach, He may dwell in thy courts—We shall be satisfied with the goodness of thy house—of thy holy temple." Then, v. 5—8, there is a contemplating the judgment, the "terrible things in righteousness," with which he shall answer the cry of his people, from "the uttermost parts of the earth; and from afar off upon the sea:" when he shall "still the noise of the sea, and tumults of the people;" and, again, after the darkening of the heavens, and shaking of the heavens with the earth, he will "make the outgoings of the morning and of the evening to rejoice." Then, (v. 9—13,) shall be enjoyed the fullness of the blessing promised; when he will visit the earth, not in suffering as before, but in glory to bless: enriching it with "the river of God, full of water"—when corn shall be provided for the prepared earth; when it shall be watered and filled, and again refreshed, and blessed with clear shining after rain: when the year shall be crowned with the Lord's goodness, in the land's yielding an abundant increase; and when, along all the paths

throughout the Lord's inheritance the "olive trees shall drop their fatness: yea, and all the trees of the wood shall rejoice:" an abundant produce from them shall "drop even upon the pastures of the wilderness; and the little hills shall be girded with joy, in the delights they shall make to flow out on every side." Then, also, "the pastures shall be clothed with flocks; the valleys covered over with corn," and those that bear this harvest home "shall shout for joy;" and they that tend those flocks "shall also sing."—Yea, every creature upon earth shall be heard, saying, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—Then shall righteousness look down from heaven with delight—yea, with listening delight, to this new song upon earth; nor may it be a stretch of imagination to suppose, that even the song of angels in heaven shall, for a short season, be hushed into silent admiration of the glory that shall then be made to cover the earth—at the marvellous grace, which, yet consistently with the sternest justice, has thus been bestowed upon rebellious man.

The scene we have been contemplating, or rather the great preparation for this burst of song, which is as yet so silent in the appointed place of praise, is given us in the concluding part of Ezekiel's prophecy, ch. xl.—xlviii., where we have, first, a description of the Lord's house, in which his praise shall be thus sung: with provision both for the singers, who shall lead the song in the inner court; and also as to the priests, the sons of righteousness, who shall come near to serve at the altar of the Lord, ch. xl.—xlii. Then the return of the glory of the God of Israel is described; even of Him who shall come in the glory of his Father, and inhabit the praises of Israel, ch. xliii. 1—12. Then of the appointments as to the altar and sacrifices, to commemorate the great work of righteousness, upon the ground of which work of righteousness, this Prince of Peace doth reign in

the midst of his redeemed people; as well as with regard to the Prince of the people, who, in his actings shall also keep in lively remembrance the great transaction of the Son's approaching unto the Father, and obtaining the inheritance, that he might give of his own for a perpetual possession unto the sons and daughters of himself, the second Adam.

We have here also the particular duties, both of the priesthood and of the prince, in administering righteousness to the people, as well as in commemorating the great work of righteousness, performed towards the divine Majesty, that He who had served as a Priest might now reign as King in the glory of his Father, ch. xliii.—xlv.

The Lord's peculiar portion of the Inheritance having been thus set apart in the midst of the land, for his house and city, and priesthood and prince, then our attention is directed to that lively representation of the goodness of the Lord, that shall at that time flow forth from his great purpose of love, to bless the whole earth. The type of which blessing is given in that river of God, which shall be full of water, that shall flow forth from the house of the Lord, to water the valley of Shittim, Joel. iii. 18.—The living waters that shall go out from Jerusalem, Zech. xiv. 8, in a full perennial stream, augmenting in its course, and which being brought out into the waters of the Dead Sea, shall heal them: so that fish shall be there as the fish of the Great Sea, exceeding many.—This river, brought out into the desert, shall cause it to be abundant in beauty and fruitfulness: there growing on either side of it all trees for meat; whose leaf shall be unfading; and whose fruit shall never be exhausted: the richest fruit for meat; and their leaves shall be for medicine: so that therein a lesson shall ever be read, with regard to the tree of life, which is in the midst of the paradise of God:—of that reviving virtue, flowing from Him whose blood hath been taken into the sanctuary of God: ch. xlvii. 1—12.

Then the bounds of Israel's peculiar Inheritance are described, as reaching on the north side from the Great, or Mediterranean Sea, along by Damascus towards Hauran; and then the east side, from Hauran to the East Sea; and then on the south side, from Tamar in the wilderness, to the Mediterranean Sea; along which shall be the border on the west side. Although the Lord shall have his peculiar portion in the midst of the land; and Israel his in the midst of the earth: yet neither shall the Lord the less inherit all nations, nor Israel cease to fill the face of the world with fruit: encompassing all nations with blessing, as well as for being a glory unto the Lord in the midst of all the Gentiles, whom also it was promised they should inherit. And as the Lord's house is to be an house of prayer for all people, and as Israel shall be followers of God as dear children; they shall make their land a home for all people: who, from year to year, shall come up to worship the King, the Lord of Hosts, and to keep the feast of tabernacles:—rejoicing together in the unity of brotherly love; and in holy reverence towards their King; and outwardly expressing in acts of true devotion, and joyful fellowship, their hearts' obedience to these two great commandments, love to God and love to man, the law of this blessed kingdom of the glorified Messiah:—Thus accordingly love shall be shown by the children of Israel to the strangers: "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." Thus shall the Inheritance of Israel be;—not for selfish gratification, but for the communication of blessing unto all, ch. xlvii. 13—23.

Then we have the order in which the tribes shall lie in stripes, as it were, eastward and westward; beginning with Dan on the north side, and so proceeding with Asher, and Naphtali, and Manasseh, and Ephraim, and Reuben, and Judah, to the north of

the Holy Portion, for the Temple and the Priesthood, and the city, and the prince. And then, on the south side of this holy oblation, the tribeships are appointed of Benjamin, and Simeon, and Issachar, and Zebulun, and Gad. "This is the land that ye shall divide by lot unto the children of Israel for Inheritance: and these are their portions, saith the Lord God." The division of the tribeships is not that which was when Israel were previously in the land: neither is the description correspondent to that which is prophesied of the tribes by Jacob, as to what was to befall them in the last days: the application of which prophecy, as well as that of Moses, must be looked for elsewhere; and may serve for the recognition of the tribes in their present localities, as in dispersion.

The stretching out of the tribeships, in peaceful lines, seems to indicate that they are placed together, not that each may gather itself up in individual strength, as for conflict, but spread itself out to the uttermost for intercommunion; and as if to embrace the globe from the east even unto the west. Reuben, whose by birth was the birthright, is placed between Joseph, who got by adoption the birthright, and Judah who obtained the dominion. This may express the forgiving grace of the Father of Israel; and the courteous affection with which his children shall dwell together in unity near the courts of his house. The removal of the curse is most strikingly manifested in the case of Judah, who is, of the three, nearest to the house of the Lord, in which they shall now indeed praise the Lord, and in truth bow the knee to Him whom formerly they rejected. And the Lord's choosing his portion between those of Judah and Benjamin, who previously joined in putting Him away from them, casting him out of their city, is indeed a lesson of forgiving grace. The fulness of the earthly blessing of Judah and Benjamin, as given by Jacob and Moses, remains to be possessed; and it shall be

possessed when the Lord shall bring them thus near to his dwelling-place: and near to that city which shall then be *His* city, and the name of which, from that day shall be "The Lord is there." Then and there shall that peace, which had so long been beheld in vision, be realized, in the sight of the Prince of Peace; who is also the Lord of Hosts; and who shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

Jerusalem upon earth, shall reflect the beauty and the blessedness of that Jerusalem above, in which the Lord and his glorified bride shall have their accustomed abode, although Immanuel's place of meeting with man upon the earth will be the city in the midst of the earth; and unto which all nations shall flow. The gates of the earthly city are, like those of the heavenly, after the names of the tribes of Israel: only Reuben is the first on the gates of the earthly city, as he is also the more central tribe as to his portion in the land: whilst in the heavenly city, Joseph has the first place; he being the first of the three on the east side, which in Rev. xxi. are mentioned before the three on the north side: which north side is the first mentioned in Ezekiel's description of the earthly city, and the first of which is Reuben. These, in the earthly city and land of Israel, are Israel according to the flesh; but given spiritual life. They are the children as not having visited upon them the sin of their fathers. The Lord hath forgiven their iniquity; and will remember their sin no more. And thus it is that Reuben is here restored to his position; and thus has the Lord come to inherit his portion with Judah and Benjamin in the holy land; and thus has he chosen Jerusalem again. In the heavenly Jerusalem it is different: There men are not only given spiritual life, but glorified bodies. Those who are there are, like the children of Joseph, children of adoption: and there accordingly his name is found the first on the list:—taking the names as here written, and the sides in the order there given, Rev.

xxi. 13, east, north, south, west. There is no necessity for confounding the Jerusalem beneath with that which is above: Jerusalem, which the Lord in his glory will visit, with that in which he shall usually abide. Spacious although the earthly Jerusalem will be, it is still only 18,000 measures round, the measure being six cubits, by the cubit and a handbreadth, as given Ezek. xlvi. 35. Whereas the length, as well as breadth and height of the glorious dwelling of the saints, is 12,000 furlongs, or fully 1500 miles, in which may indeed be many mansions. But the particulars with regard to the heavenly Inheritance, must be left to a farther opportunity. Delightful as will be the portion of Israel, that of the saints far exceeds in glory. And, beside, theirs is the double portion. Theirs shall be this world to rule over, at the same time that their peculiar Inheritance is that better portion which is yet to come; and which having come, shall never be taken from them.

Thus have we seen under this seventh security, from Jer. xxx. 20—22, that the Lord will to Israel, upon their predicted return, restore their constitution in a manner in which it never has been restored. And the restoration was to take place posterior to the time of their Governor proceeding from the midst of them; and consequently not before, but after, the coming of Christ. And the work is to be perfected by Christ Himself, whose work is sure. When he hath taken the seven-sealed book, and actually obtained possession, the demand is then made as to the Victor's name—the name which is above every name; at which every knee must bend, and every tongue confess that He is Lord, to the glory of God the Father.

Upon opening this Seventh Seal, Rev. viii. 1, it appears that heaven itself has been put to silence by the challenge. And, from the expansion of this seal in Ezekiel, xl—xlviii, we see the vast preparation for this song to be sung upon earth; when, not only in the house of the Lord there described,

but from the city, the land, yea, all lands, and every tribe of every tongue, the song of redeeming love shall be sung: yea, every part of creation shall utter his praise, and the great actings of Christ in procuring this peace shall

be recorded, in lively representation, by the priests and princes of Israel. It is a scene upon which the angels in heaven, forgetting for a brief season their peculiar song, may look down with silent wonder and delight.

RECAPITULATION OF THE SEALS IN JEREMIAH, REVELATION, AND EZEKIEL;
AND CONFIRMATION OF THE SAME FROM ISALAH AND OUR
LORD'S PROPHECY, MAT. XXIV.

WE have now taken a view of these seven seals, or securities, assuring of the restoration of the kingdom to Israel. These securities, as given Jeremiah xxx. 8—22, assure us, that, just as truly as the King hath been raised up to them, shall the people be delivered.—As truly as no restoration hitherto, has been to the enjoyment of perfect and permanent peace, so truly is the promised restoration yet to come.—As truly as other nations have perished shall Israel be preserved.—As truly as Israel have been utterly lost in themselves, shall they be found surrounded by the blessing of the Lord.—As truly as other nations have sought their destruction, shall these other nations be destroyed, and Israel be given health and healing.—As truly as no restoration hitherto has been to the fulness of the blessing promised unto their fathers, so truly is the promised restoration yet to take place.—As truly as their Governor hath proceeded from the midst of them, and been caused to draw near, so truly shall the deliverance take place, when they shall be his people, and God himself shall be with them, and be their God.

It has been seen, how, in the opening of the seals, (Rev. vi—viii. 1), we had presented to us the opening of these seven securities. Christ, the King, having been raised up, and having had a crown given unto Him, is, at the opening of the first seal, seen going forth to the full deliverance,—conquering and to conquer. At the opening of the second seal, there was seen the going forth of the Great

Sword against the enemies of the King, preparing the way for Israel's peaceable restoration. At the opening of the third seal, we heard of a reservation of a sufficiency for the preserved of Israel, in the midst of surrounding judgment. At the opening of the fourth seal, the utterly ruined condition of the people, on the fourth part of the earth, is described: but Israel, thus ruined at home, were, under other names, to be filling the face of the world with fruit. At the opening of the fifth seal, the martyred Jewish believers were heard crying for just judgment to be executed; and it is promised to take place when their brethren that should be killed, as they were, should be fulfilled. Then will God bind up the breach of his people, and heal the stroke of their wound. At the opening of the sixth seal there was beheld that great earthquake, which shall accompany that remarkable change on the earth, when shall be completely fulfilled the promises made unto the fathers, as described in the case of the rejoicing multitude. At the opening of the seventh seal, there was silence in heaven about the space of half an hour: as if in preparation for that triumphant and universal burst of song with which an answer shall be given to the question, "Who is this that engaged his heart to approach unto me, saith the Lord?"

We have also seen that these seven seals or securities (Jer. xxx. 8—22) thus opened (Rev. vi. vii. viii) have a farther expansion given them in Ezek. xxxiii—xlvi. There, first, we have described the evil by which all right

to the inheritance was forfeited by the people of Israel. And then the salvation by David their king, the plant of renown that was to be raised up unto them, ch. xxxiii. 21—33; xxxiv. Then, secondly, there was described the Great Sword upon Edom, preparatory to the peaceable restoration of Israel, chap. xxxv. xxxvi. 1—15. Thirdly, the preservation of Israel, through all their wanderings, unto a full deliverance from famine, when sanctified from among the heathen, and made holiness unto the Lord, ch. xxxvi. 16—38. Fourthly, Israel's lost condition in themselves, as spread like dry bones in the open valley through the wasting of such judgments as those described upon the opening of the fourth seal; and from which destruction Israel are here described as being raised up, through the instrumentality of the word and the spirit of the Lord, ch. xxxvii. 1—14. Fifthly, the binding up of the breach between the two houses of Israel; when, under the children of the resurrection, Israel shall enjoy the promises made unto the fathers. Then shall be completed the one rod of power, supplied by Judah and the children of Israel, his companions; and by Ephraim, and *all the house of Israel*, his companions. Then the fathers themselves shall live with their children and their children's children, v. 15—28. Sixthly, the great earthquake and the accompanying circumstances of destruction to the wicked, which shall accompany the great and final restoration of Israel to the land, when they shall enjoy the fulness of the blessings promised unto the fathers, ch. xxxviii. xxxix. Seventhly and lastly, we have seen the vast preparation for the Redeemer's praise to be sung upon earth: the silence of which preparation is noted at the opening of the seventh seal, and the subject of which is called for in the seventh security: so are the abundant means for its celebration described in the last portion of Ezekiel's prophecy, ch. xl—xlviii.

. It is worthy of remark, that these

seven seals are still further unfolded, and that in the same order, in the end of Isaiah, ch. lxi—lxvi.

First, we have, in ch. lxi. lxii, an unfolding of that which is referred to in the opening of the First Seal, Rev. vi. 1, 2, where the Rider upon the white horse is represented as going forth, conquering and to conquer. The proclamation of the King, inviting to a participation in the joys of his coming kingdom, is sent forth, commencing with our Lord's personal ministry; as here, v. 1, "The Spirit of the Lord God is upon me, because He 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 the bound, to proclaim the acceptable year of the Lord; and the day of vengeance of our God; to comfort all that mourn." Thus did the joyful message of salvation, from, and through, and to, their King, go forth unto the lost house of Israel: that He, by their blissful submission to Him, might be glorified. Their white robes of righteousness, procured from Him, and admission into the priestly office, for which they are thus attired; their being given the double portion of the birthright blessing; the brightness of the light of salvation they were to enjoy, and manifest to all; and the intimate communion with the Lord of glory, which they are to be given, when the triumph shall be complete, are there beautifully sketched. And then the joyful message of the present dispensation having been proclaimed unto the end of the world, the words to the daughter of Zion are, "Behold thy salvation cometh! Behold his reward is with Him, and his work before Him." His saints whom he shall bring with Him, and Israel are the work of His hands, whom He hath been preparing as the people over whom He shall more especially reign. "And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, Sought out, a city not forsaken."

Next, correspondent to the opening of the Second Seal, at which there was seen going forth a red horse, to the rider upon which there was given a great sword, we have described in ch. lxiii. lxiv. the case of Edom, whose very name means red or bloody. The slaughter of the Edomites, under the name of Jews, at the destruction of Jerusalem, we have already spoken of. As in the former portion, ch. lxi. lxii. the garments of salvation, which are white, were frequently alluded to, so here we have described the redness of the raiment of him who, at the time alluded to, began to execute judgment upon his enemies.—Next we hear of the Lord's great goodness towards the house of Israel; of His mercies, of the multitude of His loving kindnesses. Israel had been lost sight of by men; but He recognized them, and said, "Surely they are My People; children that will not lie; so He was" emphatically "their Saviour." Then his sympathy with them, and tenderness over them, is described. Although having lost their genealogical connection with Abraham, they recognize themselves as the tribes of the Lord's inheritance. They are as yet out of the land when this recognition takes place; and there is an earnest expectation of the near coming of the Lord. Their cities in the land are as yet a wilderness; Zion is a wilderness; Jerusalem a desolation. The restoration to perfect peace hath not yet taken place; but the Rider upon the red horse hath prepared the way. The great sword hath cleared the land, and widely spread its power in the countries around.

The opening of the Third Seal presented a black horse, with the Rider having a pair of balances in his hand; and there was heard a voice, in midst of the four living creatures, reserving a bare sufficiency for the remnant to be preserved in the midst of destructive famine. Correspondent to this is ch. lxxv., where after the appointed judgment is written; and the Lord hath threatened to bring upon the

Jews their iniquity, and the iniquity of their fathers (all which came upon that evil generation who crucified the Lord of Glory), still the Lord in wrath remembers mercy; still He will not destroy them all, but promises to bring a seed out of Jacob, and out of Judah an inheritor of his mountains. But of a certain class he saith, "Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed." And, having promised preservation for some, in the midst of wasting destruction to others, the prophet proceeds to describe that blessedness which Israel shall enjoy when the reproach of famine shall for ever be taken from them; when they shall build houses and inhabit them, and plant vineyards, and eat the fruit of them; when his elect shall long enjoy the work of their hands. The days of man shall then be as those of a tree. A child shall he be thought that dies at the age of a hundred years; and he that dies at that early age shall be thought to have been cut off by judgment. They shall have everything supplied that they need, and nothing shall have power to hurt them as heretofore. "They shall not hurt nor destroy in all my holy mountains, saith the Lord." As truly as other nations have perished, shall Israel thus be preserved unto the fulness of the blessing promised.

At the opening of the Fourth Seal there was seen the going forth of the pale or livid-green horse, representing that utterly corrupted and ruinous state described ch. lxxvi. 1—4, when the Lord, forsaking the house that had been built for him, and the sacrifices there offered, turns from the proud self-righteous worshipper, to him that is of a poor and of a contrite spirit, and that trembleth at his word,—to him who is convinced of sin, and is made willing to submit to the powerful life-giving agency of that word which the Lord hath appointed to be the means of raising up the tribes of Israel.

At the opening of the Fifth Seal,

there was heard the cry of those devoted to destruction. And the promise of present peace and future recompence was granted unto them, such as is here given, ch. lxvi. 5—9. When the elect of the house of Israel, the brethren of the Jewish martyrs, are complete, the Lord will give reward unto them that fear him. And these are they who are thus addressed, "Hear the voice of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." A voice was heard from the city and the temple, in the fulfilment of the judgments predicted thereupon by our Lord. And as assuredly shall yet be heard the voice of the Lord that rendereth recompence to his enemies. And as truly also shall He do great things for his people, both as to the bringing them forth, and supplying them with all needful blessing.

At the opening of the Sixth Seal, there was beheld the great earthquake, which shall accompany the deliverance of Israel, and their restoration to the land: when shall be fully enjoyed the fulness of the blessing promised unto the fathers. And so they are here invited to partake of this fulness of joy, "Rejoice with Jerusalem, and be glad with her, all ye that love her. Rejoice for joy with her, all ye that mourn for her." Those who have this sympathy with Jerusalem shall be found her children, shall partake of her rich consolation and the abundance of her glory. It shall be found that the glory of the Gentiles is hers. And they shall be comforted by the Lord himself, and that in Jerusalem. The blindness in part which hath happened to Israel shall depart; and they shall see, and then their heart shall rejoice: and they shall also be strong in the Lord. Their bones shall flourish as an herb; and, at the same time, that the hand of the Lord shall be known toward his servants, his indignation shall be known towards his enemies, as is described upon the opening of

this sixth seal, Rev. vi. 12—17: "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; for by fire and by sword," as is described in the correspondent portion of Ezekiel, "will the Lord plead with all flesh, and the slain of the Lord shall be many."

At the opening of the Seventh Seal, there was silence in heaven about the space of half an hour,—the silent preparation for that universal burst of song to the Redeemer, the preparation for which is here noted, in the destruction of the mere formal worshippers, with the openly profane: and in his arranging it, so that, not only a few selfish Jews shall be blessed in the land, but so as that all nations and tongues shall come and see the Lord's glory. The Lord did purpose to send the escaped unto the nations, with the design that they should declare his glory among the Gentiles. And they shall present an offering of their brethren unto the Lord out of all nations: and he will also take of them, even of the outcast house of Israel will he take, for priests and for Levites. For as the new heavens and the new earth which he will make, shall remain, so will they be given an assurance that this shall be, by their seed and their name remaining, notwithstanding the impossibility of this to all human appearance.

And now shall the song be sung, now shall the worship be performed, "And it shall come to pass, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord." And this shall be upon this earth: for of that time it is said, "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." God will thus give evidence of his hatred of sin; and prove that it is no vain thing to defy the Almighty, at the same time

that he is most abundant in his mercy to all then living upon the earth.

Thus, complete have we found the witness of the three great prophets of the Lord to his mercy and his judgment: and the testimony of Isaiah, Jeremiah, and Ezekiel, we have found opened, as was promised, in the concluding book of the New Testament. And it may be observed, that what has been thus opened by our Lord in heaven, was sketched by him when upon earth, as is recorded in the first book of the New Testament, Mat. xxiv. 3—14.

We find there the Lord's disciples asking him respecting the time of the threatened judgment and the promised mercy; when the things would be which he had predicted respecting Jerusalem and the temple; and what would be the sign of his coming; and they also asked regarding the end of the world. Now this last question our Lord answers first, v. 4—14. Afterwards he answers as to the *sign* of his coming, v. 15—31; and lastly as to the *time when* the things, respecting the destruction of the temple, would be fulfilled, which time he takes occasion to contrast with the day of his coming, v. 32—41.

In giving his first answer, that respecting the end of the world, he sketches the subjects contained in the opening of the seven seals.

First, He, the true Messiah, the King who was to be raised up unto Israel, warns against the being deceived by any one coming in his name, and saying, "I am Christ." He will *himself* come. The very Jesus who was taken up into heaven, shall so come in like manner as he went. Neither were they to be carried away by the multitude of those who might be deceived, but prove faithful unto their King, who had thus faithfully warned them of the dangers to which their allegiance would be exposed.

Then, as the red horse, and the mutual slaughter, and the great sword, were spoken of under the second seal, so here our Lord next forewarns of those means whereby the land was to

be cleared of his enemies, the professing Jews. "And ye shall hear of wars and rumours of wars. See that ye be not troubled, for all must come to pass; but the end is not yet; for nation shall rise against nation, and kingdom against kingdom."

As under the third seal, the black horse and the pair of balances in the hand of his rider, betokened the judgment of scarcity, when bread would be carefully dealt out by weight; so here, after having mentioned the mutual slaughter of the second seal, our Lord says, "And there shall be famine." In the midst of this want, a bare sufficiency, as we have seen, was to be reserved for Israel.

Then, fourthly, as the pale horse had Death or Pestilence as his rider, and as hell followed with him, so here our Lord speaks of pestilences and earthquakes in divers places, and concludes this portion of the prophecy with saying, "All these are the beginning of sorrows." The disciples were thus forbid to expect that the end of the world was to be at the destruction of Jerusalem, when those things were to happen. Then, not only were the sufferings of the Jews to begin, but then also were their own sufferings to commence.

Thus, as upon the opening of the fifth seal, there were seen the souls of the martyrs crying for the avenging, and they were told to wait until their brethren that should be killed as they were should be fulfilled: so here we have that double killing foretold by our Lord. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." And then, not only would the disciples be thus killed by the heathen, but be also persecuted by professing Christians, by the many who have been offended, who have stumbled upon that stumbling stone: and who have betrayed and hated the true followers of our Lord: and by false prophets, who would deceive many, has the cause of Christ been tried; and this trial we have sufficiently seen and felt. "And because

iniquity shall abound, the love of many shall wax cold."

Then, sixthly, correspondent to the deliverance of Israel in the last grand struggle, when the mighty oppressors of the earth shall be abashed at the return of Israel's King, it is here predicted, v. 13, "But he that shall endure unto the end, the same shall be saved."

Throughout all this period of sorrow, the good news of the coming kingdom of our blessed Lord has been, in some measure, proclaimed; but again it shall be preached in power as

in the apostolic age, and it shall be distinctly the gospel of the kingdom; and it shall be preached in all the world for a witness unto all nations. That which began with the angel ascending from the east, having the seal of the living God, to seal the 144,000 of all the tribes of the children of Israel, shall progress unto the deliverance of the fulness of the nations, promised unto the fathers, and described in Rev. vii. "And then shall the end come," when there shall be silence in heaven about the space of half an hour.

Then shall be heard the Victor's praise,
In new triumphal songs;
One gladsome shout the earth shall raise,
From all its countless throngs.

And heaven shall answer to the earth,
The saints in glory then
Shall sing their Saviour's matchless worth,
And earth respond, "Amen."



**SEVEN DESCRIPTIONS,
IDENTIFYING THE HEIRS OF THE PROMISES MADE UNTO
THE FATHERS.**

IMMEDIATELY following the Seven Securities already described, as found, Jer. xxx. 8—22, there is, in Jer. xxx. 23, 24; xxxi. 1—26, a description of the circumstances in which the Lost House of Israel shall be found, at the time they enter into the consideration of what their God hath said and done; and when thus the words of the prophets shall be made known to them: the exact fulfilment of which, in their own case, shall strike them with astonishment; and result in loud acclamations to Him who hath dealt wondrously with his people. There shall be shouts of wonder at the discovery of his purposes, which were of old, faithfulness and truth. Of these thunders, that of the voice of Judah's lion, at the going forth of the white horse, in the apostolic preaching of the gospel, was the precursor.—The succeeding horses, which betokened judgment, are not said to have the accompaniment of a thunder: only the first, which betokened mercy, had. And this was the lion of Judah, the only standard under which there was at that time, the full preaching of the gospel. The ox of Ephraim, the man of Reuben, the eagle of Dan,—the three living creatures connected with the other standards of Israel, which were farther removed from the scene of that preaching:—whose tribes had not then the same opportunity of hearing those glad tidings, are represented as being alive rather to the judgments; at the going forth of which in succession they simply said, "Come and see." There had not the loud and joy-

at the going forth of the white horse; to the Rider upon which one crown was then given. The thunders of the Living Creatures, which represent the hosts of Israel, are particularly described, Ezek. ch. i. 24. It is the voice of their wings; it is the glad going forth with the publishing salvation; and great shall be the company of them that publish it, the Most High himself having given the word. And thus it is said to be "like the noise of great waters;"—but that is not enough:—it is, "as the voice of the Almighty;" and it is not only thus like thunder, but clear "as the voice of speech." The report shall now be understood, and whilst multitudinous, and powerful, and clear, it is an united and triumphant shout, "as the noise of an host," of the united host of Israel. The thunders are, therefore, to be regarded as the voice of rejoicing and triumph. It is Israel's crowning of Immanuel. "The Lord his God is with him; and the shout of a King is among them." It is the loud and wondering exclamation, "What hath God wrought?" In Rev. xiv. 1—5, the 144,000 are represented as standing with the Lamb on Mount Zion, when it is said, "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 again, in ch. xix. 6, 7, the voice of thunder is that of glorious triumph: "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the

Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." And this is stated immediately before the description of the Faithful and True, as appearing again upon the white horse, v. 11—16.

Only one thunder and one crown were noticed vi. 1, 2; but now many crowns shall be upon the head of Him who is declared "King of kings and Lord of lords." And thus now it is that the full seven thunders utter their voices; because the fulness of nations promised to come of the first-born, Ephraim, have, as such, the good news of the coming kingdom gladly proclaimed to them. What their King hath done for them, and is about to do, is made known to them; and "they joy before Him according to the joy in harvest, and as men rejoice when they divide the spoil."

The description (Jer. xxx. 23, 24; xxxi. 1—26) consists of seven particulars, correspondent, in subject and order, with the seven securities preceding them. Thus,

As the first security regarded the Cause of Israel's salvation, so here we have the Time of Israel's salvation, Jer. xxx. 23, 24; xxxi. 1—6.

As the second security regarded Israel's Return, so here we have intimated the Place from which the Return shall be, xxxi. 7—9.

As the third security regarded the Preservation of Israel, contrasting their case, in this respect, with that of other nations: so here we have their Identity guaranteed, and abundant Provision made for them by the Shepherd of Israel, xxxi. 10—14.

As the fourth security regarded the utterly Lost Condition of Israel, as recognized by Him who hath promised to redeem: so here we have Rachel, who was bemoaning her children as lost, comforted with the assurance of their Redemption, xxxi. 15—17.

As the fifth security regarded the Healing of Israel after correction, contrasting their case with that of their spoilers: so here we have the Recog-

nitition of the lost son, Ephraim, as conscious of having received deserved chastisement; and, upon true repentance, given the promised mercy, xxxi. 18—20.

As the sixth security regarded the Return of Israel to perfect peace and fullness of blessing: so here we have the backsliding virgin of Israel invited to that return, and the appointed place, her own cities, xxxi. 21, 22.

And, finally, as the seventh security regarded the Cause of Israel's salvation, and the Restoration of their constitution as aforesaid: so here we have the peace and felicity of the people, under that constitution, in the Time appointed, xxxi. 23—26.

This recognition of the lost heirs of the promises is, indeed, cast into the very same mould as that sevenfold security for Israel's future and complete restoration: which restoration cannot be until this recognition has taken place. Let us again look, in another point of view, at the exact fitting of these two sevens to each other. Our God now calls for all consideration in the study of his word, that so it may be seen in its beauty, and felt in its power.

Attentively considering them, we shall find that, like as the fourth, the middle of the former seven, describes Israel's utterly undone condition in herself, and without Christ, the middle of the present seven clearly expresses Christ's oneness with Rachel's children: their sufferings are His—His righteousness theirs—His work is made theirs; for *that* they are rewarded.

As in the sevenfold Security we saw that the third and the fifth members expressed the contrast of God's dealing with Israel and with other people, so that, whatever might befall others, Israel would never perish; the truth of this, in the gathering of Israel, and the recognition of the lost son, Ephraim, is the subject of the third and fifth in the present seven.

The Restoration of the captivity of Israel was the subject of the second and sixth of the former: and the same,

especially as to the Way, and the quarter from which they will return, is the subject of the correspondent members of the present seven.

And, finally, as Christ, our King and Governor, He, through whom the inheritance is obtained, is the subject of the beginning and ending of the former seven: so Israel and Judah, the co-heirs of the inheritance, and their enjoyment thereof, in full communion with Him and each other, after their long separation, and many troubles and tossings, are the subjects of the first and last of the seven upon which we are now to enter.

Here He is as the glory in the midst of his people: whilst there He is as a wall of fire around them. But, with this agreement, there is a remarkable difference in the form of the two sevens. They answer each to each. They seem intended to reflect each other, like Christ and his Church.

And, indeed, it is worthy of remark, that whilst, in the former seven, Israel is spoken of as a man, and these governments and governors are the subjects of discourse, here Israel is chiefly spoken of as a virgin, and as an object of everlasting love—of the fondest affection; and the topics discoursed of are, beside this, those which are best adapted to awaken female sympathy; such as children, and ample provision for their comfort and happiness. There is, throughout the whole of this second seven, that breathing of parental tenderness, which is so congenial to the female breast. With this distinction of these two sevens, there is yet a blending of the one into the other, especially as to their centres. Each seven seems to have the other in its heart: even as Christ has his people, and as his people should have Him. God is wonderful in counsel, and excellent in working.

The first, Jer. xxx. 23, 24; xxxi, 1—6, relates to the TIME of Israel's deliverance. It describes their past dispersion, present recognition, and future restoration. The prophecy of Isaiah, whose name means *Salvation of the Lord*, most fully sets before us the Lord's great salvation of Israel, and particularly points out the times and seasons relating thereto.

The second, v. 7—9, relates to the PLACE out of which Israel was to be raised up, and given the great restoration. Jeremiah, whose name means *the Lord shall raise up*, or exalt, points out most distinctly the quarter in which outcast Israel would be lifted up, through the power of her King, who has been raised up unto her.

The third, v. 10—14, relates to the Identity of Israel, as being preserved throughout all their changes. Ezekiel, whose name means *God is my Strength*, points to the source of Israel's sustenance, assures of their preservation, and describes their recovery when they shall take God alone as their help.

The fourth, v. 15—17, intimates the Oneness of Christ with his people. Their sufferings have by him been borne, and for his work they are rewarded. The Psalms of David, whose name means *Beloved*, more particularly illustrates this unity of the Bridegroom with the Bride, of the lion of the tribe of Judah with the children of Rachel.

The fifth, v. 18—20, describes the Recognition of the lost son, Ephraim, to be made upon repentance, and after much preparative training among the Gentiles. The prophecy of Hosea, whose name means *Salvation*, more particularly illustrates the case of Ephraim, and most clearly predicts his salvation.

The sixth, v. 21, 22, points to the Place to which Israel shall return upon the great restoration: when shall be enjoyed the fulness of the blessings promised unto the fathers. Zechariah, whose name means *Memorial of the Lord*, particularly dwells upon this future restoration, and the place of its consummation.

The seventh, v. 23—26, relates to the Time of Israel's salvation, and is illustrated from the prophecy of Micah. It is when Israel and Judah are both truly *humbled and brought low*, that the Lord shall be exalted in their salvation,—in the removal of all that hath withstood their promised great deliverance.

JUDGMENT AND MERCY.

JER. xxx. 23, 24; xxxi. 1.

"Behold, the whirlwind of the Lord goeth forth with fury,
 A continuing (or cutting) 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,
 And until he have performed the intents of his heart:
 In the latter days ye shall consider it.
 At the same time, saith the Lord,
 Will I be the God of all the families of Israel,
 And they shall be my people!"

JEREMIAH was, ch. xxv., bid to take the wine-cup of fury, and go forth with it unto the nations, beginning at Jerusalem, around which the whirlwind was sent, apparently enlarging its circle as it proceeded. It took in Pharaoh, king of Egypt, and all the mingled people, and all the kings of the land of Uz; and all the kings of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod; and, turning round to the south-east, it took in Edom, and Moab, and the children of Ammon; and, coming round again to the west, it took in "all the kings of Tyre, and all the kings of Zidon, and the kings of the isles that are beyond the sea," stretching out thus to the furthest west. And then, going round again to the south-east, and thence northward, "to all the kings of the Medes," it was said, "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." And this was the command, "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you."—"Thus saith the Lord, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Much of this we know to have taken place. Much of it happened in the open view of the world; and much of it is told merely by its effects; and

this especially with regard to the kings of the north. Israel, or the remnant of the ten tribes, carried captive beyond Assyria, appear to have speedily freed themselves from the Assyrian yoke, and to have become peaceably located along the back of the Black Sea, and the banks of the Danube. Here, however, they were not allowed to remain. In the second century of the Christian era, the whirlwind above described, having reached the kings of the north far and near, a vast multitude of nations were set in motion. The movement seems principally to have occurred in the far east, and thence to have proceeded north-westward, which is the very order of the whirlwind beginning at Jerusalem. One nation was precipitated upon another: the Huns, for example, upon the Ostrogoths; the Ostrogoths upon the Visigoths; and the Visigoths upon the Roman empire: upon which, indeed, an immense number of other nations were at the same time thrown. The Vandals having passed over into Africa, and ransacked the Roman provinces there, whirled round therefrom, under Genseric, upon Rome itself, and stripped the very capitol for the sake of its covering. Even thus early this whirlwind fell with pain upon the head of "the wicked."

A respite seemed to be given when the Gothic nations, who also had severely dealt with Rome and its provinces, became spiritually subject to Rome; when many of them

became the chief props of Papal ascendancy. But has the anger of the Lord ceased? No: "The fierce anger of the Lord shall not return until he have done:" an expression repeatedly referred to, both in the Old Testament prophecies and in Revelation; and referring to the accomplishment of judgment preparatory to the millennial reign, the clearing his heritage of all intruders: Ezek. xxxix. 8; Rev. xvi. 17; xxi. 6. It is here added, "And until he have performed the intents of his heart." These are his purposes of good towards his chosen people. It is here intimated that these words would long remain comparatively hidden; without being weighed and considered, as their importance demands: but it is promised that at length, "In the latter days, ye shall consider it." We are now in the latter days. The time for consideration is our own time.

Soon may the mighty thunderings of Israel, as praising the Lord for his goodness, and for his wonderful works unto the children of men, awaken to earnest consideration the long-slumbering Jew. — Yea, may both soon unite in awaking the world with the thrilling acclaim, "Alleluia! the Lord God omnipotent reigneth." And when the people addressed have been brought to consider, for what the curse hath devoured the land, and themselves have been scattered, a hissing and a by-word among all people, they will be able to read their sin in their punishment: when they see that land which, since their rejection of Christ as King, hath only been to them a place of destruction;—when they see that land made beautiful, and abundant in blessing, for a people claiming it in the name of Jesus, and desiring it simply that they may therein glorify Him whom the fathers of the Jews there put to shame,—then will not they loathe themselves for those iniquities, on account of which they have been left out of the blessing, and the land has been so long kept in degradation, defilement, and desolation?—Will they not then seek blessing in

Him in whom alone it can be found? and in whom it will have been actually found by their brethren of the house of Israel, even when cast out among the Gentiles, undistinguished as to origin, and their destiny unknown. And now also blessing will have accompanied these into the land. They are now brought nigh, as having the loving-kindness of the Lord extended unto them. And the desirableness of this loving-kindness, Judah, who has so long rejected it, will at length see. When brought to consider the blessing and the curse, in the case of All the families of Israel, and in their own case, both out of the land and in it; and the relation which the blessing evidently has to the receiving of the truth as it is in Jesus, then Judah is not far from the realization of the promise along with Israel, "And ye shall be my people, and I will be your God." Thus intimately connected is the salvation of Judah, with the manifestation of the lost children of Joseph, as sons of the living God. To this recognition of the lost children of Rachel do we now more particularly direct our attention.—Therewith comes the grand development of the divine purposes, both as to the future and the past.

The words, "Ye shall consider it," may more particularly refer to the Jews, a people present with, or near to, the prophet; whereas the other house, "All the families of Israel," were then a people far off, and are spoken of in the third person thus,— "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."—Ammi. The house of Israel is that which is here spoken of. It does not necessarily include that of Judah; but the expression clearly indicates that the different families of Israel, whether of the escaped, or of those that were led captive, have, generally at least, come within the hearing of the Gospel; and put on the profession of being the Lord's people: which cannot, in the latter days, be done, but as embracing Christianity.

FIRST THUNDER.

THE TIME OF ISRAEL'S DELIVERANCE.

JER. xxxi. 2—6.

The Discovery of the Lost House of Israel shall take place after they have found Grace in the Wilderness—at the time the Jews are brought to consider what the Lord hath done with them, and when Israel have the expression of His everlasting Love; but before the time of being built up in their own Land, and their Worshipping collectively at Jerusalem.

“Thus saith the Lord,
The people 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, *or from afar*, unto me.
Yea, I have loved thee with an everlasting love:
Therefore with loving kindness have I drawn thee.
Again 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.
Thou shalt yet plant vines upon the mountains of Samaria.
The planters shall plant, and shall make *them* common.
For there shall be a day, *that* the watchmen upon the mount Ephraim
shall cry,
Arise ye, and let us go up to Zion, unto the Lord our God.”

ANALOGOUS to the case of ancient Israel was that of the western nations of Europe: It is remarkable, that after their embracing Christianity as it then existed, the first thing, and indeed the only thing in which they ever all united all their hearts and arms, was the combining in fierce and persevering efforts to obtain the land of Israel, the land of their fathers, although, as such, they seem not to have known it. Their object was the recovery of the Holy Sepulchre out of the hands of the infidels. There, however, is not merely the place where the Lord lay, but where, in glory, he shall sit upon the throne of his father David. They went up wilfully to take possession of the land by the power of the sword,

and to erect a kingdom there, like the kingdoms of the world. And, like Israel in their waywardness, when passing up from the wilderness, Numb. xiv. 40—45, they attacked their enemies, although the time had not come when the Lord would give them the possession, or when they were prepared to receive it: They in consequence were allowed to fall before their enemies. They were turned back into the wilderness to be better taught of the Lord. Thus it was with ancient Israel, in their coming up out of the southern wilderness from Egypt—and thus it was with these nations, that have sprung of Jacob, as emerging from the northern wilderness, after having escaped from the Assyrian yoke. The analogy is sug-

gested in the text: "Thus saith the Lord, The people left of the sword found grace in the wilderness, even Israel, when I went to cause him to rest:" so was it with these nations after the crusades. True, they were driven back from possessing the land: but, in other respects, the Lord's favour for them was remarkable. Their civil governments were better settled. Their religious views became brightened, until, in many of these nations, there was an entire bursting from under the thraldom of the man of Rome; and the light of revelation became free as the light of the natural sun. In the meantime they were in a continual state of improvement, with regard to science and art, and literature of almost every description. The globe was gradually compassed by them; and the riches of nature, and the treasures of antiquity laid open to their view. Thus true was it, in modern as in ancient times, that "The people that were left of the sword, found grace in the wilderness."

When the attention of modern Israel is thus directed back to the Lord's dealings with our fathers in the times of old; and when we are directed to trace a likeness of our own case to theirs, it might be expected that we should begin to see more of similarity than can be accounted for, except upon the supposition of our being the very people to whom the Lord gave that training, and those institutions, which have so greatly conduced to elevate these our nations above every other people. Ours is that continual increase promised in the very name of Joseph: may ours be that fruitfulness of which the name of his son Ephraim speaks; of which younger son was to come the fulness of nations. Ours is the constitutional and representative government, under a limited monarchy, which had been given to Israel. Ours was the division of the people into tens, and hundreds, and larger sections, according as Moses divided the children of Israel. Ours were laws bearing the stamp of the Mosaic laws; and chronicles, analogous

to the chronicles of the kings of Israel. Ours were usages, both in peace and in war, which attest the same origin; and the same is witnessed to by even our ancient religious belief, and places of worship, and priesthood; and times, and ceremonies, and manner of worship, which, although, as was predicted, greatly corrupted, still bear unequivocal evidence of our having been at one time brought very near to the God of Israel.

With such abundant data from which to draw the inference, it might be expected that the people, who were made Lo-ammi, but who have so signally been dealt with as the Lord's people, would at length exclaim, "The Lord hath appeared of old unto me." But the marginal reading appears to be the more correct one, "The Lord hath appeared from afar unto me;" which words Israel, who were cast far off, may be supposed to utter whilst still ignorant of Our Israelitish Origin. She may thus speak as grateful for the grace brought unto her in the preaching of the gospel, which, from Jerusalem, was sent afar off unto the Gentiles. The Lord appears to have removed the ark of his covenant from the east to the west—to have withdrawn from the Jews, who were near; and to have revealed himself unto us Gentiles who were afar off. It was in this direction more especially that the feet of his messengers were sent. To persons or places along this great line, in which loving-kindness was being extended to the highly-favoured nations in the north-west, have all the epistles of the New Testament come. And with his word hath He sent them many bounties of his providence, as having placed them in this maritime position, a seat eminently fitted for the enjoyment of all modern discoveries and inventions, that may conduce to human happiness; in a situation the best adapted for the diffusion of the means of blessing, throughout all the families of mankind, around all the coasts of the earth.

But the Lord would not only have his people to acknowledge his grace as

Gentiles: He would shew them his word, and tell them of how it is that He hath dealt with them as he hath not dealt with any other nation. He would open up unto them the mystery of revelation, of providence, yea, also of creation. He would convince them that they are not a mere substitute for Israel, but the very people unto whom the promises were made,—that they are the very people with regard to whom his counsels were of old; and which he now desires should be fully proved to be “faithfulness and truth;” and thus his reply is, “Yea, I have loved thee with an everlasting,” that is, with an unceasing “love: therefore with loving-kindness have I drawn thee,” or, “therefore have I extended loving kindness towards thee.”

From this it would appear, that Israel will have been drawn to the Lord by loving-kindness; that is, by his gospel, before she perceives that this same to whom she is now wedded, as her Ishi, or companion husband, Hosea ii. 14—17, she of old knew as her husband, according to the law. It would also seem that the Lord would ever manifest a peculiar favour for Israel, such as he has done for these nations. And, pointing to the blessing with which he hath favoured us, the God of Israel may well say, “Yea, I have loved thee with an everlasting love:” a love which was eternal, which no backsliding of theirs hath been able to remove: “therefore with loving-kindness have I drawn thee.” The position thus of Israel, at the time of their discovery, is ours. It is that of having been surrounded with the evidences of Jehovah’s peculiar favour—of having had extended to us the Lord’s loving kindness.

We have now our attention carried onward to the *coming time*: when Israel, hitherto dispersed, or broken up into a multitude of nations, will be built together into one, in holiness to the Lord: when the Lord will no more, as in the former case, drive them back from the land: but having prepared them for it, he will build

them up thereon. Then will Israel be arrayed in beauty, and in glory, and she shall be joyful—“going forth in the dances of them that make merry.” Then shall she have possession of the very land of Israel: planting vines upon the mountains of Samaria. The planters shall plant them, but not to make gain of them; “the planters shall plant, and make them common.” Thus will there be abundance; and plentiful liberality; they shall be left common. This plenty will be through Israel’s acknowledging their King. At Shechem All Israel departed from Judah, and refused to go any more up unto Zion as acknowledging the descendant of David as King; but now on Mount Ephraim will there be a call to go up unto the place where the Son of David is to reign, and which now will be called the throne of the Lord. So is it said, “For there shall be a day that the watchmen upon Mount Ephraim shall say, “Arise, ye, and let us go up to Zion, unto the Lord *our* God.”

The words of this first thunder naturally divide themselves into three portions, describing time past, present, and to come. Time past, is the time of the sword, and also of finding grace in the wilderness, xxxi. 2. Time present, is the time of Israel’s being called to know what the Lord hath done for them, as being his chosen people, 3. And the time yet future, is the time of their being built up in their own land; and not, as heretofore, separated from Jerusalem, but worshipping at Zion the Lord their God, v. 4—6.

In the book of Isaiah there is much the same general division of subject. Thus, from ch. i.—xxxix., the prophecy is, almost entirely, occupied with the going forth of judgment, now greatly fulfilled; interspersed with anticipations of what will be the voice of Israel and Judah, when they shall in truth consider the prophetic word, and find it faithfulness and truth.

From ch. xl.—l., we have the Lord’s recognition of Israel in the wilderness: when he speaks to their heart

there, as was predicted by Hosea; and when they are called upon to know themselves the very people unto whom the promises were made, and in whom they have been wondrously fulfilled, although they knew it not.

From ch. li.—lxvi., we have the Lord pointing almost entirely to the future.

In Isaiah li. 1—8, three calls are given to Israel to "hearken" to the prophetic word. They are, first, as individual Christians, called to exemplify the faith of their father Abraham, in proceeding to the land now desolate, but in which He will bless them, v. 1—3. Secondly, as become again His nation, and as waiting the commission with which they are to go forth to all nations, v. 4—6. Thirdly, as being sent forth, in the preaching of the everlasting gospel, and with the warning of coming judgment, amid the scorn of an unbelieving world, v. 7, 8.

Then thrice is there a double call to "awake," ch. li. 9—23; lii. 1—6. First, as to the "arm of the Lord;" the instrumentality through which He wrought in ancient times, is recognised as that through which He will put forth power still, li. 9—16. Secondly, Jerusalem is called to "awake," her present prostrate condition being fully recognised, v. 17—23. Thirdly, Zion is called to "awake," and put on strength: the power of the name of the Lord is to be known. The name of the anointed King of Zion will there and thence be declared, lii. 1—6.

Then there are three prophetic visions declared by the prophet. Is. lii. 7—15 lii. First, of Israel's gathering to the land, in acknowledgment of their King, and for the declaring of His praise therefrom to all the ends of the earth, lii. 7—12. The Father then points to Him unto whom the gathering is to be, v. 13—15. Secondly, the prophet contemplates the first coming, and rejection then of Him, upon the ground of whose atonement there is now reconciliation for the people, liii. 1—6.

The Father again speaks of Him whose patience in witnessing to the truth, His people are to follow, v. 7—9. Thirdly, the prophet looks forward to the reward, in the raising up of the promised seed, v. 10; and the Father replies as to the same, v. 11—13.

In ch. liv., this numerous seed is recognised as being more of outcast Israel, who seemed to be put away, than of Judah, retained under the marriage covenant of the law, v. 1—6. The permanency of the new covenant, according to which outcast Israel is married to the Lord, is recognised, v. 7—10. And the glory, peace, protection, and blessing of her future building up, are dwelt upon, v. 11—17.

The instrumentality whereby Israel are to be raised up, the word as diligently listened to, and regarded as indeed the word of God; and the certainty of its resulting in the restoration of the people, are declared in ch. lv.

In lvi. 1—8, it is pointed out that when the Lord manifests His truth, in causing His blessing to fall so especially upon the head of Joseph, then neither those spoken of as eunuchs, nor the mere Gentiles or strangers, are to think themselves excluded from the blessing. It is upon the same terms, equally free to the Jew, v. 4, 5, and the Gentile, v. 6—8.

The people unto whom the land is appointed are recognised, lvii. 13—21.

The preparation of this believing people for restoration to the land, as doing works meet for repentance, is set forth in ch. lviii.

In ch. lx. the glorious restoration of Israel is described, Zion is called to arise in light, and see her children gathering to her on every side, and especially by swift-sailing vessels from the west. "Surely the isles shall wait for me; and the ships of Tarshish first, to bring thy sons from far, 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."

SECOND THUNDER.

DISCOVERY OF THE LOST HOUSE OF ISRAEL, AMONG THE CHIEF OF THE NATIONS.

JER. xxxi. 7—9.

The Localities connected with Israel's Discovery, and the Facilities afforded them for returning to their own Land, are here chiefly referred to. Israel is to be found where there is Cause for Gladness, among the Chief of the Nations, whence there is much publishing, where the praise of Jehovah is sung, and where a prayerful Interest is had in the case of the People recognised as the Remnant of Israel. There is to be a Return, particularly from the North Country, and generally from the Coasts of the Earth. The manner of Travelling shall be like that which has been provided by the Discoveries and Inventions of our own Times, and whereby many can be accommodated at once. The Return to the Land is accompanied with a true repentant Return unto the Lord, who receives them in kindness, and leads them in Safety, Peace, and Blessing abundant. Ephraim the Lord's First-born.

“ For thus saith the LORD ;
Sing with gladness for Jacob,
And shout among the chief of the nations :
Publish ye, praise ye, and say,
O LORD, save thy people, the remnant of Israel.
Behold, I will bring them from the North Country,
And gather them from the coasts of the earth,
And with them the blind and the lame,
The woman with child, and her that travaileth with child together ;
A great company shall return thither.
They shall come with weeping,
And with supplications will I lead them :
I will cause them to walk by the rivers of waters
In a straight way, wherein they shall not stumble.
For I am a Father to Israel,
And Ephraim is my first-born.”

THE words have here again the solemn preface of “ Thus saith the Lord.” Their accomplishment *somewhere*, may therefore, most assuredly be looked for. It is implied, that some great development of the divine goodness has been made to the house of Israel, and on account of which the call is made, “ Sing with gladness for Jacob !” The invitation may well be supposed as addressed to a people, who, by the God of nature, providence, and grace, have been prepared to obey the call. And when we consider how specially to these our nations

God hath manifested his great love in the gift of his Son;—how it is in our direction that he so uniformly sent the feet of his messengers—and particularly of Paul, who laboured more abundantly than they all, and who was sent, not only to the Gentiles, but to kings, and to the *children of Israel*;—how in our direction He hath sent all the epistles of His love, unfolding the riches of His grace, and directing us how to become adorned with the beauty of holiness;—how upon us have fallen any droppings of the latter rain which as yet have been given;—

and how all means of blessing have been put into our hands, and how ways in all directions have been opened up, and what wondrous means of conveyance have been contrived, whereby the whole earth may be speedily made to participate in the gladness of Jacob: when we consider all this, we must indeed see that God hath most truly been good unto the outcast house of Israel, who especially have been given the invitation to sing the song of redeeming love, unto Him that loved us, and washed us from our sins in his own blood.

But there is not only the call to sing with gladness, for what the Lord hath already wrought, and for the bright display He has made of the word of his grace, there is a rapturous anticipation of the glory of the kingdom. As with the voice of mighty thunderings shall the call be obeyed, "Shout among the chief of the nations!" Israel are to be found among the *chief* of the nations—yea, among the chief men thereof, even as the lost son, Joseph, was found in Egypt. But although placed on the pinnacle of worldly greatness, it is not so much on account of this that the shout is. It is the shout of a King which is among them. When they shall have taken the God of Israel to be their King, they will rejoice in this, that the Lord God Omnipotent reigneth. They will hail the coming forth of the Son of David to sit upon His throne for ever. These two, the grace and the glory, the matters belonging to faith and to hope, are so powerfully to be opened up to the view of Israel, as that, with hearts full of love, they will most joyfully yield themselves in obedience to the call, "Sing with gladness for Jacob, and shout among the chief of the nations."

These two, which together form the gospel of the kingdom, are not merely to be rejoiced in by Israel among the chief of the nations; they are to be published in all the world for a witness unto all nations. Israel are to go forth as swift messengers unto all the ends of the earth; and to call upon all

that are afar off, to hear of what the Lord hath done, in accomplishment of his word, which testifies of his being about to appear in glory and in majesty; and of his now requiring, of all, submission to the word of his grace, and preparation for the kingdom. An open Bible will now be presented to all the families of mankind: and certainly the means of publication were never, and nowhere else, possessed, as they now are, by the people upon whom the call is here made. It now remains that these be laid hold of and used in the power of the Spirit. Whilst thus engaged in the prophetic office, as teaching all nations, Israel are called upon to do all in the spirit of praise and of prayer. They have been greatly exalted; for this they are not to take the glory to themselves; but to give all the praise unto their King. And they are invited especially to intercede for the remnant of Israel.

There is to be an earnest desire that God's great purpose with regard to raising up the tribes of Israel may be accomplished—that "All Israel"—that the whole body of the people may be saved. That prayer is already beginning to go forth; and some here, and some there, have been given a disposition to act in the spirit of the petition, devoting themselves and their all to the publication of his truth, for the salvation of sinners of both the houses of Israel, and also of the Gentile world around. It may be also that, in the case alluded to, some particular portion of the people are peculiarly exposed to danger, and that in their behalf strong desires are expressed to God, both for temporal and for spiritual deliverance.

When prayer is being made for the remnant of Israel, the Lord answers, by an enlargement of promise, showing that his people have not been left a mere remnant, as has been supposed, when the Jews have been regarded as the only remaining portion of Israel. Where is the whole house of Israel? Where is the first-born Ephraim, who was carried away into the north

country? "Behold, I will bring them from the north country." The very call, "Behold," intimates that something is to be looked for of a very surprising nature—something that had not previously been attended to as it ought: and such certainly has been the case with regard to the promises, in this very prophet, made to the house of Israel or Ephraim, as having been taken into the north country, and as having the word of the Lord sent after them to that quarter, so as to be made the Lord's people, according to the terms of the New Testament dispensation, when out of the land. But not only were the great body of the people taken into the north country, where, being given the gates of their enemies, they have gone out and encompassed the earth.—There were also those that escaped in different directions, and especially westward by the shipping of Tyre; and these the Lord promises to bring into unity with those that were led away captive into the north country. He "will gather them from the coasts of the earth;" Those left from Egypt and Pathros towards the south; from Cush and Elam towards the east; from Shinar and Hamath towards the north; and from the islands of the sea towards the west, He will again set his hand to recover. When He shall set up an ensign to the nations, and assemble the outcasts of Israel. He will also gather the dispersed of Judah from the four corners of the earth. And his extreme carefulness with regard to Israel, his peculiar treasure, is still farther expressed by its being said, that he will bring "with them the blind and the lame; the woman with child, and her that travaileth with child together."

These words, beside their more literal import, may, perhaps, refer to Mich. iv. 6—13; v. 1—3, where the promise is given respecting the restoration of the lame, or her that halteth, which, as distinguished from her that was driven out, seems to refer to Judah, which was to be made a remnant, just as she that

was driven out was to become a strong nation. The woman that travaileth is there shown to be Judah; and she that was yet to bring forth, after the restoration of the Jews from Babylon, it is as clearly intimated was the other house of Israel, the desolate woman that was driven out, but who was to have many more children than Judah: until which bringing forth of the multitude promised to Ephraim, the Jews, as having rejected their King when He came to them, were to be given up, and at length these, the remnant of his brethren according to the flesh, will return unto the children of Israel, who have previously acknowledged their King the Judge of Israel, born as the Son of David in Bethlehem, but "whose goings forth have been from of old, from everlasting." His eternal counsel shall stand, so that thus, not only a remnant shall return, but a great company shall return thither. See Mich. v. 1—3.

The manner of their return is like that of the prodigal son, or as Ephraim is afterwards described; they shall come with weeping, acknowledging their iniquity, their many and grievous backslidings, their inability to save themselves, and as casting themselves simply and entirely upon the free mercy of God in Christ, both for pardon, and for power to do the will of their Father. And their Father meets them, as, indeed, he is ready to meet us, with all compassion and willingness to bless—with supplications, rather with favours, 'will he lead them.' And certainly all this does not remain to be accomplished, for already has he multiplied his kindnesses towards us in all respects, as was promised unto Joseph our father. And saith the Lord, "I will cause them to walk," not in a dry and stony desert, as coming up out of Egypt, but "by the rivers of waters, in a straight way, wherein they shall not stumble." Literally hath he given our people to sow beside all waters—literally hath he given us, by railway conveyance, a straight way wherein there is no stumbling; and in which the blind

and the lame may travel without inconvenience : but all this appears to be but as the sign of still greater favours of a spiritual nature, which He is ready to bestow, if the house of Israel do but, as invited, ask them of their abundant Provider. Then will He cause to flow out, even of themselves, rivers of living water. Then will He lead them in a plain path, and a way full of glorious light, notwithstanding all the dark devices of the enemy.

It is to be considered that Ephraim is especially concerned in the restoration of Israel. As being constituted the first-born, it is both his duty and his privilege to act for the welfare of "all the families of Israel; to take possession, for them, of the land of their fathers, and in which more especially their Heavenly Father would bless them; to clear obstructions out of the way, and cast up highways, whereby they may return in the circumstances described: as being found in the position of the first-born, with wondrous instrumentality for accomplishing the work appointed, not only right but responsibility is concerned in the case. As God would prove a Father to Israel, let Ephraim exercise himself in the duties belonging to the birthright. Let him feel and act as the first-born.

Jeremiah more particularly points out the place in which Israel was to be found, and whence they are to return to the land of their fathers: Thus (ch. iii. 11, 12), when the word of reconciliation is sent after back-sliding Israel, as contrasted with treacherous Judah, it is directed towards the north country: in which direction the word of the Lord, in the preaching of the gospel, hath subsequently, for the most part, been sent. And here, in the north country, the principle of representation is most fully recognised: according to which principle, Israel shall present themselves at Jerusalem, when the kingdom shall be the Lord's. See v. 14—16. And here also, in the north country, is the better portion of Judah, who are to walk with Israel out of the land of

the north into the land given unto their fathers.

Again, in chap. xvi. 14, 15, where the promised restoration is spoken of as eclipsing the deliverance from Egypt, it is said to be particularly from the land of the north. And hither, into the north country, where were the outcasts of Israel, have also been drawn the Jews by the Greek and Roman fishermen; and hither, also, have they been hunted by the Saracen and Turkish horsemen—v. 16.

Also, in chap. xxiii. 8, the north country is especially noticed as that out of which the seed of the house of Israel shall be led. "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

In ch. xxxiii. 15, 16, it is again promised, "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David." "In those days shall Judah be saved, and Jerusalem shall dwell safely." Before, in ch. xxiii., it was said, "Israel shall dwell safely." But Israel shall have now been brought home, and be known by the name Jerusalem; and Israel hath now the name of her husband put upon her, the marriage of the Lamb having come. And so it is here said, "And this is her name wherewith she shall be called, the Lord our Righteousness." The people to be more especially found in Christ, are the people of the promise. And we have seen that the Scripture most distinctly recognises their dwelling as being in our own part of the world, previous to their discovery; and as truly will Jerusalem become their capital, when their faces are turned towards Zion, when the eyes of all the tribes of Israel shall be towards the Lord.

THIRD THUNDER.

THE IDENTIFICATION OF SCATTERED ISRAEL.

JER. XXXI 10—14.

Israel to be identified by the Prophetic Word, which has a more particular claim to attention from the Nations to whom it has come—the Isles afar off, peopled by the numerous Posterity of Ephraim. The very People that were scattered were to be gathered and kept—Israel specially are the Redeemed of the Lord. They shall flow to Zion, to the enjoyment of Blessing in abundance, both temporal and spiritual.

“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.
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.
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.”

THE God of Israel has indeed seen it meet to chastise his children, but it was for correction, and in order to receive them again as sons of the living God. That He may manifest Himself unto them, and make Ephraim to know himself, and how it is that he has been so highly favoured among the nations; and what brought him into these isles afar off, and how he came to possess the blessings that were promised to the first-born, there is here an earnest call to the consideration of the word of the Lord, respecting the gathering of the people that were scattered—and the keeping of

the flock of Joseph. The Lord hath been to them that which was spoken of, in the name of their capital Samaria, that is, Keeper. When lost to the view of the world, and even to their own knowledge; when their origin and destiny were hid from them, and they had no thought of preferring any claim, as descended from the fathers unto whom the promises were made, they are actually placed by Providence in the position of the First-born. They have been carefully conducted into all the circumstances which, with regard to this time, were declared thousands of years

before. And that they may see therein the truth and faithfulness of God, let the word of promise be now fairly and fully read; and, being understood, let it be boldly and generally declared: that so God may be known in this identification of his people. Let the first-born now at last and in very deed, set to his seal that God is true. Unbelief whispers, Surely these cannot be the literal descendants of the people who have been lost since the Assyrian captivity, lost more than 2500 years ago! So many revolutions of empires and migrations of tribes, and scattering of nations, and mixing up of races have occurred since that time, that, even supposing them to exist, it would indeed be difficult to identify them, and particularly so in Europe. It cannot be,—some other meaning must be put upon the words. Ephraim cannot mean Ephraim; nor can Israel mean Israel. But what saith the Lord to all this? Even this, "Hear the word of the Lord, O ye nations! and declare it in the isles afar off:" that is, let it be published loudly and plainly among these nations, that were to come of Jacob, the multitude of which was especially promised to Ephraim, and who were to renew their strength in the islands. To the people whom it concerns, and who have been so slow to acknowledge their Owner, let it be declared, in answer to all such presumptuous reasonings against the possibility of God's fulfilling his prophetic word: "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." Israel, or the kingdom of the ten tribes, was scattered at the time of the Assyrian captivity already referred to: then the main body of the nation was led away north-east, to the borders of the Caspian and Euxine Seas; whilst others fled south, and west: some to Egypt, where however it does not appear they long remained; others, by the ships of Tyre, or other conveyance, passed farther down the Mediterranean, to Italy and Spain; and a few seem even at that early period to have

gone beyond, and to have reached these isles afar off.

Thus was the Lord stationing the escaped of Israel, along the coasts of the very country, into which the main body of the nation, that had been led captive, was about to come. This was done when the nations now in the north-west of Europe, or in places colonized from thence, were driven forward from the south-east to occupy their present important position. Thus already hath God so far accomplished his word, in gathering Israel into one place; where He hath indeed wonderfully preserved them and provided for them. The Lord hath been, as (Ezek. xi. 16.) He said He would be, a Little Sanctuary, to the Outcast house of Israel, in the countries into which they have come. With them the blessing remains, and with them it spreads out unto all the ends of the earth.

There is also to be a gathering together of the outcast Israel after they have increased as the sand of the sea; and, in the place where they were not recognised as the Lord's peculiar people, are they to be called the sons of the living God—having been made possessors of the privileges believers of the gospel enjoy in Christ. Then it is that the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head, and come up out of the land, for great shall be the day of Jezreel. See Hos. i. 10, 11.

The gathering together is progressive; first locally, of Israel in the north country, where also the descendants of the Christian Jews of the primitive church have commingled with their Christianized brethren of the house of Joseph. Here locally also have the unbelieving Jews been gathered together with their brethren, and a spiritual union may be expected to take place as to many of them. In the land of their fathers there is also to be looked for a still farther gathering together, both local and spiritual. When the Lord, very shortly after, will gather together the children of the Resurrection, and

bring this earth into visible unity with higher modes of spiritual existence—when He will gather together all things in Himself, both the things which are in heaven, and which are on earth, then shall there be a glorious consummation of this Increase of God.

God has thus, Jer. xxxi. 10, presented himself as an instructing father to Israel and specially to Ephraim. He is also there presented as the Shepherd King, who will gather and keep; and all this he doth as the Redeemer. Of the Lord is the redemption of his people. Christ is the Redeemer specially of Israel; not to the exclusion of others, who may be joined to them; and with them partake of the root and fatness of the olive tree; but they are the natural branches. The Redeemer is emphatically the God of Israel. For them did the Lord of glory not only condescend to come down into our nature, and pay the redemption price, but He is even exalted for the special purpose of giving repentance to Israel and remission of sins. It is not true, that He who remembereth his covenant for ever, hath forgotten what He came to do, and what He hath gone to accomplish. He hath been hastening to perform his word. Soon may Israel accept of the punishment of his iniquity, and be made willing to go free; so shall his bonds be broken. "Therefore they shall come and sing in the height of Zion; and shall flow together, to the goodness of the Lord." The reconciling power of the priesthood of Christ, shall thus be made manifest in bringing them into closer union with each other in the Lord, even upon his holy mountain: where his table shall be spread for all people:—as for wheat, and for wine, and for oil, and the young of the flock and of the herd, there shall be thenceforth no lack. Their soul shall be as a watered garden, which is carefully and abundantly, and continually refreshed. As to these things they shall not sorrow any more at all; there shall be no farther painful experience

in that respect. They shall have obeyed the command; and have found the promise true, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There is here an identification of human nature, as presently constituted. The virgin, the young men, and the old together, are recognized; and as well the priests and the people:—so that it is not the heavenly Inheritance nor the glorified saints that are here spoken of. The people here described are Israel after the flesh, made in truth the people of God; as having their mourning turned into joy; as comforted, and made to rejoice from their sorrow. It is true that they have now a sufficiency of temporal blessing. — The vegetable productions of the earth, wheat, and wine, and oil, are mentioned, as also the most delicate and nutritious of animal foods.—Notwithstanding the immense flowing together into one place, the supply shall fully answer the demand, as to all that belongs to the body.—And all shall be partaken of with gladness and gratitude: but it is spiritual blessing with which the whole is crowned, and which shall sanctify all other blessing. And thus it is said, "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." What a rich unfolding of the word will there be, when the priests shall no longer be lean as before, and when the people shall not have the same cold morsel served up to them again, and again, and again; but when the meek shall increase their joy in the Lord, and the poor among men shall rejoice, as described, in the Holy One of Israel!

The question naturally arises as to the constitution of things under which this abundance of blessing temporal and spiritual is to be enjoyed. Is it to be before, or after the Lord's second coming? There can be no doubt but that the happiness to be enjoyed under the dominion of the glorified saints will be equal to this; but it would

seem as if previous thereto, there will be a restoration of Israel to the land—even of outcast Israel. They return to the land in expectation of the Lord's speedy appearing in glory, and it is in the glad prospect thereof that the great rejoicing is; as well as because of the wonders He hath already wrought for them.

This Return of the brethren of Judah, even the children of Rachel, who shall specially be honoured with cleansing the land, is more particularly dwelt upon by Ezekiel, as in ch. xi. 14—20. The cherubim, mentioned v. 22, 23, had been spoken of, ch. i. 4, in connection with the whirlwind from the north. For the planting of the Branch upon the mountain, see ch. xvii. 22—24. For the return of All Israel, and thereafter the remnant of Israel, see ch. xx. 40—44. That God himself will be their Sanctuary, in their own land, see ch. xxviii. 24—26. That after the land and mountains of Israel have been made desolate, ch. xxxiii. 27—29, the lost sheep of the house of Israel will be brought back to feed thereon, see ch.

xxxiv. As truly as Edom has been made perpetual desolation, will All the house of Israel—all of it, be given peace on their own mountains, ch. xxxv. xxxvi. 1—15. In the midst of the once-outcast people restored, will the remnant of Israel be given their cleansing, when they will loathe themselves for their sin, in rejecting Him, for whose sake the land is made like Eden, to his returning people, accepted in Him, ch. xxxvi. 16—38. For the raising up of the tribes of Israel as from the dead by the word and Spirit of God, see ch. xxxvii. 1—14. Ephraim joined unto Him who was of Judah, for the lifting up of the ensign, and the subsequent assembling and amalgamation of All Israel and Judah, ch. xxxvii. 15—28. The mighty deliverance which the Lord hath promised to his people, when so restored, and dwelling at peace in the midst of the land, and when there attacked by Gog and all his armies, xxxviii. xxxix. The preparation for the King, and permanent settlement of the kingdom in abundance of blessing, ch. xl.—xlviii.

FOURTH THUNDER.

THE LOST HOUSE OF ISRAEL FOUND IN THE BELOVED.

JER. xxxi. 15—17.

Christ, the One Seed of Judah, took upon him the Sins of His People.—He bare the Sorrows of Rachel's Children; and for His work they are rewarded.—In His right they regain the redeemed Inheritance: themselves being the ransomed People.

“ Thus saith the Lord ;
A voice was heard in Ramah,
Lamentation and bitter weeping ;
Rachel, weeping for her children,
Refused to be comforted for her children,
Because they were not.
Thus saith the Lord ;
Refrain thy voice from weeping,
And thine eyes from tears :
For thy work shall be rewarded, saith the Lord ;
And they shall come again from the land of the enemy.
And there is hope in thine end, saith the Lord,
That thy children shall come again to their own border.”

THE weeping here referred to, is in Matt. ch. ii. v. 18, applied to the case of the slaughter of the infants by Herod, when he aimed at the destruction of the child Jesus, who had been born king of the Jews. Jesus, however, was safely conducted to Egypt, and there preserved, until he was taken to Galilee, the north of the land of Israel; and there he was brought up. These things, with many others, appear to have happened to Christ as the representative of his people: Israel, after having been called out of Egypt, have turned aside unto the north country, and there they have been brought up. Christ was a minister of the circumcision, to confirm the promises made unto the fathers. “ He said, surely they are my people, children that will not lie: so he was *their* Saviour. In all their afflictions he was afflicted, and the angel of his

presence saved them. In his love and in his pity He redeemed them, and he bare them, and carried them all the days of old.” Is. lxiii. 8, 9. It was thus that the words which seem more strictly applicable to the body of the people, are not unfrequently applied to Christ *their* head. So was it with the death of Christ, and his resurrection therefrom. He arose on the third day. A day was to him, the Lord, for a thousand years to his people. We are now in the midst of the third thousand years since the political death of Israel took place. And of this time it is said, “ After two days he will revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter

and former rain unto the earth."—Christ, the head, endured for his people, and for *His* work they are rewarded.

Ramah was in the tribeship of Benjamin, the brother of Joseph. Both were the sons of Rachel; and Benjamin's portion bordered upon the tribeship of Ephraim, the younger son of Joseph. Ephraim was the chief of the tribes carried captive by the Assyrians. A sympathy might be expected to exist between these families of Israel; not merely children in common of Israel, but also both descended from the same mother—from Rachel, who, whilst her soul was departing, named him in whose tribeship was Ramah, Benoni, Son of my Sorrow. She is here represented as weeping over the loss of her children, for whom there seemed to be no prospect of return, when led away captive by the powerful Assyrian monarch. Out of the hand of the enemy there appeared none able or willing to deliver. And, indeed, till our own day these same children of Rachel, Ephraim and Manasseh, have been called "The lost." They were not, they could not, be found. The Lord, however, interposes his comforting voice; and his words are words of truth. He bids her refrain her voice from weeping. Let it rather rejoice; because of great goodness manifested towards the lost sheep of the house of Israel. Let the eyes, which were dim with tears, look forth in their brightness; and see what wonders God hath accomplished for his people. True, Israel hath of herself done but little for which she can expect a favourable reward: yet doth he say, "Thy work shall be rewarded." This is his own work, which, in the abundance of his loving-kindness, he is pleased to impute to Israel: for, even as he took *our sorrows*, he gave us *his righteousness*. His people are justified freely by his grace, through the redemption that is in Christ Jesus. He hath magnified the law, and made it honourable; and hath said to us, "This is the work of God, that ye believe on him whom he

hath sent;" and the Lord points forward to the great deliverance from death when he says, "They shall come again from the land of the enemy."

All that trust in His work shall have the great reward with which the Conqueror will return. They are "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." And now, in the time of the end, the sign of that greater return will be given, in the return of the children of Rachel to their own border.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border:" to the very land of Israel, which had been promised to their fathers, shall they return. The sympathy of the head with the body, and of the several members with each other, could scarcely be more beautifully expressed than in the passage before us. The same recovery of the lost children is spoken of with regard to Jacob, Is. xxix. 22, 23, "Therefore, thus said the Lord, who redeemed Jacob, Jacob shall not now be ashamed; neither shall his face now wax pale; but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and shall sanctify the Holy One of Israel, and shall fear the God of Israel. They also that erred in spirit shall come to understanding; and they that murmured shall learn doctrine." The discovery of the children of Joseph shall thus be as gladdening a sight as that of their father was, when discovered by Jacob in Egypt, as having become there the head of the heathen. Joseph's brethren had erred in spirit; but God overruled their evil counsels for good, and gave them an understanding of those prophetic dreams, because of which they had so hated their brother. And Jacob had murmured, and refused to be comforted, and said, "For I will go down unto the grave unto my son mourning. Thus his father wept for

him;" and afterwards we find him again complaining, "Me ye have bereaved of my children. Joseph is not; and Simeon is not; and ye will take Benjamin: all these things are against me." But he who had thus murmured did learn doctrine, and was enabled to gather his children to him before his death, and teach them what should befall them in the last days. Previously he had particularly blessed the sons of Joseph, and said (Gen. ch. xlviii. 15, 16), "God, before whom my fathers, Abraham and Isaac, did walk; the God which fed me all my life long unto this day; the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

It is true that Israel, of the house of Joseph, have very little for which to be grateful to the unbelieving Jews. It may be said that the ancestors of the Jews conspired with the Assyrians, to accomplish the destruction of our fathers. The inhabitants of Jerusalem rejoiced in the entire expulsion of Ephraim from the land of their possession. They paid those heathen allies for blotting our name from among the nations of the earth; and even after they had procured our expulsion, and had insulted us in our desolate heritages, by pretending to sanctify them from the pollutions of which we had there been guilty:—even after thus having declared us utterly profane, they would have kept us so, by preventing the messengers of the King from declaring unto us the pardon, presented in the gospel, that we might be saved. They would have kept us in our state of alienation from the God of our fathers. They had taken nominal possession of the birthright; and would have prevented the appointed heir from returning to his Father, and to the enjoyment of the promised inheritance. This is one side of the question: But we are to recollect that our fathers were the aggressors: that they had leagued with the Syrians, and with them made

war upon the house of Judah, previous to the league formed by the latter with the Assyrians. We were not contented with having ourselves revolted from under the house of David, of which the appointed Heir to the kingdom of Israel was to come; but we would have set aside that family altogether, by placing upon the throne of David one called the son of Tabeal. We rejected the promises made as to the One Heir of the tribe of Judah; as did the Jews the promises with regard to the multitudinous seed, predicted to come of Ephraim. Yet see the forgiving grace of that One Heir of the tribe of Judah. Towards us He hath manifested peculiar love. All the offers of grace he hath sent to us. To us he hath opened the view of his coming glory. To have us cleansed He hath poured out his very blood. His perfect righteousness, to cover our nakedness, hath this Heir of the throne of David most richly provided. To us hath this One Seed of David sent his apostles and prophets, and these also chiefly were of Judah. From a Jew, and through the ministry of Jews, the blessing in measure hath come upon Joseph, whilst separate from his brethren. And shall we not be moved by the sight of this reconciling grace in the Lion of the tribe of Judah, who hath for us become the Lamb slain? Shall we not be moved to manifest the same forgiveness—the same enriching grace, towards those against whom our hearts have so long been hardened? Shall we not meet them, as He hath us, with words of kindness and deeds of benevolence? and become thus the Repairer of the breach, which the Lord hath promised the house of Israel shall be; when the meekness, the love, and the holiness of our Lord shall thus practically shine forth in his people? So being brought into Christ, and given one heart, and being also given an heart of flesh, "There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Soon unto Shiloh may the gather-

ing of the people be." Their individual standards have been lost—their ranks are confused; they want a rallying point. Let them haste to assemble around the ensign of their King; so shall He lead them into the purchased possession. The Lord on the head of them shall restore the expatriated children of Rachel. "There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

The Psalms of David contain a very full expression of the ONENESS of the Messiah with the people of which He is the Prince. His sympathy in their sufferings, and their justification through his righteousness; and the reward of his work, which through grace they in glory shall obtain, are there frequently and delightfully dwelt upon. Indeed the ONENESS of Christ with his people is as a key to open this treasure of gospel truth. It may there also be seen that the special objects of the Shepherd of Israel's care are the children of Rachel.

Even that series of twelve songs, Psalm lxxviii.—lxxxix., which begins with describing the backslidings of Ephraim, and the Lord's choosing in preference the tribe of Judah, is most strikingly expressive of his peculiar favour for the descendants of Joseph. It is clear from Psalm lxxvii. that these children of promise did not enjoy the promised blessings of their election during the former constitution of the kingdom. So far from attaining, at that time, to what was promised them by Jacob, "The children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law, and forgot his works, and his wonders that he had showed them." And then, "Moreover he refused the tabernacle of Joseph; and he chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion which he loved. He chose David also his servant; and took him from the sheep-folds: from following the

ewes great with young he brought him to feed Jacob his people, and Israel his inheritance." Of Judah came the chief ruler; but the birthright was Joseph's. Its blessings were still in reserve for the people of the promise.

The subsequent desolation of the temple, the city, and dwelling-places of Jacob, is dwelt upon in Ps. lxxxix.: during which desolation there is, as under the fifth seal, the cry of the primitive martyrs for the avenging. When this shall take place, their expectation shall be realized, as in v. 13: "So we thy people, and sheep of thy pasture, will give thee thanks for ever. We will show forth thy praise to all generations."

But previous to their manifestation thus, as the royal priesthood who shall reign on the earth in the ministration of blessing, they had to rest until their brethren, that should be slain as they were, should be fulfilled; until the harvest of Joseph and his companions was added unto the first-fruits of Judah. And accordingly, Ps. lxxx., proceeds to recognise the fulfilment of the predictions as to the house of Joseph. The good Shepherd has come to seek and to save that which was lost. He hath found, not the one sheep only, but the ninety and nine, in the wilderness; and now shall be the cry unto Him of the remnant of his brethren, who shall return unto the children of Israel. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth before Ephraim, and Benjamin, and Manasseh; stir up thy strength, and come and save us." Here Benjamin, the younger son of Rachel, is presented in the midst of Ephraim and Manasseh, the children of Joseph. In the midst of Samaria and her daughters shall Jerusalem and her daughters return; and it is to be recollected, that as Samaria lay between the portions of Ephraim and Manasseh, so was Jerusalem in the portion of Benjamin. The prayer shall be answered in the restoration of both

the houses of Israel. And the good Shepherd of Israel, that hath been leading Joseph like a flock, shall yet hear the prayer, "Turn us again, O God, and cause thy face to shine, and we shall be saved."

The Psalm after this, is correspondent to the three names already mentioned; as also the former part, v. 1—3, answers to the name of their mother Rachel, a sheep. In v. 4—7 the prayer has a reference to that which is expressed in the name Manasseh. There is a lamentation over the toil and the turmoil in which the family of Israel have been involved, like to that which the Lord had made Joseph forget, when he gave Manasseh his name, Forgetting; and this ends with the renewal of the prayer, "Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved."

In v. 8—15 the prayer is correspondent to the name of Ephraim, Fruitful—the vine which should have been fruitful, brought out of Egypt, planted in the land of promise, made to take deep root there and fill the land, to cover the hills, sending her boughs out to the great sea on the west, and unto the river Euphrates, eastward. But now her hedges are broken down, and the place thereof is trampled upon by the boar out of the wood, and by the wild beast of the field. And the cry now is, "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine," and not only the people, but the land. "The vineyard which thy right hand hath planted, and the branch," the fruitful branch, "thou madest strong for thyself." May Ephraim know who it is that strengtheneth his arms, and for whose service it is that he is made strong. The arms of his hands are made strong by the hands of the mighty God of Jacob; and he hath said, "This people have I formed for myself: they shall shew forth my praise."

In v. 16—19 there is a paraphrase upon the name Benjamin, Son of the Right Hand, as to whose inheritance,

"It is burned with fire. It is cut down;" and as to the people, "They perish at the rebuke of thy countenance." But the prayer is now for help from Him whom Jerusalem of old rejected: "Let thy hand be upon the Man of thy right hand; upon the Son of man thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name." And this also ends with the prayer, "Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved."

Ps. lxxxi. contains the answer of God to the call of the people. It is a call to lay hold upon the strength of God, and to know that the joy of the Lord is our strength. "Sing aloud unto the Lord our strength; make a joyful noise unto the God of Jacob." Let all instrumentality be made use of in sounding forth the praise of Jehovah. And here again the children of Rachel are particularly noticed: "This he ordained in Joseph for a testimony," when, in the former great deliverance, "he went out through the land of Egypt." He called in trouble before, and was delivered: let him do so again. They had been made *Not His people*, but He now calls them *His people*: and calls upon them, as such, to hearken in truth unto himself. "Hear, O my people, and I will testify unto thee. O Israel, if thou wilt, hearken unto me. There shall no strange God be in thee; neither shalt thou worship any strange God." So, forsaking every vain confidence, there is abundance of blessing in God: "Open thy mouth wide, and I will fill it." We are to be warned by the case of our fathers, who would not hearken unto his voice; and so were given up unto their own heart's lusts. Otherwise they should soon have subdued their enemies, and not have been cut off from being a people, but have endured for ever. "He should also have fed them with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

Ps. lxxxi. recognises the God of Israel as being in the midst of the

people, in the congregation of the mighty: he judgeth among the gods: exposes the oppressing of the great. And the call now is, "How long will ye judge unjustly, and accept the persons of the wicked?" The demand is, "Defend the poor and fatherless. Do justice to the afflicted and needy. Deliver the poor and needy. Rid them out of the hand of the wicked." Thus the Lord himself, in the appearance of one poor and needy, appeared before the Jewish rulers, claiming simple justice at their hands. But they knew not the day of their visitation. "They know not, neither will they understand. They walk on in darkness." The greatly favoured of the Lord would not listen to his voice. "All the foundations of the earth are out of course." "I have said ye are gods, and all of you are children of the Most High." But all this will not avail unless effectually attended to: and so it follows, "But ye shall die like men, and fall like one of the princes." All this came upon the Jews; and the Lord, even from Ephraim's proud rulers, may be provoked to take the long and much abused power over his people. He will hear the cry, "Arise, O God, judge the earth: for Thou shalt inherit all nations."

Ps. lxxxiii. regards that great confederacy against Israel, when so many of those around them seem to say, "Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." The inhabitants of Tyre, who, by their shipping, facilitated the escape of the dispersed of Israel westward, had the destruction of Israel as a nation no less in view than Assur, or Assyria, who carried the outcasts of Israel northward into captivity. But as the fire burneth a wood, and as the flame setteth the mountains on fire, so have all these ancient enemies of Israel been consumed. They may now be sought for, and not be found. They have been put to shame, and have perished; that the people whose name was, indeed, cut off; but who have themselves survived throughout

all changes, unto the enjoyment of the promises made by God unto their fathers, may now indeed know, that He whose name is Jehovah, is the Most High over all the earth, in which they had been sown, that they might fill the face of the world with fruit.

Ps. lxxxiv. consists of three parts. The first, v. 1—4, expresses the longing of the isolated child of God for the promised rest in the house of his Father. The second, v. 5—8, describes his progress thereto. The third, v. 9—12, speaks of his fulness of joy, as being received thereto, now in grace, and hereafter in glory. The love of the brethren, who are tabernacles for the Most High to dwell in, seems to be that which is expressed in v. 1, "How amiable are thy tabernacles, O Lord of Hosts!" And then comes that longing desire for that fulness of fellowship which is to be enjoyed, when, at the coming of the Lord, their Life, they shall all be gathered into one blessed company, never more to be separated: "My soul longeth, yea, even fainteth, for the courts of the Lord. My heart and my flesh crieth out for the living God." And then comes the comfortable thought that He, who hath provided even for the sparrow an house, and who hath given to the swallow a nest for herself, will not prove less kind to his true spiritual worshippers. They also have their expected rest: "Even thine altars, O Lord of Hosts, my King, and my God." The desirable condition of those who shall be thus favoured, as being received into that house which the Son has gone to prepare for them, is then stated, "Blessed are they that dwell in thy house: they will be still praising thee." Then their progress thereto is described: it is from strength received from on high. In their heart they have treasured up the knowledge of God's ways, in which they should walk. God also supplies them with refreshment by the way: not always in the same manner, but so as that they need never be in absolute want. They go on from strength unto

strength; and company after company, they are presented before the throne, until, in Zion, Christ in all his members appeareth before God. This is that for which all prayer has been presented. "O Lord God of Hosts, hear my prayer; give ear, O God of Jacob." Then shall be the great supplicating, when the mighty shall be abased, and the humble exalted; when the kingdom shall be the Lord's.

What shall then be the shelter of the Israélite indeed? Even Jesus, our shield, who hath for us endured the curse.—Even Christ, who will then prove himself to be the Anointed; through him there is an entrance into that house in which the blessed shall dwell, and ever be praising God. And now the reason is given why this promised rest had been so desired, as in v. 10: "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." And next, the reason is assigned for that longing desire of this appearing of the Lord, as in v. 11, "For the Lord God is a sun and shield. The Lord will give grace and glory: no good will He withhold from them that walk uprightly." And lastly, the source and consummation of that amiability of the tabernacles of the Lord of Hosts is expressed: "O Lord of Hosts, blessed is the man that trusteth in thee."

In Ps. lxxxv. there is the recognition of the Lord's great goodness towards his people. When it is manifest that the Lord hath been, indeed, leading Joseph like a flock, and hath even given them, not only to fill the face of the world with fruit, whilst their own land was lying desolate without them; but, having cleared for them the land of their fathers, hath also given them it in possession: then surely the Jews will at last be awakened, and express themselves in the words of this Psalm: "Lord, thou hast been favourable to thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast co-

vered all their sin. Selah. Thou hast taken away all thy wrath; thou hast turned from the fierceness of thine anger." Then there is the consideration of their own dispersed and distressed condition, as in contrast to the condition of their brethren of the house of Israel; and returning, as is promised, Mic. ch. v. 3, unto the children of Israel, they cry for the same salvation to be extended to them, saying, "Turn us, O God of our salvation, and cause thine anger toward us to cease." And, contemplating the evils of their long dispersion, they cry out, "Lord, wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again that thy people may rejoice in thee?" And now, desiring to be acquainted with that mercy, and to be participators in that salvation they have so long, and so obstinately rejected, they submit themselves to the teaching of God, praying, "Shew us thy mercy, O Lord, and grant us thy salvation." Now will Judah no longer turn a deaf ear to the call of the good Shepherd. His resolution will be, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." Let them not turn again to that idolatry to which Israel was so prone; nor longer let them trust in their own vain performances: and this union of Israel and Judah, in rejection of idols, and embrace of our Saviour, shall be the promise of still greater good. This union of the people, in the choice of their King, shall be the immediate precursor of that king's return in the glory promised. "Surely his salvation is nigh them that fear him, that glory may dwell in our land." And now there is the joyful contemplation of the gospel—of God's way of shewing mercy, with which they had expressed the desire of becoming acquainted: "Mercy and truth are met together; righteousness and peace have kissed each other." This has been manifested in the work of Christ for us,

wherein God hath shown himself to be the just God and the Saviour. True to his threatening against sin, even when it was laid upon his well-beloved Son, the spotless Lamb of God; and merciful in the pardon of the sinner trusting in that atoning sacrifice. There the righteousness of God is satisfied in behalf of him who was all unrighteousness; and who, as trusting in the Lord our righteousness, is given that peace which passeth understanding. And all this is before the resurrection of the saints, and the second advent of the Lord, from heaven. Then the truth of our God shall be abundantly verified in the fulfilment of the promises made to Abraham, Isaac, and Jacob, unto whom the land was promised; but who were not heretofore given to possess it. And then our King of righteousness will in power establish his kingdom; and the will of God shall be done on earth as it is in heaven; and righteousness shall look down, delighted to contemplate that earth in which the kingdom of darkness hath so long prevailed. Yes, "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yes, the Lord shall give The Good." The blessed abode shall be possessed by the children of the resurrection; and moreover, "Our land shall yield her increase." But righteousness must first take place: That his law of love, of devotion to the will of our heavenly Father, and good-will unto man,—that the footsteps of the Prince of Peace, who went about doing good, may be universally followed, "Righteousness shall go before him, and shall set in the way of his steps."

Ps. lxxxvi. expresses the cry of the people of God, now made one, stripped of all self-righteousness, and strong in that trust, looking forward to the full extension of the kingdom over all the earth, and for present defence against that universal combination of the enemy, which shall have taken place when the Lord appears in the great deliverance. The cry of Israel shall be now unto the Lord: "Bow

down thine ear, O Lord, hear me; for I am poor and needy. Preserve my soul: for I am holy." The Holy One of God thus appears for his people, and the people may plead in the name of the Holy One of God. "O thou, my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord, for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul." There is thus, on the part of the worshipper, the claim of being poor, and unto such is the kingdom of heaven promised. There is also the claim of being devoted unto the Lord, through a sense of his goodness, and of simply trusting in him; that trust being expressed, not only by active service, but by continual prayer, with the soul lifted up to God alone; and then there is encouragement taken from the character of Him who is worshipped. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all that call upon thee." From these considerations the prayer proceeds, "Give ear, O Lord, unto my prayer; and attend to the voice of my supplications." Danger is threatened; but "In the day of my trouble I will call upon thee: for thou wilt answer me." The mind of Israel is exercised upon the power, and the marvellous works of Him who hath wrought wondrously with his people: who hath delivered, and who will deliver. "Among the gods *there is none like unto thee, O Lord; neither are there any works like unto thy works.*" And then there is a looking forward to the great result which is so immediately to take place: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." He hath now made known to his people his NAME in power, and they rejoice that its power shall be felt universally. "For thou, Lord, art great, and doest wondrous things: thou art God alone." As the word and ways of God are contemplated, the need of still farther teaching is felt. The pride of knowledge, which in man is the pride of ignorance, is

taken away; and the prayer continues: "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name." And Israel being given, as was promised, one heart, this is the use which shall now be made of that unity. "I will praise thee, O Lord my God, with all my heart: I will glorify thy name for evermore. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." He promised that he would bring Israel out of their graves; and now he hath done so, and manifested unto them his marvellous love, as in the gospel of his Son. And along with this He hath blessed them with wondrous power of making known to all nations what He hath done. But the nations are stirred up to enmity; and meditate mischief for those who would do them good. They combine their efforts for the ruin again of the Lord's cause and people: and so the prayer proceeds as supplicating aid in this last grand conflict. "O God, the proud are risen against me; and the assemblies of violent men have sought after my soul; and have not set thee before them." From this view of evil men, there is a turning unto the Lord, and there is a view of the God of Israel as he shewed himself unto Moses, when he passed by proclaiming the NAME of the Lord, the fulness of the blessing expressed in which is now to be expected: "But thou, O Lord, art a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth." Now is He longed for in the salvation promised: "O turn unto me, and have mercy upon me. Give thy strength unto thy servant; and save the son of thine handmaid." Thus speaks Israel: for now he recognises his unity with Him who became a servant to raise up the tribes of Jacob, even with the Son of Mary, the handmaid of the Lord, who shall take unto him his great power and reign, sitting upon the throne of his father David. A sign of the promised good is asked,—the sign of his coming: as when the Lord ascended up on high,

so now also will He give, even to the rebellious house of Israel, the power of the Spirit to testify of Jesus; preparatory to his coming to dwell among them: "Shew me a token for good, that they which hate me may see it, and be ashamed; because thou, Lord, hast holpen me, and comforted me:" which comforting shall be by the bestowment of his free Spirit in the fulness of the latter rain. O Lord, make haste.

Ps. lxxxvii. appears to contemplate Christ, Israel's foundation and chief corner-stone, as particularly connected with Judah, and as having a peculiar regard to the place of the throne of David. "His foundation," the same which the Lord hath laid in Zion for Israel to be built upon in his holy mountains, the only sure ground of her right to a repossession of the lost inheritance—"His Foundation in the holy mountains. The Lord," for He is not only man, but Jehovah, the Lord who ever liveth, that became, by his death for sin, the sure Foundation upon which his people's faith might rest.—He, the Lord, notwithstanding all the murderous malice of the Jews against him, "still loveth the gates of Zion more than all the dwellings of Jacob." He hath chosen it for his habitation, saying, "Here will I dwell; for I have desired it." It is to be the city of the great King. When he will come as the chief corner-stone, there to complete the great work of redemption, it is at Zion he will more especially manifest himself to the inhabitants of the earth. There will he fully overcome, and there will he establish his throne; and thither shall all the nations of the earth that remain go up, from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. Well may it be said of that city, the name of which shall be "The Lord is There." "Glorious things are spoken of thee, O city of God!" In order to this, the Lord must work a great and glorious restoration for Israel; the hope of which is not to be lost sight of, notwithstanding that it may ap-

pear to be long deferred: even as was the fulfilment of the promise to Abraham. The Lord, to keep his promise in remembrance, hath not been backward in giving tokens of his will and power to deliver: and so it is said, "I will make mention of Rahab and Babylon to them that know me." He will bring to their remembrance the release from Egyptian bondage. When he cut Rahab in pieces, and led them through the Red Sea, in which the Egyptians were drowned; and, turning from Egypt, which was towards the south of the land, he will point to Babylon, which was more in the northern direction, and speak of the release of the Jews from their seventy years' captivity there, a pledge of the restoration of all Israel. Such a deliverance is he yet to accomplish, from under the feet of that image of which Babylon was the head, as that even the deliverance from Egypt shall thereby be completely eclipsed. And he will call Philistia and Tyre, who had early taken possession of the sea coast of Israel's inheritance—He will call them, with Ethiopia, who also hath encroached upon their inheritance from the other side, to look to the birth-place of Him, who, although esteemed as a worm, and no man, one that might be crushed with impunity, was yet the rightful Heir of that inheritance upon which they had encroached,—the Saviour of the people whom Egypt and Babylon had enslaved. Behold, Bethlehem, though little among the thousands of Judah, "this was born there." But the birth of the Saviour of Israel was two-fold: and it is in reference to his birth from the grave, when raised in resurrection life and glory, that the Father said, as in the second Psalm, "This day have I begotten thee." And it is by his resurrection from the dead that we are begotten again unto a lively hope. That birth of the Husband of the outcast woman was at Zion; and accordingly it follows here, "And of Zion it shall be said, the man, even the Man, was born in her." So it may be rendered; and the word translated *Man* is the same which is

used, when, in Hosea, ch. ii: 16, it is said, "And it shall come to pass in that day, that thou shalt call me Ishi"—my companion husband. He of whom Pilate said, "Behold the man," He who loved the church, and gave himself for it, He was born there, not indeed in humiliation into this mortal existence, as at Bethlehem, but in resurrection power and glory. He had given himself to sleep the sleep of death that his wife might have life in and from him. And that which was thus so richly begun in grace shall be consummated in glory: "The Highest himself shall establish her"—shall build her up on that sure Foundation, so that she shall never be confounded any more. This Man shall be our peace. The merit of the work which He wrought, as coming in the flesh, will be reckoned to each of the people that shall be brought forth to enjoy the redemption of the purchased possession. And so it is said, "The Lord shall count, when he writeth up the people, This was born there." In the right of Him, the despised Jesus, who there was born, will possession be given of both the heavenly and the earthly inheritance.

The last verse of this Psalm appears not very clear in our translation. That proposed in Bate's *Critica Hebræa* appears to be much more according to the scope of the passage. It requires not forcing of the original words: "And the princes as dead men shall be, all that have oppressed thee;" or, in other words, all the princes that have been using oppression in the midst of thee shall be as dead men—having no more power to oppress. The Lord alone shall be exalted in that day: and Israel, yea, and the creature itself, shall exult in the glorious liberty of the sons of God. The proud oppressor shall be as the dust of the summer threshing-floor; they shall be swept away, and be no more found, whilst Zion shall be established for ever.

Ps. lxxxviii. enters into sympathy with the lost children of Rachel, with the whole house of Israel, who were

carried away into hopeless captivity by the Assyrians, and who are reported as saying, in their miserably broken condition, Ezek. xxxvii. 11, "Our bones are dried; our hope is lost; we are cut off for our parts," which three sentences express the substance of the three parts of this Psalm. "Our bones are dried," is paraphrased, v. 1—7: as when it is said, v. 3, 4, "For my soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man *that hath* no strength."

2. "Our hope is lost," is the import of the second part of this Psalm, v. 8—10, "Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them. I am shut up—I cannot come forth. Mine eye mourneth by reason of affliction. Lord, I have called daily upon thee. I have stretched out my hands unto thee." And so hopeless was the prospect placed before them that thus was the cry of the true Israelite, whilst contemplating the promises made unto the fathers; but they saw no likelihood of their fulfilment. "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?"

3. "We are cut off for our parts," is enlarged upon, v. 11—18. The loving kindness, the faithfulness, the wonders, the righteousness of the God of Israel are recognised; but there seemed to be an utter separation from their enjoyment and manifestation in the case of the outcasts of Israel; from whom the very name of Israel was taken: they being cast out into the midst of heathen darkness; given to the teeth of the destroyer, and laid, as it were, in the grave. And thus their plaint was unto the Lord: "Lord, why castest thou off my soul? *Why* hidest thou thy face from me? I am afflicted and ready to die from my youth up. I suffer thy terrors. I am distracted. Thy fierce wrath goeth over me. Thy terrors have cut me off." The waters of the river, strong and many, even the king of

Assyria, and all his glory, had been allowed to come up, and sweep them away. "They came round about me all the day like waters. They compassed me about together. Lover and friend hast thou put far from me—mine acquaintance into darkness."—Thus lost were the children of promise: who yet have grown, as was predicted, into a multitude of nations; and now are they found in the place and circumstances predicted, in the midst of the third thousand years' since their being lost as Israel. As entering into sympathy with their case, as described in this Psalm, our Lord was laid in the grave until the third day. Nor will the King appear, to take possession of the kingdom, until they are raised up, and are prepared to enjoy it with him.

Ps. lxxxix. is divided into five portions: the first two of which, v. 1—37, speak of the glory of Christ and his kingdom; and the last three, v. 38—51, as clearly intimate the apparent failure of the promises made with regard to the seed of David. He will not take possession of his kingdom until the people of promise, as made one with him who was made one with them, are prepared to, enjoy it with him. The subject is briefly stated in the first four verses. May Israel, as one man, soon be heard to say, "I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness to all generations." The laying of the Foundation, as before noticed, is the security that the building shall proceed, until it is crowned with the glory promised. "Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens." The throne of David shall be established in strength. For the Son of David, the covenant is sure: "Thy seed will I establish for ever, and build up thy throne to all generations."

In the second part, the name of this promised Seed, who is also God over all, blessed for ever, is declared. He is first (see ver. 5—13), the "Wonderful," who hath dealt, and who will

deal, wondrously with his people: whose wonders, whose matchless majesty and power, the heavens shall praise; and whose unequalled right to possession, the earth shall at length acknowledge. His claim will at length be fully vindicated by his mighty arm. He will indeed give strength and power unto his people.

He is, secondly, v. 14—18, the "Counsellor" of the covenant of redemption. He hath counselled the harmony of the divine attributes in the bestowment of that covenant mercy, v. 14: "Justice and judgment are the habitation of thy throne," represented by the two tables of the law, as being put in the inward part of the temple, in the ark covered by the mercy seat, the throne of the God of Israel. And the two witnesses, "mercy and truth shall go before thy face." "Blessed are the people that know the joyful sound," the word of reconciliation—the testimony of Jesus: They shall be united unto their King in grace and in glory: "In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted: for thou art the glory of their strength; and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King." Such oneness, through redeeming love, will the Lord accomplish, as uniting his people to himself, according to his counsels of old, which will be found faithfulness and truth.

He is, thirdly, v. 19—25, spoken of as the Mighty One, upon whom our help is laid; it is He who bears creation up; and yet He is also one chosen out of the people. This is the Beloved, who was found in the form of a servant, the Messiah, the Christ, the Anointed—of whom the two great witnesses speak, represented by the two pillars before the temple of Solomon, the meaning of whose names is, *He shall establish, in strength*. So it is here said, "With whom my hand shall be established; mine arm also shall strengthen Him." When he before appeared, it was as in weakness,

and not as taking to him his great power, so as to appear as the Mighty One. He then allowed the enemy to exact upon him, and the son of wickedness did afflict him. Yea, he poured out his soul unto the death, and was numbered with the transgressors: but so it shall not be when he has received for himself the kingdom; when the now scattered members of his body are complete, and gathered into oneness. This shall be fulfilled; "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 all that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted." His hand is to be set in the sea, which is to the west of the land; and his right hand in the rivers—the Euphrates and its kindred streams, which are towards the east, as the sea is towards the west. This implies that the face is turned towards the north, in defending the inheritance, when his foes are to be beaten down before his face.

Fourthly, v. 26—33, is shewn that He, whose children we are, knows what it is to be a son, so that, as the First-born of creation, as the Father of everlasting compassion, He may the more be prepared to deal in tenderness towards those who are, under him, placed in covenant mercy, which is to endure for ever. His seed is to be made to endure for ever; and if his children forsake the law of the Lord, they shall suffer the needful correction. "Nevertheless my loving-kindness will I not utterly take from him; nor suffer my faithfulness to fail."

Fifthly, v. 34—37, He is recognised as the Prince of Peace—as He who was shadowed forth by Solomon, the son of David. Jesus was, according to the flesh, the son of David, the Prince appointed to sit upon his throne—anoointed to be King in Zion; and the purpose of God shall not be frustrated. "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever; and his throne as the sun before me."

Does there seem to be a union of the heavenly with the earthly—of the city not made with hands, which shall descend out of heaven from God; with Jerusalem, built up on her own little hill, when it is said, "It shall be established for ever as the moon; and as a faithful witness in heaven." Then indeed there will be **THE SIGHT OF PEACE**: "In the mount of the Lord it shall be seen."

The apparent failure of this covenant in the mere natural seed of David is recognised, v. 38—45; so that we must look beyond and forward, for the accomplishment of the promise, which, whatever failure may have taken place as to the type, shall most surely be accomplished in the proper subjects and objects thereof. The long waiting for that which, as to the fulness, can only be enjoyed in resurrection life is then intimated, v. 46—48. The what, and what manner of time, to which the prophecy applies being ascertained, the Lord is then put in remembrance of his former loving-kindnesses, which have to be

called to mind; and of the covenant with David, established in Him who is the Truth; and it is said, "Remember, Lord, the reproach of thy servants." The sympathy of the body, whereby they bear each the other's burdens—whereby they each, as did the high-priest, bear the people of the Lord on their heart before Him, after the example of Christ in whom they are gathered into oneness, is then expressed, when it is said, "I do bear in my bosom all the mighty people."—There is a sympathy with the reproach which hath been cast upon the name of Christ—with the shame to which his name hath been put in the place of his feet, which shall yet be made glorious. The united prayer of Christ and his people will be heard; and the cry of Christ in his members, ascending through their exalted head, will be heard on high; and they shall have occasion to say, "Blessed be the Lord for evermore." And the truth of the promise will be acknowledged on earth and in heaven. "Amen and Amen."

FIFTH THUNDER.

THE FATHER'S RECOGNITION OF THE LOST SON EPHRAIM.

VER. 18—20.

Ephraim having come to himself, acknowledges his utter Weakness and Worthlessness, and casts himself upon the Mercy of his Father, who, embracing him, declares, that He has never forgotten him, and that He will surely have Mercy upon him.

“ I have surely heard Ephraim bemoaning himself :
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 that 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.
Ephraim ! my dear son ! 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.”

HAVING before promised the recovery of the lost children of Israel; and having specially spoken comfort to Rachel, the mother of Joseph, of whose son Ephraim, the promised fullness of nations was to come, the Lord now points to the circumstances in which this people were to be found, when come to themselves. We have now Ephraim's recognition of his Father, and his Father's recognition of him. The scene here described most strikingly reminds us of the parable of the Prodigal Son, who had wandered away from his father, and who stopped not until he had lost his all, Luke xv. 11—32. The man of the country, to whom he had hired himself, had sent him into his fields to feed swine; and, indeed, the English were fain to do the Pope's bidding, even to their becoming collectors of Peter's pence from a neighbouring people, who have since

so obstinately remained in subjection to the Man of Sin—Ephraim was lost, even to himself; but at length he has come to himself, and begins to ruminate upon what he is, and what he might be; and he finds that there is no help in himself; that it is his wisdom, no less than his duty, to throw himself, as all true Protestant worshippers profess to do, wholly upon his Father's good pleasure; and his Father, whose eye has ever followed him in all his wanderings, sees the condition of his son, and his ear is open to his cry. The voice of the prodigal son, Ephraim, is first represented as falling feebly upon the ear; and the Father, as if beginning to recognise it, even in the first breathings of true repentance, says,—“ I have surely heard Ephraim bemoaning himself”—Anon, the words of the voice are heard; and they are found ad-

dressed to the Father himself. They are an acknowledgment of his utter inability to do any thing good as of himself. Ephraim's pride and unworthiness are exposed to his view, and he begins to be subdued. — His Father had declared, "The ox knoweth his owner;" "but Israel doth not know." And he acknowledges the condemnation just, saying, "Thou hast chastised me, and I was chastised as a bullock unaccustomed," or untaught: The bullock, or ox, was the standard of Ephraim; and he confesses that this animal, even in its untaught state, was a fitting representation of his condition. The Lord has been punishing him for seeking a conformity to the nations around: he sought to be like them, in national policy, and also in religion; and the Lord punished him by giving him both the place and the name of the Gentiles, casting him out of the land, and taking from him the name of Israel, Hos. ch. i. 6—9. But Ephraim considered it not. He still went on frowardly—still indulged in worldly conformity, and want of consideration as to the dealings of God with regard to him. The means which God hath given him, whereby to provide for the poor, and glorify his Maker, he had used for the gratification of his own vanity, pleasure, and pride; and thought it a wonderful self-sacrifice if he bestowed a miserable pittance upon the objects for which his wealth had been bestowed upon him, or rather for which such treasures had been intrusted to his care. Nay, he even takes those treasures, and endows therewith what he acknowledges to be superstition and idolatry, through the cowardly fear of not having the arm of the wicked to trust to in the day of battle.—Ah! this trust in man—this departing from the Living God—this must be repented of.

In Hosea, who dwells so much upon the case of Ephraim, it is said, ch. x. 1, 2, "Israel is an empty vine; he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars—accord-

ing to the goodness of his land, they have made goodly images. Their heart is divided; now shall they be found faulty: he shall break down their altars—he shall spoil their images." ver. 4. "They have spoken words, swearing falsely, in making a covenant: thus judgment springeth up as hemlock in the furrows of the field." ver. 12, "Sow to yourselves in righteousness; reap in mercy—break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Ephraim will at length see the folly of his own way, and the wisdom of an entire return unto his Father; and, conscious of his own ignorance, weakness, and proneness to err, he will at length be prevailed upon to throw himself upon the free mercy of his God and Father—the forgiving grace—the almighty power of Jehovah, saying, "Turn thou me, and I shall be turned, for thou art the Lord my God." — There is a forsaking every false ground of confidence, and a taking the Lord himself as the Portion of his people; and as He who can, and who will, put forth power in those that make Him their defence, Ephraim will yet in truth, in the spirit of adoption, claim the Lord as *his* God.—As the LORD, who only is able to direct—as GOD, who alone is mighty to deliver; and, entirely distrusting his own wisdom and power, he will make those of the Most High his own; which can alone be done in the right of the Redeemer. To strengthen in this wise resolution, there is, then, a musing over past experience—there is a recognition of the imperfection of all our past turnings unto God. There was a turning when we forsook the worship of Odin and other new gods, and embraced Christianity; but this was fast getting into the corrupt form of Popery, and was thus a repentance that needed to be repented of: which second repentance took place when the purer doctrines of the Reformation were embraced. Still there was not the full instruction in the word and the ways of God. True, the Scrip-

tures were unfolded, and there was free opportunity of learning the revealed will of God; but still there was comparative blindness as to the operations of Providence; and of the Spirit of God, by which alone true instruction can be conveyed to the mind: and even to the light to which he has attained, and which he has nationally recognised, he has been unfaithful. Through the fear of those he has overcome, he falters in the protest in which his God hath supported and prospered him. Well may Ephraim be astonished, ashamed, yea, even confounded, at his so long retaining that spirit and conduct for which he was reprov'd in the days of his youth, as in Hosea, ch. xi. 3—8: "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love. And I was to them as they that take off the yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt; but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour, because of their own counsels. And my people are bent to backsliding from me: though they called them to the Most High, none at all would exalt *Him*. How shall I give thee up Ephraim? *How* shall I deliver thee, Israel? How shall I make thee as Admah? *How* shall I set thee as Zeboiim? My heart is turned within me. My repentings are kindled together." And when Ephraim shall be made sensible of all this; and be made truly to confess his worthlessness, weakness, and want of wisdom—when he shall come to some understanding of the multiplied instructions of his Father, and of his own utter stupidity, under the Lord's dealings with him, both in mercy and in judgment—when he shall cast himself upon his God, in humble repentance, and for undeserved grace, then shall he know the truth of his Father's welcome, in recognition of his returning

son, to whom he gives the place of the first-born, saying, "Ephraim!"—for now Ephraim will have brought forth the desired *fruit*, a distrust in himself, and an entire resignation of himself to the will of his God—"My dear son!" accepted in the Beloved—"a pleasant child," delighted in by the Father, as becoming adorned with the graces and the gifts of the Spirit of his God and Saviour—"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." It will be found that, throughout the Old Testament prophecies, even after Ephraim was to appearance lost—left to destruction under the hands of his enemies, he was not forgotten, but most earnestly remembered by the God of Israel, who hath had compassion on him in his low estate, even so as to give the Son of his love into our world, to seek and to save that which was *lost*; and so as to send more especially to him the offers of his grace, and the bounties of his providence. Northwestward, according to special direction from the days of old, have come the messengers of peace, with, in their hands, the Book of Remembrance, testifying of the Lord's gracious purposes with regard to his people, and spreading before us the riches of his New Covenant mercy: a Covenant sealed with his own blood, providing the fulness of blessing, for those who know they were lost, and who, having no confidence in the flesh, are willing to be received back into favour, and fitted for the glorious kingdom of our God upon the terms of sovereign grace.

Yea God hath ever remembered Ephraim in tenderness, and hath been extending to him loving-kindness, although he hath perceived it not. Truly may Israel, as looking-back upon all the way in which the Lord hath led them, exclaim, "His mercy endureth for ever." And that mercy will be yet more abundantly bestowed: in reference to which are the words (Jer. xxxi. 20), "I will surely have

mercy upon him, saith the Lord."—So saying, he falleth on his neck, and kisseth him, and bestows upon him the blessing of the First-born, acknowledging him as his son, who was dead, and is alive again—who was lost, and is found. Thus delightful and full will be the recognition of the Father by the son, and of the son by the Father, when the son shall know and acknowledge himself, as, in himself, utterly lost. Our safety is as being made one with that Son who abideth for ever—as wholly taking refuge in the Lord our God.

The same prophet who so clearly foretold the utter taking away of Israel whilst Judah would be preserved; and also the taking away from Ephraim the very name belonging to his people, Hos. ch. i. 6—9; and who so strikingly describes, as we have seen, the shame of his youth,—that same prophet ends with an invitation remarkably expressive of the kindness with which the father will receive the returning prodigal, Hos. xiv. 1: "O Israel! return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord. Say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." The calves, which were apt representations of Ephraim's foolishness, and which were kissed in idolatrous worship by him, as if they had been gods, these—even all their modern counterparts, will be rendered up.—Neither will there be any more a trust in man, or creature deliverance of any kind: "Aashur shall not save us; we will not ride upon horses." Neither to Assyria, on the left hand; nor down into Egypt, on the right, will we go for deliverance: "Neither will we say any more to the work of our hands, Ye are our gods, for in thee the fatherless findeth mercy."

Ephraim will have said, "Though Abraham be ignorant of us, and Israel acknowledge us not, yet doubtless thou art our Father." And the Father will have so received in blessing

this fulness of nations, promised to come of Ephraim, as that "All Israel" will desire to be partakers of the salvation enjoyed by the first-born. And the Lord promises to heal their backsliding, to love them freely, and to bestow upon them beauty, strength, and fulness of blessing. And thrice is Lebanon spoken of as descriptive of his case. And this, it may be remarked, is almost the only part of the land which, till near the time of Israel's return, has been left under any careful cultivation.

Ephraim, in order to lead thus in blessing, must be clear and decided in his protest against that which the Lord hath resolved utterly to abolish. "Ephraim shall say, What have I to do any more with idols?" and the Father saith, "I have heard, and observed him." Ephraim saith, "I am like a green fir-tree"—fair, but unfruitful. This he makes his complaint, and he longs to bring forth fruit unto God, and the God of his salvation replies, "From me is thy fruit found,"—from me thou art worthy of thy name—Fruitful. Soon, indeed, may Ephraim bring forth fruit meet for repentance. Soon may his Father undo that which was done, when he had not mercy upon them, but utterly took them away. "I will surely have mercy upon him," implies the revocation of that sentence of expulsion from the land. As being taught the fear of the Lord, which is the beginning of wisdom, a full permission—yea, kind command, is given to the outcasts of Israel to return, to where more especially the refreshing and the fruitfulness in God, are promised to be bestowed—"Who is wise, and he shall understand these things?—prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Soon may Ephraim cease to be an unwise son; and know that the Lord is indeed a Father to Israel, and that Ephraim is his first-born.

SIXTH THUNDER.

THE WAY BY WHICH, AND PLACE TO WHICH, ISRAEL WILL RETURN.

VERSES 21, 22.

Ephraim having been awakened, and brought to Repentance, and made to hear the Invitation to honour the Lord and enjoy his Goodness in the Land—All Israel are next called to listen to the loud and joyful Shout of Jubilee; and, in the Way whereby they went, to turn again to their own Cities. In giving the One Seed to be born there, the Lord hath given the assured Pledge that all shall follow—all that is promised, with regard to the Multitudinous Seed, the Posterity of the backsliding Daughter. To Shiloh shall the Gathering of the People be.

“ Set thee up waymarks,
Make thee high heaps:
Set thine heart toward the highway,
The way thou wentest:
Turn again, O virgin of Israel,
Turn again to these thy cities.
How long wilt thou go about,
O thou backsliding daughter?
For the Lord hath created a new thing in the earth,
A woman shall compass a man.”

THE people recognised as; in Christ, the Lord's first-born, having been brought to true repentance, to a preparation of heart, by fully submitting unto the free grace of God in the Gospel, will be assuredly given the fulfilment of the promise, "He that putteth his trust in me shall possess the land, and inherit my holy mountain, and shall say, Cast ye up! cast ye up! prepare the way! take up the stumbling-block out of the way of my people." He will be given the means of removing both the spiritual and physical obstructions to the speedy and joyful return of the great body of the people, who shall be privileged to honour the Lord in the land, where he hath been so long put to shame; there hath the Lord been put to shame by the open opposers of the gospel, and not less by the false professors of Christianity. The fulness

of the nations promised to be brought forth of Ephraim, having come in, so all Israel shall be saved. Rom. xi, 25, 26. God will work, but he will not only work for his people, he will work in them—yea, he will work in them mightily, and cause them to be instrumental in their own, and one another's good. He will lay liberally to their hand, and that with which he thus supplies them, they will use, even to the preparing a highway for our God, whereby the redeemed of the Lord may come to Zion, with songs, and everlasting joy upon their heads. He will make all his mountains a way, and the highways shall be exalted. He will bring down every mountain and hill, and lift up every valley. He will make the rough places plain, and the crooked places straight, along every line of highway, and this by the instrumentality of his people, who are

being prepared for this work. Already are our people most remarkably in possession of the means for effecting the object desired. And at length Ephraim will give himself to the work; but, as well, the people generally are called upon to be active in their own deliverance. And in this they may, for some time, be employed without knowing the full design of the work in which they are engaged.

The words "Set thee up waymarks, make thee high heaps," seem more especially to refer to the immediate preparation for Israel's return; when their attention, as now, was to be directed to the construction of highways, whereby safe and expeditious conveyance may be obtained, through quarters previously unfrequented; and whereby places, otherwise distant, may be brought into easy communication with each other, for their mutual advantage, and the general diffusion of knowledge.

This hath been deemed a chief desideratum in these last days; and towards the attainment of it men have been impelled by an irresistible impulse. The engineer hath contributed his skill, and the man of business his commercial ability, and the people their labour, and the government its encouragement, and capitalists the funds necessary for carrying forward the enterprise. Comparatively few, however, it is to be feared, have been thinking of anything farther, than the serving their own selfish ends—the forwarding their own narrow views of commercial policy. Few have been thinking that they were in the divine purpose, preparing a highway for our God.

At length attention will in truth be given to the command, "Set thine heart toward the highway." This seems to be the same which is adverted to, Isa. xix. 23—25, "In that day there shall be an highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with

Egypt and with Assyria, even a blessing in the midst of the earth; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." There is likely to be a highway from Egypt to the Gulf of Akaba; there meeting the packets from India and eastern Africa, and thence passing up the valley of El Ghor, to a junction with a line running up the valley of Jezreel, from Acre, on the Mediterranean; and meeting also one from Damascus and the region beyond; and wherefrom a line may be drawn eastward to India, and westward, down Asia Minor, to meet the great European system of railways.

These may converge to the point unto which was the great preaching of the Apostle: His course was from Jerusalem round about unto Illyricum, Rom. xv. 19, at the north-western extremity of which, is Trieste. Upon attaining this point from north-western Europe, the passage may be either by sea, to Acre; or by land, as already described. A line along the coast from near Antioch to Acre, and from Egypt to the same, may also, of course, be ultimately laid down.

"The way thou wentest," describes the course of the great highway. Israel were in their infancy, as a nation, brought out of Egypt by Moses; and under Joshua they were led into the land. They afterwards, as to the great body of them, were carried into Assyria, whilst the escaped passed by the shipping of Tyre down the Mediterranean, to the coasts of Europe, unto which also those that were taken captive into Assyria were afterwards to come, and where the Lord was to be to them, as he hath been indeed to us, a "Little Sanctuary," Ezek. xi. 16. In what part of the world hath the Lord brought a people so near unto Himself, as to the enjoyment of that which was more especially the subject of new covenant blessing, as in the countries where we have come? It was in this direction that the feet of the Lord's messengers were more

especially sent. See how directly Paul was led of the Spirit into Europe, being allowed to turn neither to the left hand nor to the right, until he passed over into our quarter of the globe, Acts, xvi. 6—12. There at Philippi he was instrumental in commencing that good work, which he confidently expected God would perform until the day of Jesus Christ. (Phil. i. 6 ; compare Jer. xxxiii. 14.) When Israel are found the work of his hands, new created after the image of him who now calleth us to glory and virtue ; it will be seen that the Apostle did not run in vain, neither labour in vain. The primitive Christians in the south-east of Europe, held forth the word of life towards us that were beyond, in the north-west, Phil. ii. 16. It was in this direction also that Paul passed by sea, after he had preached the Gospel to the Gentiles, and when he was being brought before kings for the name's sake of Christ : in addition to which, he was to bear the name of the Lord before the children of Israel, Acts, ix. 15. These were chiefly to be found in the west, as is farther evident, from the Apocalypse—the Unveiling.

The election of Israel are at length to be found with the Father's name written upon their foreheads, standing with the Lamb upon Mount Zion, Rev. xiv. 1. Then is the manifestation of the sons of God : but first they had to be sealed with the Holy Spirit of promise, Rev. vii. 2 ; compare Eph. i. 13, 14. And, in order to effect this, the message had to arise from the east, that is, it had to come westward. And the message, when truly understood, as to present privilege and duty, is an invitation to the people of promise to return—an invitation to appear, with holy devotedness, in the place where he hath purposed to destroy the face of the covering cast over all people, and the veil that is spread over all nations, Isa. xxv. 7. Then shall be the Apocalypse—the rending of the veil.

Two things may safely be inferred from the words we have been consi-

dering:—First, that the people addressed are a people in possession of the means of constructing a highway such as is required. It is accepted according to that which a man hath, and not according to what he hath not. Secondly, that the people so furnished with the means of preparing a highway to, and through the land, are the very people of Israel who previously went that way, in which they are now to be found, as returning. But they have been so long scattered, that they have forgotten their resting-places, Jer. l. 6. They know not that it is theirs, or that they have any call of God to go thither. To meet their case the word requires to be very expressive, and it actually is so—the people already identified are directly addressed as Israel, and are recognised as those unto whom rightfully belong the cities of Israel. And these they are called upon to re-inhabit. "Turn again, O virgin of Israel ; turn again to these thy cities."

Men pursuing their mere secular interests, may see it for their advantage to produce much greater facilities for communication between the east and the west, than as yet exist. From the north-west of Europe, through European Turkey, and Asia Minor, to the Euphrates, and then down along that river, in the direction of India, a great highway is at length likely to be opened up. This would lead through the land of Shinar, where wickedness is yet to have a house built for her, Zech. v. 11. There the god of this world may yet be paid the most intense catholic devotion. There may meet the converging lines of highway from the south and the west. The passengers from Europe will have a strong temptation to proceed along that common road or highway, in pursuit of the gain, the glory, or the pleasures of this world. But not only shall be there an highway, a road for all ; there shall also be a way, "And it shall be called the way of holiness ;" or the separated way, as distinguished from the common road or

highway: "The unclean shall not pass over it." It is that which shall turn aside from the highway, to the Holy Land, and the City of Righteousness; and whereby "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. 8—10.

The Holy People are to turn aside from the multitude that pursue their worldly career;—the Virgin of Israel is to seek her own peculiar good in her own cities. It is to be observed that it is to cities, and not to one city only to which Israel's attention is called; and that to these she is invited as to cities which are her own. She has been a stranger to them, and requires to be told they are hers:—but they are to be strange to her no longer. There is to be a separation of the Holy people from the world; as to their points of centralisation, and their principal residence. And in their own cities, aside from those highways, which yet shall pass sufficiently near them on either side, are the children of God to be found dwelling together in unity.

It is again to be observed, that in Christ alone can the land be possessed with the promised blessing; and, in order that the separated way may be proceeded in happily, Jesus must be seen and accepted, as the Way, the Truth, and the Life. Holiness comes through the Holy One of God. It is to those that are found in Him, that the words are addressed, "Turn again, O Virgin of Israel; turn again to these thy Cities."

It would seem as if the Virgin of Israel may at first be found slow in complying with the invitation to return. The Lord hath to remonstrate with her, saying, "How long wilt thou go about, O thou backsliding daughter?" Her backsliding may consist, not only in her early waywardness and departure from the Lord, but also in her present backwardness to listen to the Lord's intreating voice, as inviting her to return to that land from

which she was cast out. He invites her to return, not merely to a submission to his grace, but to the waiting upon Him in the land where He hath more especially promised to accept her and to bless her. It is the place of his appointment, where he hath promised to receive her under his own immediate protection,—to the enjoyment of the fuller bestowment of his grace, and a more complete preparation for her being joined to Him for ever in glory. This place is still deserted. She hath done almost nothing, in her own peculiar home, to make ready for the return of her Lord. She will go about to any other work, or in any other way, than that unto which she is so specially invited. There hath been such destruction in the land,—it hath been so long lying waste,—she hath been so accustomed to regard it as under the curse, that she can scarcely think of it as a peaceful home, as the place where the Lord will bless her.

But surely a token hath been given of God's willingness to fulfil his word, and that to the letter. The mystery of the incarnation may well put to silence all our doubts, as to whether God intends what he says, "If He hath not withheld His own Son, shall He not with him freely give us all things?" "Behold, the Lord hath created a new thing in the land," since Israel was expelled therefrom. After the appearance of God's own Son in the land, and the literal fulfilment of the prediction respecting the first coming of the Apostle and High Priest of our profession, we cannot reasonably doubt that our God intends, in that same land, to fulfil the promises given to the fathers, and confirmed in Him, respecting the manifestation of the sons of the living God. Surely it is more wonderful that He should come thereto, from the throne of his Father, to be born of a woman, and to pass through life the "man of sorrows," and die the agonised death. Surely it was more difficult to anticipate such a fulfilment of the purpose of God as this, than to believe that God will fulfil his word in

receiving back the outcasts of Israel to the blessing promised,—seeing it is so secured to them in Him, who hath for us endured the curse, and fulfilled all righteousness.

God hath given assured evidence that He means what He says; and they who in this persuasion lay hold upon his word, and treat it as a reality, being led forth thereby into the manifestation of his truth in the land, shall find his promise sure, whatever trials they may in the first instance be called upon to endure. Not one good thing of all that God hath spoken, will be found wanting to the children of promise, the numerous offspring of outcast Israel, who, by adoption, through grace, in the Son of God, will be constituted sons of God. As assuredly as the One Seed of the tribe of Judah hath come, to be the glory of his people Israel, so truly shall be brought forth unto Zion the multitudinous seed, who will glory in his name, and be regarded as his glory.

Let it be again remarked that the Lord remonstrates with Israel on account of her backwardness in obeying his voice, as to the promised return, which seems to imply, that, after the time she might have returned, she is still found absent from her own proper home. Her Lord invites her into his land. True, she hath forsaken the Lord, and forfeited all right to the possession of the inheritance promised to the fathers. But it is not in her own right that she is invited to the cities of Israel as hers. It is in the name of the rightful Heir, the Mighty to save. It is in the right of Him in whom the promises are all secured to Israel. In giving this new and marvellous thing in the land, God hath given us the assurance that all the promises of God, however great, and however difficult of accomplishment, He will most assuredly fulfil. If He could make the virgin's womb to compass the Man, who is the Mighty One, whom the heaven of heavens cannot contain, then can there be no doubt that the land of Israel will be rendered capable of sustaining

the multitudes of its promised inhabitants.

Let us be induced to have really, and in all things, our faith and hope in God.

It seems to be with regard to this promised return of Israel to her own cities, that we have the assurance given, Zech. i. 17. "Cry yet," that is in addition to the re-peopling of the land by the Jews after their three-score-and-ten years' captivity in Babylon, referred to, v. 12—16. "Cry yet, saying, My cities, through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem again." The invitation is earnestly given, ch. ii. 6, 7, "Ho, ho, and flee from the land of the north, saith the Lord." And then the occasion for the double call, "Ho, ho" is given "For I have spread you abroad as the four winds of heaven, saith the Lord." And the need of fleeing from the land of the north is intimated: judgment is to be executed upon Babylon there, "Deliver thyself, O Zion, that dwellest the daughter of Babylon." And then is intimated the cause of the message being so especially sent to the north country: It was after backsliding Israel, who yet are to prove his glory. "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations that spoiled you; for he that toucheth you, toucheth the apple of his eye. For behold I will shake mine hand upon them: and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." Others may have the worldly spoil, but Israel are to seize upon the true riches, the knowledge of Christ as the Sent of the Father, the good part which shall not be taken from them. "Sing and rejoice, O daughter of Zion; for, lo! I come, and I will dwell in the midst of thee, saith the Lord." This restoration will not be merely of the remnant of a nation: "Many nations will be joined to the Lord in that day, and shall be my people (Ammi), and I will dwell in the midst of thee, and thou shalt know

that the Lord of hosts hath sent me unto thee."

The many nations to come of outcast Israel, having been recognised as the Lord's people, it follows, "And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again." Now will the Lord be exalted, "Be silent, O all flesh, before the Lord, for He is raised up out of his Holy Habitation."—Then when the prayers of our High Priest, for the unity of his body shall have been answered, will the world be indeed called upon to believe that He is the Sent of the Father. See John xvii. 20, 21.

That the people who are to be the glory of the house of David, and the glory of the inhabitants of Jerusalem, might not magnify themselves against Judah, the Lord, Zech. xii. 7, did save the tents of Judah first, or at the beginning: The Gospel was first proclaimed to the shepherds of Bethlehem, to the fishermen of Galilee, and thereafter also, for some time, the gospel was preached first to the poor of the flock of Judah. But the first shall be last, and the last first. Judah, although too willing to exchange his expectation of blessing in the land for the certainty of a mess of pottage out of it, may not yet altogether have relinquished his claim to exclusive possession and haughty pre-eminence.—He may at first be angry, and refuse to come in; but let those who have been made wise unto salvation carry forth to him the Father's message, and invite him also, to a full participation of the blessing. The Lord will pour upon the house of David, and upon the inhabitants of Jerusalem,—upon the children she is to have after

having lost the other,—upon them, even upon the restored children of Joseph, He will pour the spirit of grace and of supplication; and, saith the Redeemer of Israel, "They shall look upon Me whom they have pierced; and they shall mourn for *him*," for Judah,—for the brethren according to the flesh of Him whom our sins have pierced.—Jerusalem shall be in bitterness for Judah, as one that is in bitterness for his first-born; and the Lord will hear and answer. Our God hath not only appointed that Israel should be blessed in the One Seed, Christ,—He hath also appointed that Ephraim should especially be active in the reception of the blessing, and likewise in the distribution thereof among his brethren, yea, to all the families of mankind, but especially to the Jews. The Jews shall yet rejoice to be found under the protection of their outcast brethren, not only out of the land, but also when the Lord shall bring again their captivity. Jerusalem, as we learn from Is. xlix. 18—21, is, in the restoration, to be chiefly inhabited by the children of Joseph—the same who before complained of the straitness of their portion, Josh. xvii. 14—18. These are appointed to be unto her for a clothing of beauty and glory. They will not only ask to obtain blessing for themselves, but especially for Judah. They will pray over his state, and long for his conversion, and labour that the remnant of the brethren of Him in whom they are themselves blessed, may have a full participation in the blessings of the first-born. They will labour, not with cruelty or craft, but in the patient persevering manifestation of kindness and of truth; and they shall not labour in vain.

SEVENTH THUNDER.

THE TIME OF JUDAH'S GREAT SALVATION.

VER. 23—26.

When the Lord shall have mustered his Hosts, and shall fully manifest Himself as the God of Israel, then is the Time when Judah shall bless Jerusalem, as inhabited by Ephraim. In Judah itself there shall be Peace. The wearied Soul, and the Soul that was sorrowful, shall be abundantly refreshed and comforted. Then it is, that those who sleep in Jesus shall awake, and behold the Prophetic Word in full accomplishment.

“ Thus saith the Lord of hosts, the God of Israel;
As yet they shall use this speech
In the land of Judah and the cities thereof,
When I shall bring again their captivity.
The Lord bless thee, O habitation of justice,
Mountain of holiness.
And there shall dwell in Judah itself,
And in all the cities thereof together,
Husbandmen, and they that go forth with flocks.
For I have satiated the weary soul,
And I have replenished every sorrowful soul.
Upon this I awaked, and beheld;
And my sleep was sweet unto me.”

EPHRAIM, having been recognised, as in the Fifth Thunder, and having prepared the way for ALL ISRAEL to return, as invited in the Sixth,—now more particularly comes into consideration the case of Judah.

The Lord will restore to Zion her judges as at the first, and her counselors as at the beginning; after which she is to be called “the City of righteousness, the faithful City;” and this Judah himself will acknowledge. “ Thus saith the Lord of hosts, the God of Israel, as yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and mountain of holiness.”

The Lord will have manifested himself to be the Lord of hosts; God will have shown himself to be the God of

Israel, when Judah shall thus acknowledge the purity of the justice administered in Zion, and the truth of the worship celebrated upon the Lord's holy mountain.

Israel shall have been blessed; they shall have been settled after their old estates, and the Lord will have done for them better than at their beginnings; and in all this blessing Judah will at length acquiesce. “ And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen.” No longer wanderers of the weary foot, they shall have found a peaceful home in their own portion of the land, under the guardianship of the good Shepherd, through rejecting whom they had been cast out of it.— He hath been a Shepherd to Israel: He that scattered Israel will then have gathered them, as a shepherd

doth his flock. "On the high mountains of Israel shall their fold be."—They will have been given to feed on Baahan and Gilead, as in the days of old. And now also as to the Jews: "They go forth with the flocks;" and they are all gathered into the one fold, under the one Shepherd; and the Lord will give them pastors like David,—pastors according to his heart, which shall feed them with knowledge and understanding. He will have satiated the soul of the priests with fatness; and his people shall be satisfied with his goodness. The blessing, both temporal and spiritual, will have been bestowed upon them. The promised blessing will have come upon the land, so that the needful corn, and wine, and oil, will not be denied them; and he will have revealed unto them the abundance of goodness and truth.—And this sudden and entire change in the land, and upon the people, will, in the sight of all nations, be as a sign that cannot be spoken against.

The resurrection of the dry bones of All Israel, and the change which shall have passed upon Judah, the Remnant of Israel; and the re-union in the land of those that were lost and those that remain, as being now made the Lord's one people, whereby the coming of their King will in power be heralded unto all the ends of the earth, will indeed be a sign—a sign of the speedy resurrection of the saints, who have fallen asleep in Jesus—a sign of the change that shall pass upon those of the Lord's people who shall remain unto the coming of the Lord. These together will be caught up to meet the Lord in the air, and so shall be ever with the Lord: when the Lord, in the dispensation of the fulness of times, will gather together in one, both the things which are in heaven, and the things which are on earth, even in Him.—In the breaking down the middle wall of partition, which stood between those that were cast afar off, and the remnant left nigh,—in making both one upon earth, He hath given a sign of the union which shall thereafter speedily and visibly

be effected between the earth and the heaven, when the saints, in their glorious dwelling, that shall then descend out of heaven from God, will be given the dominion, under the whole heaven. Is it not as pre-figuring that awaking of the sleeping saints, among whom Jeremiah shall himself be found, with now only gladness in his heart, and praise upon his tongue?—Is it not as foreshadowing the resurrection of the saints that this incident happened to the prophet which is here recorded? "Upon this I awaked, and beheld, and my sleep was sweet unto me." Yea, as truly as Israel will be restored, reflecting as in a glass the coming glory of the Lord, so truly shall the anticipation of all who have fallen asleep in Jesus be realized, "I shall be satisfied when I awake with thy likeness."

The manifestation, in spiritual life, of the sons of the living God, upon Mount Zion, is but the prelude to the manifestation of the sons of God, of every age and of every clime, in the fulness of resurrection life and glory, when they shall be given their dwelling in that well-prepared and long-looked-for city, whose Builder and Maker is God.

In Micah, chap. i., ii., iii., is most strongly portrayed the injustice that inhabited the capitals both of Israel and of Judah; and the utter want of holiness upon that which should have been to the Lord a holy mountain,—and the word has been fulfilled, ch. i. 6, "Therefore I will make Samaria as an heap of the field; as plantings of the vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." And, as to Zion, it is said, ch. iii. 11, "The heads thereof judge for reward; and the priests thereof teach for hire; and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." And equally has the word been fulfilled upon her: "Therefore shall Zion for your sake be ploughed as a field; and Jerusalem shall become heaps;

and the mountain of the house as the high places of the forest."

The desolations of Zion have been accomplished; and as truly will be fulfilled this word, ch. iv., "But in the last days it shall come to pass, the mountain of the house of the Lord shall be established in the top of the mountains; and it shall be exalted above the hills; and people shall flow unto it." Yea, many nations shall be joined to the Lord in that day, and submitting to the law which shall go forth of Zion, they shall live in peace, and be given the enjoyment of blessing, ver. 2-4. They shall take the Lord to be their God for ever and ever; and he shall gather them into oneness as his people, and the Lord shall reign over them in Mount Zion from henceforth, even for ever, ver. 5-7. How very expressive is the word with regard to Zion and Jerusalem in ver. 8: "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."

The Lord had said, ver. 7, that he would make her that halted a remnant, and her that was cast far off, a strong nation. Judah, the remnant, returned from Babylon, after the seventy years' captivity. After Israel had become decided on backsliding, and so had been cast far off among the heathen, Judah still halted between two opinions; but at length, upon the remnant's return from Babylon, there seemed to be more of a taking the Lord to be their God. It was, however, more in profession than in reality. Zion was still surrounded by straits; the promised peace was not yet come.

It is said, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." But God will overrule all their strivings and machinations for the accomplishment of good for those whose hearts are sincere before him. "They know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as

the sheaves into the floor." It is not for nothing that so many different nations, both in the east and the west, Mahomedan and professedly Christian,—so many opposite parties, all over the world, have so remarkable an interest in the case of Jerusalem. It may yet be the occasion of gaining for Jerusalem peculiar advantages with regard to all nations, free from the thralldom of any one earthly power. There is the floor which the Lord will thoroughly purge; and whereto avenues will be opened up from all the ends of the earth; that thereunto the sheaves may be brought. And it shall be said "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people;"—powerfully convincing of the truth multitudes of those who, from all nations, shall resort to Jerusalem—separating the wheat from the chaff; and appropriating each precious grain to the Lord's peculiar service, for the dissemination of the word, for the spreading of the witness among all nations over the wide world. So it is said, "And I will consecrate their gain unto the Lord; and their substance unto the Lord of the whole earth." This is the time when the strong nation will have been brought forth of the desolate woman—she that was given a bill of divorce, and sent afar off.

Now (ch. v. 1-5) is the invitation to her who hath been sown over the earth; who hath been sending forth her children in colonizing troops into all the ends of the earth. Hitherto she hath been spreading herself; but now it is said unto her, "Now gather thyself in troops, O daughter of troops." It is as the strong nation, to prepare for the reception of that King who was previously rejected by the remnant of his brethren, that Israel is invited to return. Most earnestly were the Jews forewarned of the evils of that siege, which, at the predicted period, came upon them; and since which, they have so remained under the threatened destruction. And why did

all this evil come upon them? Because they rejected Him who alone could deliver. The prediction was accomplished, "They shall smite the Judge of Israel with a rod upon the cheek." The prophecy goes back to the birth of Him who was so set at nought at His death. He was born at Bethlehem Ephratah, one of the least of the thousands of Judah, as to population. They seem not to have known its being made the greatest as to privilege, in giving birth to Him who was chosen out of the people, to appear before God for us, and who is also appointed to be "Ruler in Israel."—When this shall be acknowledged, then will be the glorious consummation of His wondrous dealings with his people, who had been made not his people; and then shall it be found that He who is the Ending was also the Beginning;—to which the prophecy now goes back, recognising Him who was born in Bethlehem, as being the Mighty God, "Whose goings forth have been from of old, from everlasting." The Everlasting God, who took to him our nature, was he who was rejected of the people, and given over to be smitten with a rod upon the cheek, in despite of his pretensions as Ruler in, and as Judge of Israel: therefore did he give them up to their own choice, to "have no king but Caesar." He gave them up "till the time that she which travaileth hath brought forth"—the strong nation, of her that was cast far off,—even of the lost house of Israel, by whom He who was rejected of the remnant, shall be joyfully accepted as King; and "then shall these, the remnant of his brethren, return unto the children of Israel;" see Mic. v. 1—3. He will assemble unto him the outcasts of Israel, and then will he gather together the dispersed of Judah from the four corners of the earth. Then it is that the Lord, having manifested Himself, and having been acknowledged as the Lord of Hosts, and not merely of a remnant; as the God of Israel, and not of the Jews only: then it is that this speech will be used in the land of Judah, and

in the cities thereof, when the Lord will bring again their captivity. "The Lord bless thee, O habitation of Justice—mountain of Holiness." "In thee," said Jacob to Joseph, "in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh;" and this prediction will be fulfilled when Jerusalem shall have these as her children after she had lost the other. These will have sought, first, the kingdom of God, and his righteousness; and all things else, that are necessary, shall, correspondent to the name of their father Joseph (adding), be added unto them. He will have shewn them the vanity of all self-righteousness, however costly in sacrifice; and shewn them what is good, even his loving-kindness in the gift of his Son; and, as one man, they shall have been taught to do justly, and to love mercy, and to walk humbly with their God, ch. vi. 6—8. Then shall be the flowing to Jerusalem (vii. 11, 12); and after the long desolations of the land which have been, because of them that dwell therein, for the fruit of their doings,—the permission shall be given for their peaceable return. The prayer hath been heard, "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood." The sheep that were cast out into the northern wilderness, He hath been leading like a flock; and at length this shall be realized, "In the midst of Carmel let them feed; in Bashan and Gilead, as in the days of old." Then will it be said, from a heart-felt sense of the forgiving grace and abounding goodness of our God, "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 for ever, because he delighteth in mercy." Yes, "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. Thou wilt perform the truth to Jacob, the mercy to Israel, which thou hast sworn unto our fathers from the days of old.

RECAPITULATION OF THE SEVEN THUNDERS.

JER. XXXI. 2—26.

LET us now more briefly review, and compare together, the voices of these seven thunders. The first (v. 2—6) contains the exclamation of the people left of the sword, who have found grace in the wilderness. All the families of Israel had been cast afar off; whilst the Jews were still left near, and had the gospel first declared unto them; but it was especially designed for the "lost sheep of the house of Israel;" and by this people there is the recognition of his wondrous love, "The Lord hath appeared from afar unto me;" and the Lord answers by calling our attention to his working with us from the beginning, "Yea, I have loved thee with an everlasting love; therefore have I extended loving-kindness to thee." Thus much with regard to past and present kindness whilst yet out of the land; and next, with regard to their condition in restoration, "Again 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. Thou shalt yet plant vines upon the mountains of Samaria;" a prediction which clearly belonged not to the Jews, and which remains to be fulfilled to Israel.—And in their restoration there shall neither be indolence, scarcity, nor niggardiness, "The planters shall plant, and shall make them common."—And, possessing Samaria, they shall have Zion as the throne of the kingdom. This is most plainly distinguished from any state of things which has been since the words were spoken: "For there shall be a day the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." Soon indeed may this joyful call be made upon the mountains of Israel.

In Isaiah the case of Israel, who was put away, as contrasted with Judah who was left under the marriage covenant of the law, is very largely dwelt upon. That prophet who so dwells upon the salvation of Israel, gives an enlargement upon the subject of this first thunder.

The second thunder (v. 7, 8) recognises more particularly the locality from which the people are to proceed, whose restoration to the land, and assembling on Zion, are so manifestly predicted.—They are a people who have occasion to "sing with gladness." Their shout is to be raised among "the chief of the nations."—They are neither to be found a destitute nor a despised people: neither illiterate nor without the knowledge of the true worship of God: neither are they ignorant of, nor without bowels of compassion for, the Jews: and, accordingly, as having unprecedented means of obeying the command, the words to them are, "Publish ye! praise ye! and say, O Lord! save thy people the remnant of Israel." And the Lord answers with a still farther indication of place, and of such remarkable means of conveyance as have been provided for our people in these last days; "Behold, I will bring them from the north country; and gather them from the coasts of the earth; with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with favours will I lead them. I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble."—Thus is Judah to be received into blessing, "For I am a Father unto Israel, and Ephraim is my first born." The birthright is his;

and now it will have come to him, and he is to use it, in obeying the call, to arouse his brethren: he having prepared the means of their speedy return, to a full participation with him, of the blessing to be found in his Father's house.

The subject of this second thunder, the quarter in which Israel was more particularly to be found, is, as we have seen, pointed out in Jeremiah.

The third thunder (9—14) proceeds more particularly to identify the people who have thus already been so pointed out, as to time and place. The word of the Lord, as being prophesied over the dry bones, was to be the great means of forming Israel anew, Ezek. xxxvii., preparing them for the manifestation of their proper life as sons of the living God.—The word was to find them nations, or Gentiles; and specially was the word to reach them in the isles afar off. "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." We, in these isles afar off, unto whom the word of the Lord hath so come, are certainly interested in this call.—We are called to believe that God hath purposed to identify his people,—the very people who were scattered.—He will gather them, and keep them, so that they need not fear to put themselves under his leadership. They are to be found a redeemed people.—It is because they are already a redeemed and ransomed people, that "they shall come, and flow together to the goodness of the Lord;" to the rich and abundant spiritual blessing that he will bestow upon them, in their collective capacity. They were once his scattered, but are now his redeemed and ransomed people. But although it is spiritual blessing in which they shall rejoice, temporal good shall not be denied. "And their soul shall be as a watered garden; and they shall not sorrow any more at all." And there follows, as we have seen, such a clear identification of sex and age, and other relative condition,

as plainly implies that the identification is to take place in the present life. And we have heard, that it is to be declared to, and realized in, a people called Gentiles or nations, dwelling where we are, in the isles or maritime parts of the north country, which were as a wilderness when our fathers came hither. The manifestation is especially to take place in the land. There it is that the Lord will fulfil his word. "And my people shall be satisfied with my goodness, saith the Lord." See Ezekiel for the more full expression of this thunder.

The prophecy, having thus clearly indicated the time of Israel's restoration,—that it is after their having found grace in the wilderness; and also the place where they are to be found, that it is among the chief of the nations, where there are means and freedom of publishing, where there is occasion for praise, and where prayer is made for the Jews, the remnant of Israel; and having also indicated the means and certainty of Israel's identification,—it now proceeds, in the fourth thunder (v. 15—17), to point out the Oneness of Christ with the children of Rachel. It is as being found in Him, that these are to be found sons of the living God.—He took upon Him their sorrows, that his blessing might descend upon them.—Ephraim seemed to be cut off by the sword of the Assyrian; as Jesus seemed to be by that of Herod, in the slaughter of the children of Bethlehem. "A voice was heard in Ramah, lamentation, bitter weeping, Rachel, weeping for her children, refused to be comforted for her children, because they were not." But as the promised One Seed was preserved until the finishing of his work, so was Ephraim to be preserved until the finishing of the work appointed him to perform in Christ; as being brought into oneness with Christ, and made members of his body. It is as being found in Him, that the children of Rachel are thus spoken of by the Lord, as apostrophising their weeping mother, "Refrain thy voice from weeping, and

especially sent. See how directly Paul was led of the Spirit into Europe, being allowed to turn neither to the left hand nor to the right, until he passed over into our quarter of the globe, Acts, xvi. 6—12. There at Philippi he was instrumental in commencing that good work, which he confidently expected God would perform until the day of Jesus Christ. (Phil. i. 6 ; compare Jer. xxxiii. 14.) When Israel are found the work of his hands, new created after the image of him who now calleth us to glory and virtue ; it will be seen that the Apostle did not run in vain, neither labour in vain. The primitive Christians in the south-east of Europe, held forth the word of life towards us that were beyond, in the north-west, Phil. ii. 16. It was in this direction also that Paul passed by sea, after he had preached the Gospel to the Gentiles, and when he was being brought before kings for the name's sake of Christ: in addition to which, he was to bear the name of the Lord before the children of Israel, Acts, ix. 15. These were chiefly to be found in the west, as is farther evident, from the Apocalypse—the Unveiling.

The election of Israel are at length to be found with the Father's name written upon their foreheads, standing with the Lamb upon Mount Zion, Rev. xiv. 1. Then is the manifestation of the sons of God: but first they had to be sealed with the Holy Spirit of promise, Rev. vii. 2 ; compare Eph. i. 13, 14. And, in order to effect this, the message had to arise from the east, that is, it had to come westward. And the message, when truly understood, as to present privilege and duty, is an invitation to the people of promise to return—an invitation to appear, with holy devotedness, in the place where he hath purposed to destroy the face of the covering cast over all people, and the veil that is spread over all nations, Isa. xxv. 7. Then shall be the Apocalypse—the rending of the veil.

Two things may safely be inferred from the words we have been consi-

dering:—First, that the people addressed are a people in possession of the means of constructing a highway such as is required. It is accepted according to that which a man hath, and not according to what he hath not. Secondly, that the people so furnished with the means of preparing a highway to, and through the land, are the very people of Israel who previously went that way, in which they are now to be found, as returning. But they have been so long scattered, that they have forgotten their resting-place, Jer. l. 6. They know not that it is theirs, or that they have any call of God to go thither. To meet their case the word requires to be very expressive, and it actually is so—the people already identified are directly addressed as Israel, and are recognised as those unto whom rightfully belong the cities of Israel. And these they are called upon to re-inhabit. "Turn again, O virgin of Israel ; turn again to these thy cities."

Men pursuing their mere secular interests, may see it for their advantage to produce much greater facilities for communication between the east and the west, than as yet exist. From the north-west of Europe, through European Turkey, and Asia Minor, to the Euphrates, and then down along that river, in the direction of India, a great highway is at length likely to be opened up. This would lead through the land of Shinar, where wickedness is yet to have a house built for her, Zech. v. 11. There the god of this world may yet be paid the most intense catholic devotion. There may meet the converging lines of highway from the south and the west. The passengers from Europe will have a strong temptation to proceed along that common road or highway, in pursuit of the gain, the glory, or the pleasures of this world. But not only shall be there an highway, a road for all ; there shall also be a way, "And it shall be called the way of holiness;" or the separated way, as distinguished from the common road or

highway: "The unclean shall not pass over it." It is that which shall turn aside from the highway, to the Holy Land, and the City of Righteousness; and whereby "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. 8—10.

The Holy People are to turn aside from the multitude that pursue their worldly career;—the Virgin of Israel is to seek her own peculiar good in her own cities. It is to be observed that it is to cities, and not to one city only to which Israel's attention is called; and that to these she is invited as to cities which are her own. She has been a stranger to them, and requires to be told they are hers:—but they are to be strange to her no longer. There is to be a separation of the Holy people from the world; as to their points of centralization, and their principal residence. And in their own cities, aside from those highways, which yet shall pass sufficiently near them on either side, are the children of God to be found dwelling together in unity.

It is again to be observed, that in Christ alone can the land be possessed with the promised blessing; and, in order that the separated way may be proceeded in happily, Jesus must be seen and accepted, as the Way, the Truth, and the Life. Holiness comes through the Holy One of God. It is to those that are found in Him, that the words are addressed, "Turn again, O Virgin of Israel; turn again to these thy Cities."

It would seem as if the Virgin of Israel may at first be found slow in complying with the invitation to return. The Lord hath to remonstrate with her, saying, "How long wilt thou go about, O thou backsliding daughter?" Her backsliding may consist, not only in her early waywardness and departure from the Lord, but also in her present backwardness to listen to the Lord's intreating voice, as inviting her to return to that land from

which she was cast out. He invites her to return, not merely to a submission to his grace, but to the waiting upon Him in the land where He hath more especially promised to accept her and to bless her. It is the place of his appointment, where he hath promised to receive her under his own immediate protection,—to the enjoyment of the fuller bestowment of his grace, and a more complete preparation for her being joined to Him for ever in glory. This place is still deserted. She hath done almost nothing, in her own peculiar home, to make ready for the return of her Lord. She will go about to any other work, or in any other way, than that unto which she is so specially invited. There hath been such destruction in the land,—it hath been so long lying waste,—she hath been so accustomed to regard it as under the curse, that she can scarcely think of it as a peaceful home, as the place where the Lord will bless her.

But surely a token hath been given of God's willingness to fulfil his word, and that to the letter. The mystery of the incarnation may well put to silence all our doubts, as to whether God intends what he says, "If He hath not withheld His own Son, shall He not with him freely give us all things?" "Behold, the Lord hath created a new thing in the land," since Israel was expelled therefrom. After the appearance of God's own Son in the land, and the literal fulfilment of the prediction respecting the first coming of the Apostle and High Priest of our profession, we cannot reasonably doubt that our God intends, in that same land, to fulfil the promises given to the fathers, and confirmed in Him, respecting the manifestation of the sons of the living God. Surely it is more wonderful that He should come thereto, from the throne of his Father, to be born of a woman, and to pass through life the "man of sorrows," and die the accursed death. Surely it was more difficult to anticipate such a fulfilment of the purpose of God as this, than to believe that God will fulfil his word in

JEHOVAH'S SIGNATURE, TO THE PROMISES RESPECTING ISRAEL AND JUDAH.

"His Name is as ointment poured forth." It may not be unworthy of remark that the anointing oil, as mentioned, Exod. xxx. 23, 24, was compounded of five ingredients, — pure myrrh, sweet cinnamon, sweet calamus, cassia, and oil olive. Whatever may be the full import of this, it is at least worthy of observation, that the name of Christ as predicted (Is. ix. 6) is five-fold, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." And we have seen that these five names are, as to their import, recognised in this order, Psalm lxxxix. See Fourth Thunder, pages 89—91.

We are now to see that the case there pointed out is not singular. The remainder of this chapter, Jer. xxxi. 27—40, consists of five portions, correspondent, and in the same order, with this five-fold name. The first two and the last of these five, begin each with, "Behold the days come, saith the Lord." The third and fourth have at the commencement of each, "Thus saith the Lord." Correspondent to the title "WONDERFUL," we have the Redeemer of Israel described as to his wondrous dealings in providence, ver. 27—30. As the "COUNSELLOR," who hath purposed to reconcile unto himself, according to new covenant mercy, the people whose fathers were under the law; but which covenant hath been broken and done away, He is described, v. 31—34. As the "MIGHTY GOD," who hath formed, and who upholds creation; and who will uphold Israel unto the fulfilment of his purpose with regard to them, v. 35, 36. As the "EVERLASTING FATHER," or He whose compassion cannot be exhausted, he speaks, v. 37. And as the "PRINCE OF PEACE," His throne shall

be in Zion, and the city shall be built which shall see the peace so long predicted in the name of Jerusalem, ver. 38—40. He who hath been dealing so wondrously with his people in rooting out and scattering abroad; who hath devised that wondrous plan of divine mercy, according to which they are to be given true and eternal union with Himself; who is able to sustain them under the operation of his new-creating power, equally as He upholds the material universe under the operation of the natural laws; He whose compassion toward his people is unceasing; and who shall possess that peaceful kingdom, which shall encompass the globe, and the thrones of which shall be in Jerusalem. He hath purposed the restoration of Israel, preparatory to His own return.

We saw, from the seven seals, that in Christ, a literal return, clearly in contrast to anything which has taken place, was to be effected for the lost house of Israel. In the seven thunders we have seen that we are come to the time of Israel's restoration; that we are in the place, from which the return is more particularly to be; yea, that we are the very people, and that in Christ we have a right to return to our own border—that it is the duty and the privilege of those whose is the power, to prepare for the peaceful restoration of All Israel; and for the ministration of justice and of mercy to the Jew, in the place where he hath been but oppressed evermore.

In farther confirmation of these promises, He who is Jesus, the Lord, the Saviour, as described in the seven seals, who is Christ, through whom that anointing is bestowed that is implied in the seven thunders, hath now his name, as subscribing these evidences, written out in full.

THE FIRST NAME.

THE "WONDERFUL," THE GOD OF PROVIDENCE.

VER. 27—30.

The God who hath dealt so wondrously with Israel and Judah, in the past, as visiting upon the Children the Sin of the Fathers, promises to change the course of His providential Dealings with regard to them, after the predicted Restoration, so that thence each shall be dealt with according to his individual Case.

"Behold the days come, saith the Lord,
That I will sow the house of Israel and the house of Judah
With the seed of man and with the seed of beast.
And it shall come to pass, like as I have watched over them,
To pluck up,
And to break down,
And to throw down,
And to make to perish,
And to afflict;
So will I watch over them,
To build and to plant, saith the Lord.
In those days they shall say no more
The fathers have eaten a sour grape,
And the children's teeth are set on edge;
But every one shall die for his own iniquity:
Every man that eateth the sour grape,
His teeth shall be set on edge."

In the wonderful providence of God, that land, which is the centre of all lands; which was anciently so abundant in cattle, and so full of inhabitants, is now comparatively destitute of both. The Lord hath removed men far away, and there is an utter forsaking in the midst of the land. But He who hath thus accomplished so far his threatened punishment upon backsliding Israel and treacherous Judah, hath equally foretold their restoration, the restoration of both Israel and Judah, and of Israel first: and that restoration shall not be to spiritual blessings alone, although without these the other cannot truly be enjoyed. He will sow the house of Israel and the

house of Judah, not only with the good seed of the word, which is indeed of paramount importance, but He will sow them also with the seed of man, and with the seed of beast. Even this shall come to pass as well as the other, notwithstanding human unbelief, and any unfavourable appearances in the past or the present. That which is appointed shall, in the course of God's good providence, most assuredly take place.

The Shepherd of Israel seemed to have utterly forsaken his flock, and entirely left them to their wanderings and dispersion: But not so; He watched over them still; He was correcting them in their wanderings, and

disappointing them in their plans of opposition to his goodness, in order that He might work for them good in their latter end. The dispensations of his providence, however painful, have all been tending towards the benefit of those who have been rightly exercised thereby; and shall be consummated in glory and blessing, full and everlasting.

As the Wonderful, the God of Providence, He watched over "to pluck up" his people, even the whole house of Israel, that He planted in the good land He had promised to their fathers. It was with a mighty hand that He brought them out of Egypt, and cast out the nations before them, and gave them to inherit a land flowing with milk and honey. But they forgot the hand that fed them, and misused the favours he bestowed upon them: so He plucked them up, and cast them far off among the Gentiles, and dispersed them throughout the countries; and they were to appearance lost to that land, and even to themselves; and so have they remained until the end of the seven times, during which Israel was to be outcast from the land, and Judah in painful subjection to the Gentiles.

As the Counsellor, the God of Redemption, also, He hath been watching over them "to break down." He hath broken down the middle wall of partition that stood between those that were cast afar off among the Gentiles, and these, the Jews, that were left near. The ordinances which were commanded to be observed, according to the covenant which was made with their fathers when they came up out of Egypt, have been removed. There has, for about eighteen centuries, been no opportunity of fully attending to them, even by those who were the most inclined to trust in them.—Having rejected Him who is the fulfilling of the law, the end of the law for righteousness to every one that believeth, the Jews have, in the providence of God, been deprived of all national ground of trusting in their

own righteousness, according to the law. May they soon see for what purpose it is that they have been thus dealt with; and know the kindness of our God, in breaking down that wall which they would have made a wall of separation, not only between themselves and the Gentiles, but between Moses's disciples and the Redeemer of Israel.

As the Mighty God, the God of Creation, also, He hath been watching over them "to throw down" the images, the work of men's hands, which not only by ancient Israel were set up, but by their modern descendants, called Christians. Along with their idols, how utterly cast down, have become those idolaters, professing Christianity, in the very land of Israel itself! They also have been cut off, or are trampled under foot, by the proud Mahomedan oppressor; who was given a commission, not only to throw down the idols of the heathen, but to pour contempt upon the shame of those who profess to have salvation through the cross of our Lord Jesus Christ; but whose trust is not in "the Mighty God" who made heaven and earth; but in a god which themselves have made—a wheaten god—a wafer—the work of men's hands,—before which they bow, and upon which they call for deliverance: which, in the mass, is said by the Romanists to be offered up for them in sacrifice—a sacrifice for the sins of both the living and the dead! After which, this god is swallowed by them as is a morsel of bread. This deep degradation hath not only been the casting down of nominal Christians in the land, but of many nations out of it. Again and again hath the Mighty God visited this insult to his divine majesty, with the throwing down of our own nation, even as He hath honoured our open protest against all such abominations, by exalting us, since that protest, above all the nations of the earth. May God forbid that our fall should be with Babylon! Certain it is that the idols He will utterly abolish. May our experience

in the past be for safety in the future!

He who promised to be as a Father to Israel, hath yet been watching over them, as if "to destroy" even his first-born Ephraim, and make all the memory of him and his companions to perish. They were carried away into a land of forgetfulness. They have been sought for, and could not be found; or if it was thought they were found, as in the North American Indians, or the Nestorians, it was as perishing from off the face of the earth—as being manifestly in a state of destruction. The hope of finding the lost children of Rachel, the fatherless, who were to find mercy in the everlasting arms, hath ever, as it was approached, fled from the grasp of the anxious inquirer: or, if it could satisfy the individual discoverer, it could satisfy but few beside. The Jews were known, but evidently under severe rebuke; and as perishing, both in the land and among the Gentiles, in much misery, and generally in deep disgrace, with, seemingly, no smile of their Heavenly Father shining upon their weary way. The people bearing the name of Israel have not known the love of Him who said, "I am a Father to Israel;" and the people of whom the everlasting Father saith, "Ephraim is my first-born" have been called "the Lost!"

The Prince of Peace, the King of Salem, hath also seemed to be, as the God of Providence, watching over only "to afflict," and that the very capital of his expected kingdom.—Truly Zion hath been afflicted and smitten evermore.—Of all cities, it hath, perhaps, the least seen that which is expressed in the name Salem, *Peace*. What affliction from without, and mutual destruction from within, were there at the time of its being besieged by the Romans! And then again how entire was its destruction by the Persians! The Christians, as they were called, had only time after that destruction to prepare it as a prize for the Saracens; and then came the Crusaders, establishing their

kingdom of Jerusalem; since which it has once and again been lost and won by the kings of the south and the north; and now the place appointed to be the throne of the Lord, is still in a position the most critical. The oppressor is the judge—the hand to defend, is that which would spoil her. Her inhabitants are of too heterogeneous a character to give any great promise of internal prosperity or peace; and there is as little of it from without. Plunder, oppression, and strife, have been fast desolating the land, and wearing out the inhabitants.

Thus did the Lord pluck up the whole house of Israel, break down the Jewish economy, and cast down the idols. Thus hath the name of Ephraim perished among the heathen, out among whom they were cast; and thus has the place of the name of the Lord of hosts been of all places the most afflicted evermore. But is it to continue so always? No. The mystery of all this wondrous working is to be disclosed. It is to be seen that the plucking up of Israel was, that, being planted in other lands, their seed being in many waters, they might spread out unto all the ends of the earth, and fill the face of the world with fruit.—The breaking down of the Jews, and depriving them of the means of observing that ceremonial law, in which even the disciples of Christ were too disposed to trust, and the dispersing them among their brethren who had been cast afar off, was that He might make of the twain one new man, so making peace. The throwing down of the idols, and therewith of idolatrous Christian confederacies, whether in the east or the west, has been that Israel might exalt their King, the God of heaven and earth; and might, with Him, be exalted—Searching into His works, in place of worshipping their own, they were to acquire power for the production of works of usefulness: "He hath shewed His people the power of his works, that he may give them the heritage of the heathen."

The making of the name of Ephraim to perish, the depriving them of

their crown of pride, their presumptuous glorying, as being the first-born, upon whose head—upon the crown of whose head, the blessing was to fall, was, that they might, in all humility as common Gentiles, and as having no confidence in the flesh, take refuge in Christ, and find their title to blessing only in Him to whom all praise is due. And the afflicting of Zion as in rebellion against her King, or as seeking refuge under other lords, makes more manifest the truth of our Messiah's claim to the throne of his father David; and the folly of refusing to allow that claim, either on the part of Jew or Christian. And the contrast, of that afflicted state of Zion, to her condition as inhabited by a people waiting for the coming forth of the King, and presenting unto Him their willing homage, and prayers for his return, will bring out into still more striking manifestation the sons of the Living God, as witnessing of his grace and his glory, in appointed time and place, the place of the name of the Lord of hosts, the Mount Zion.

God hath indeed wrought wondrously in accomplishing the threatened judgments; and this he gives as a pledge that the promises will be fulfilled with equal verity and fulness of accomplishment; so that, however wondrous the things may be which He hath promised to do for his people in their latter end, we need not doubt of their literal fulfilment. In that land which hath been so long lying waste, the promise shall be found good to the people that were supposed to be lost, Joel ii. 26. "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed." Yea, and better than all, the fulness of the blessing shall be poured upon the whole body of the people, as truly as on the few disciples upon whom the Spirit descended on the day of Pentecost. Many dark days have come since; but all these were foreknown and foretold. The desolations are accomplished: this cannot be denied. As undeniably

must the promise stand sure, "So will I watch over you to build and to plant, saith the Lord."

Then the sin of Backsliding Israel, in seeking to be like the nations around them, will no longer be visited upon their posterity, as being left undistinguished among the nations: but "All that see them shall acknowledge them that they are the seed the Lord hath blessed!" The sin of treacherous Judah, in denying their King, and through that denial courting the favour of a heathen monarch, will no longer be visited upon their children, by their being dealt with treacherously by all the heathen powers, among whom they have been wandering in judicial blindness. Israel shall be acknowledged of the Lord, and Judah shall acknowledge their King: and this shall be in Zion. "He will in this mountain destroy the face of the covering cast over all people, and the veil that is spread over all nations.—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken." So shall it come to pass that, "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge." But still there shall be no cause for presumptuous rebellion against the divine government:—The individual sinner shall be punished, although his posterity shall escape. Sin shall be immediately punished in the person of the guilty, so that it will not contaminate the nation, nor be propagated from sire to son, as before—"But every one shall die for his own iniquity." So will He purge out the sinners from among them. "Every man that eateth the sour grape, his teeth shall be set on edge." As truly as the Providence of our God hath proceeded according to the word in the former dispensation, so will it in that which is to succeed. Israel then will live as immediately under the eye of their God.

THE NAME.

II. "THE COUNSELLOR," THE GOD OF REDEMPTION.

VER. 31—84.

The God who accomplished His purpose in bringing His People out of Egypt; who then made a Covenant with them, which they broke, and wrote for them His Law in Tables of Stone, now engages Himself to see fulfilled all the terms of His new and everlasting Covenant, with the house of Israel, and the house of Judah; and to write His Law in their Hearts, and bring them into immediate Fellowship with Himself, through the full Reconciliation which is to be enjoyed, by the Counsel of Peace.

"Behold, the days come, saith the Lord,
That I will make a new covenant with the house of Israel,
And with the house of Judah:
Not according to the covenant that I made with their fathers,
In the day that I took them by the hand,
To bring them out of the land of Egypt;
Which, my covenant, they brake,
Should I have continued an husband unto them, saith the Lord?
But this shall be the covenant
That I will make with the house of Israel:—
After those days, saith the Lord,
I will put my law in their inward parts,
And write it in their hearts;
And will be their God, and they shall be my people.
And they shall teach no more,
Every man his neighbour, and every man his brother,
Saying, know the Lord:
For they shall all know me,
From the least of them unto the greatest of them, saith the Lord:
For I will forgive their iniquity,
And I will remember their sin no more."

HAVING brought both Israel and Judah into the land, and purged out the sinners from among them—every soul that will not hear that prophet being cut off from among the people, the Lord will again enter into national covenant with them. The call to behold—"BEHOLD the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah," seems to indicate that what is here expressed is something surprising, unexpected, or worthy of note; and undoubtedly it is all this. It is surprising that, after

both houses had so dishonoured Him with regard to the former covenant,—after they had proved so backsliding and treacherous, He should yet condescend to enter into covenant with them anew. It is also unexpected, for few among the families of Israel have looked for such a national covenant. Many among them have happily sought for and found individual salvation according to the terms of the new covenant; but it has seldom if ever entered their thoughts, that they, together with the believing Jews, were to be recognised by the Lord, as his one nation, upon

the mountains of Israel; of which they are to be given possession, according to the terms of this new covenant. By this also their national councils are to be regulated, equally with their private and personal concerns. And as to the Jews, they have generally looked to the old national covenant, which they have not kept, and do not keep, and according to which they can never regain possession. The announcement of a *New Covenant* is, indeed, worthy of note, first by the Jew, that he may be made to look for that which is presented in the gospel.—Its newness is to be remarked by also the outcasts of Israel: for it is not new as to individual salvation. In this respect it is older than the former national covenant made with Israel; inasmuch as it is the same which had been hundreds of years before, declared unto Abraham: who was justified by faith, as were all the children of God both before and since. They were, and are, all individually saved according to the terms of the new covenant. As to individual salvation, it therefore, is not new, in contrast to the covenant made with Israel at Mount Sinai; but it is new as a national covenant—as a covenant according to which Israel and Judah are to be received into the land, and be accepted by Him there as his nation, they taking the Lord himself as their King—the King whom all Israel rejected in the days of Samuel, four hundred and ninety years before their being outcast; and whom Judah procured to be crucified forty years before their dispersion. This King Eternal, the Jews will acknowledge as the King Immortal—and they will earnestly cry for the return of our risen Lord.—And this King immortal, Israel will joyfully submit to as their Ruler, while He is yet invisible: whom having not seen they love—in whom, though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory. Both Israel and Judah, repenting at length of their folly and wickedness, shall submit unto Him as the only wise God; and seek to

be saved by His grace, and directed by His truth.

There is a clear distinction drawn between this covenant and the former national one. The contrast is drawn by the Lord Himself. This is "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake: Should I have continued an husband unto them, saith the Lord?" He had espoused Israel unto Himself, engaging, upon their submitting to Him as their Guardian and Governor, to be their God—to lead them into the land of promise, and protect them in the possession thereof. In token of their subjection to Him, certain services, as those of the ceremonial law, were to be performed by them. These they neglected; and they lightly esteemed the Rock of their salvation;—and at length the great body of the people sought to be relieved from what they esteemed to be a yoke too grievous to be borne; and the Lord gave them their request.—He gave Israel a bill of divorce, and sent her away. She cannot be married to Him again according to that covenant; neither does He propose that she should. "But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord."—After the days of separation, during which both the contracting parties would have died, that so they might lawfully be united in the newness of life. He took to Him a human body, fulfilled for her the law which she had broken; died for his people's sins, and rose again for their justification. She hath passed through a national death during the predicted seven times, or until the third day of a thousand years; and He promised that on the third day He would raise us up, and we should live in his sight,—be brought back to dwell before him in His own land,—in a land which is to be emphatically the land of the living; and upon which will be the eyes of the Lord from the beginning of the year unto the end of

it. Israel will be brought forth as from their graves. Their scattered dust will be collected into oneness. As, in spirit, risen with Christ, they will set their affections upon things above; and will look, and likewise prepare for that life of immortality, in which the consummation of the marriage is to take place. But there is a time of preparation. He hath purposed to present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—He wants not only to have individuals prepared, but his whole nation.

And this is the preparation: "I will put my law in their inward parts:" and not merely in the ark of the covenant, in the inner temple as before; and now He will write it in their hearts, and not only upon tables of stone. We shall know the love that God hath manifested as the Redeemer of Israel, as redeeming us with his own blood, that He might accomplish his counsel of peace; and we shall love Him who first loved us. Thoroughly convinced of the folly of withstanding His will, and fully convinced that his will towards us is good, we shall render ourselves up wholly into his hands, that He may give us an understanding of all that He would have us to do, and also give us the ability to do it.—We should diligently inquire as to what the will of the Lord is; and what He reveals unto us of his mind, let us not merely, as heretofore, have as a book in our hands, or only as words in our mouths, upon which we seek to put the impression of our own minds: Let us have the mind of Christ: then we shall have that spirit that searcheth all things; yea, the deep things of God. We shall not esteem ourselves to be wiser than He is, but submit to be taught of God: and what we are taught will be deposited in our inmost affections—and it will direct our thoughts, and regulate our lives. And that which shall rule will be the royal law—the law of liberty—the law of love. An enlightened desire to act for the glory of Him who hath re-

deemed us, and for the good of all we have the power of benefiting, and especially for the edification of the household of faith. We shall look unto Jesus who loved us unto the death; we shall look unto Christ as exalted to the Father's right hand, and long for a full conformity to Him, and a union in glory with Him. We shall earnestly prepare for his coming, to receive us into the place He hath gone to prepare for us.—So shall the place of his feet—yea, of his throne—yea, of where he will dwell in the midst of the children of Israel, be prepared. In the prospect of reigning with Him in heaven, we shall not deny Him his sovereignty upon earth.

God by his grace will accomplish all this—and He will powerfully work for those in whom He thus works. He will direct, uphold, defend, and keep: so that although the wicked may gnash with his teeth at all the prosperity the Lord will procure for his people, he shall not be able to prevent it.—God will overrule all for the good of his people, so that even the fire of their enemies will but consume the obstacles out of the way of the heralds of the kingdom. And these, seeing the power of their God so manifestly put forth in vindication of the truth, and in defence of righteousness, will the more entirely devote themselves to the will of their King. When our God hath in the Holy Land, a holy people—a people whom, consistently with his holiness, He can defend, He will not be backward to put forth his arm of power—as in the days of old, when He made the former national covenant with Israel—Yea, his counsel shall stand—the word shall be accomplished, "I will be their God, and they shall be my people." They were made, Lo-ammi, "not my people," as having the former national covenant dissolved; but again they are taken into national covenant with Him.—He hath promised with regard to the lost house of Israel, Hos. ii. 23, "And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will

say to — Not my people;" Thou — " My people;" and they shall say, " My God."

There is a distinction also as to the ministration of this covenant. The high priest was appointed to mediate between God and his people. It was appointed that " the priest's lips should keep knowledge, and they should seek the law at his mouth: for he the messenger of the Lord of hosts;" but now all shall have access to God through our one Mediator, Christ Jesus. They all have access into the holiest of all by the blood of Jesus. They shall enjoy their privilege, " If any man lack wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." They shall know the truth of what is said, 1 John ii. 27, " But the anointing which ye have received of him abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you ye shall abide in him." None shall be ignorant of the Lord. " And they shall no more teach every man his neighbour and every man his brother, saying, Know the Lord." There shall be " One Lord, and his name one."—so that they shall not be, every one, putting forth his own confused and contradictory views, as the knowledge of the Lord. Human coercion will not be employed to effect this. It is light that will have banished the darkness—light, in which the assumption of spiritual pride, the exclusive pretensions of either an ignorant or an intelligent priesthood, can have no place: " For they shall all know me from the least of them unto the greatest of them, saith the Lord."

The mercy-seat, upon which was the sprinkling of blood, was over the ark of the covenant, in which was deposited the law of the ten commandments, written upon tables of stone. Above the ark was the seat or throne of the Lord: " And in those days they

shall call Jerusalem the throne of the Lord." It shall be the habitation of justice and judgment. The law shall go forth of Zion, and the word of the Lord from Jerusalem; and all this shall be by the powerful application of the atoning blood, which, on Calvary, was shed for the sin of the people; and because of which, the Lord will accomplish his promise, " For I will forgive their iniquity, and remember their sin no more." It is because of this that He will manifest himself as their God, and they shall be made His people. They are redeemed and sanctified by that blood, that the law is written in their hearts, and placed in their inward parts. Each of them—yea, all of them as one, shall say, " By the grace of God I am what I am"—" I am the Lord's."

Upon the mercy-seat, so consecrated, the Lord in his glory will visibly descend, and dwell in the midst of his people so prepared.

From what hath been said, it may be clearly seen, that God, as the God of redemption—that He who hath ratified the new covenant with the blood of atonement, is fully pledged for, not only the restoration of the Jews, but for the recovery of Israel. And thus also may we see that it is only according to the terms of this latter covenant, ordered in all things and sure, and not according to that which they have broken, that Judah can inherit blessing. The New Testament, although given to a people bearing the name of Gentiles, was, as we have seen, designed more particularly for Israel, whom it was to reach as being called Not His people, but who were, through grace, to become His people, according to the terms of this new covenant. And into the blessing of this covenant, not only individuals, as we have seen, are to be brought, but the whole body of the people, consisting of both Israel and Judah, who shall be given to reinhabit the land when the present desolations are accomplished.

THE NAME.

III. "THE MIGHTY GOD," THE GOD OF CREATION.

VER. 35, 36.

The God who upholds and controls all in the Heavens and on the Earth, gives His word, that, however Israel might cease from the View of Man, they would never cease from being a Nation before Him for ever.

"Thus saith the Lord,
Who giveth the sun for a light by day,
And the ordinances of the moon and of the stars
For a light by night,
Who divideth the sea when the waves thereof roar,
The Lord of hosts is his name.
If those ordinances depart from before me, saith the Lord,
Then the seed of Israel also shall cease
From being a nation before me for ever."

It seems to have been supposed by many, that, although in the case of Israel remaining to this day, and being found within hearing of the gospel, God would have fulfilled his promise, of receiving them into the enjoyment of New Testament privileges; yet, they having ceased to be a nation, having utterly passed away from the face of the earth, he has been obliged to take another people in their stead, upon whom to bestow the blessings of his first-born. The Jews seem to have been the first in this folly,—taking to themselves the name, and claiming the privileges of Israel, as if they were the only representatives of All Israel, unto whom the promises were made. And others, calling themselves Gentiles, have since excluded even the remnant of Israel: supposing the blessing to have entirely passed away from the natural branches. Both Jew and Gentile appear to have been ignorant of the mystery; and have become wise in their own conceits. They seem to have forgotten that the Mighty God who upholds creation, who directs alike the regular movements of the heavenly bodies, and controls the tumultuary heavings of the deep, is the same God who hath promised preservation and restoration

to Israel, as well as to Judah; and certainly to both Israel and Judah as such, as well as to the sons of the stranger, who may join themselves to the Lord, and lay hold upon his covenant, and so be built up in the midst of his people. See Is. lvi. These are not excluded: but neither does the extension of the blessing to the sons of the stranger exclude the very people unto whom the New Testament blessings were especially promised. The God who hath been controlling the destiny of the sons of Jacob, and who hath promised to make with them the new covenant we have been considering, is the same God who created the heavens and the earth, and by whom all are upheld in being. It is not to be supposed that His purposes of love towards his people have been frustrated, through their dropping out of existence, or falling to be found in the countries into which He hath sent his word after them, in order to procure their recall.

This Mighty God points to the manifestation of his wisdom and power in the heavens above; and assures us that He who giveth the sun for a light by day; the ordinances of the moon and of the stars for a light by night, will never allow this supposed

case to happen to Israel. The stars in their regular courses move according to His bidding; and the sun which is so bright an image of his own divine power, enlightening and vivifying the inhabitants of earth, rising from the east, and proceeding in the direction in which hath proceeded his own life-giving word, is itself given as a sign to his people that their case is not hid from Him; nor is his power put forth irrespective of them. They are the very people in relation to whom his light hath gone forth, and his power is exerted. They are the very people who have encircled the globe from the east, and whose part it is widely to diffuse his light, with all the power He hath given them, among the nations who have long sat in darkness. And now they are called to contemplate the element upon which they have been thus far borne, so as to encircle every shore; and, whilst they see in it pictured forth the apparently unmanageable tumults of the people, they are to think of Him whose path is in the mighty waters;—"Who divideth the sea when the waves thereof roar. The Lord of Hosts is his name." He doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand from working, nor say unto him, What doest thou? It is He who saith to the sea in its utmost fury, Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed. How striking are the words of this Mighty God, and how well calculated to put to silence the surmisings of unbelief, as to the possibility of his failing to overrule all for the accomplishment of his purposes with regard to Israel: "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." They might

cease to exist in man's esteem. Amidst the confused conflictings of nations, they might to appearance be cast away, or be lost to the view of man; but to the eye of Omniscience they would ever be present; by the hand of Omnipotence they would ever be upheld. As through the Red Sea, a path was cleft for their fathers, so for them, we may rest assured, would a way be made, so that they might be preserved and conducted into the enjoyment of all that is promised. The laws of Providence, as constant and sure as the laws of creation, would be ever tending towards this; and undoubtedly this has been the case with regard to the people we identify with Israel. The very changes which have been for the wasting of other nations, have been for their improvement and elevation.

May they see, and acknowledge the working of the Mighty God, the God of heaven and earth, the God of Israel; and confessing that it is of his own free goodness they have been thus dealt with; that it is in Him they live, and move, and have their being, may they yield themselves up unto Him, in living faith, with a knowledge of His purposes with regard to them; daring to do whatever he appoints, whoever may gainsay—

"Fear God, his saints, and you will then
Have nothing else to fear;
Make ye his service your delight,
He'll make your wants his care."

The power which hath upheld the natural seed of Israel hitherto, is well able to uphold the spiritual Israel in all his whole will. And the spiritual Israel being recognised as of the natural Israel, and given their appointed position in the sight of all nations, will never cease, either before God or man, from being a nation. They will constantly live in His sight for ever.

THE NAME.

IV. "THE EVERLASTING FATHER," THE AUTHOR OF ETERNAL LIFE.

VERSE 37.

He whose Works are unsearchable, gives His word, that, his fatherly compassion towards Israel would never be exhausted. However high the Wisdom necessary to work their Redemption, it is found in Him; however deeply the House of Israel may have sunk, His Arm could reach to, and save them.

"Thus saith the Lord,
If heaven above can be measured,
And the foundations of the earth searched out ~~out~~ ^{earth,}
I will also cast off all the seed of Israel,
For all that they have done, saith the Lord."

THE fatherly compassion of the God of Israel is as everlasting as his wisdom is infinite, and his power almighty. Many, and, it is supposed, successful, attempts, have been made to measure the distances of sun, moon, and stars from each other, and from the earth; but the heaven itself who can measure? Even the heavenly city can be measured; and the God of Israel hath condescended to speak to them of the ample dimensions of that glorious abode: upon the gates of which are inscribed the names of the twelve tribes of Israel, from whom the glorified church will be found to be chiefly formed; and whatever the distance of that city from the earth, we know that it will, at the appointed time, descend out of heaven from God, and be so near as that the nations of the saved may walk in the light of it; whilst those who shall be kings and priests unto God, will inhabit, in immortal and glorified bodies, the many mansions of that house which is from heaven. Does man say this is impossible? Hath he measured the heavens, and traversed, unto its utmost boundary, the creation, so as to see and know that the Father of Israel cannot give that which eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive—even the inheritance, incorruptible

and undefiled, and that fadeth not away? The rich reward which is with Him; and with which He will meet those that go forth to meet Him—which He hath prepared for him that waiteth for Him? Do we not see the immeasurable condescension of the love of God already manifested in the gift of his Son, into our world, even when so unprepared to meet him, to welcome him as the promised Deliverer? And if He hath already come to earn in our very nature that glorious reward for the people as being given the divine nature, can we doubt that His goodness will bestow it? May we not say even the justice of God will reach to the procuring for his redeemed that which hath been so dearly purchased for them? As truly as this immeasurable mercy is promised, it is promised to the outcast house of Israel. The boundless love of God in the gift of his Son, while presented to mankind generally, was especially designed for Israel. This was the expressed design of God; and we are not to think that the hand which plucked them up, and cast them forth of the land, cast them so far away, as that the goodness designed for them could not reach them.

The place in which they are chiefly to be found is no evidence of a want of fatherly kindness on the part of the

God of Israel. An insular position was the best fitted for protection against immediate assault, or the needless interference of neighbouring states; and for the giving them the advantages of the deep that coucheth beneath. It was also of importance that they should be placed so as to receive whatever advantages were to be derived from the old world, whilst they can also afford the most convenient depot for the productions of the new.— Their position leads them to an acquaintance with the south; and equally, a sympathy with the inhabitants of the north. The Baltic and Mediterranean were equally accessible, upon which they might try their youthful power of navigating. But now they have launched forth into the wide ocean on all sides; and that not as the sport of the winds, as of old, but with a direct course, and with wonderful precision as to time. In order to possess this power to the fullest extent, it was needful that we should not only possess the chief things of the ancient mountains (such as the oaks of Bashan), but that we also should have at hand the chief things of the lasting hills—the rich, because most useful, mineral treasures, with which our God hath stored this island—the place prepared for the people, that he intended should act so important a part in the affairs of the world—east, west, north, and south—at the time these minerals should be so remarkably in requisition; and without which England could not fulfil her mission. The iron was necessary to the formation of railways, and especially for the production of machinery; and abundance of coal, for the putting that machinery in motion; and for availing ourselves, to the fullest extent, of steam power, both for production, as in our manufactures, and for transmission by land or by water. And with these we required to have an intelligent and industrious population, capable of making use of these materials to the fullest extent:—And also having the greatest occasion to use

them on account of widely-extended connections with other parts of the globe, by commerce or colonization.— The island we inhabit, would, to many another people, have been a magazine of mineral treasures in vain. Neither the people, the place, nor the occasion, was the production of chance; but each is fitted to the other, according to the arrangement of eternal and infinite wisdom. Truly that word hath been verified with regard to the people who were supposed to be lost in the depths of the sea, Ps. cxxxix 9, 10— “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.”

When the Lord laid the foundations of the earth, he had in view the people who were to dwell upon it.— And when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. When He was casting them out of the Land, He was no less leading them, to make to himself a glorious name, than when He was leading their fathers out of Egypt. He was bringing the outcast woman into the wilderness, that he might bring her into the place which had been prepared for her, and where her Lord might lead her forth; as setting his right foot upon the sea, and his left upon the earth. And, having given her those wonderful facilities for traversing both, which he hath given, we cannot doubt but at length he will accomplish to her his promise of bringing her seed from the east, and gathering her from the west, with all that vast accumulation of means, whereby, as having received the promised anointing from on high, the chosen people are appointed to herald his second and glorious advent, unto every kindred, and tongue, and people, and nation.

Some entrance has been made into the strong foundations of the earth; but although their treasures have in a measure been laid open, and it is now

becoming apparent for what they have been there placed, yet they have not been, nor can they be, searched out. How strong is the assurance of Jehovah! How plain the word! and yet how ignorant, or how unbelieving, man has been with regard to it! "Thus saith the Lord, If heaven above can be measured, or the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." It is not the Jews who are here referred to, but that house which was called the whole house of Israel, all the seed of Israel, or All Israel—the great body of the people, as contrasted with the remnant of Israel, the Jews. It is Jezreel, the seed of God, that the Lord cast out of the land, but that were so cast away in order that they might be sown among the nations—that the seed might be in many waters—where they were to spring up as willows by the water-courses. They were to remember Him in far countries—to live with their children and turn again, bearing with them the wealth of all nations as an offering to the Lord.

It was the people who had done all that we know Israel to have done, as to forsaking the Lord and abusing his mercies—neglecting his word, and persecuting his prophets, and ascribing that glory to themselves, or their idols, that belonged to the only wise God, their strong Deliverer—It was the seed of this people, and not people of altogether another race in their room, that the Lord promised to preserve, forgive, and bless. This is the people who were to appearance cast off, and in whose casting off the inhabitants of Jerusalem appear to have rejoiced. Long before Jeremiah prophesied, they had been carried out of their land, and conveyed away into what themselves seem to have thought hopeless captivity; when accordingly they gave themselves up, to be merged among the Gentiles. But the thoughts of the Lord were not as man's thoughts, nor

his ways as man's ways. The Lord was hastening his word to perform it, and that even as to the mercy promised unto their fathers. And the evidence of their not being cast off will be given, not only in favours out of the land, but in the fulness of a blessed return. As truly as the Lord caused the captivity of Judah to return from Babylon, so truly will He cause the captivity of Israel to return, as at the first. Truly a people so recovered may be well prepared to declare the forgiving grace of God unto others, when themselves have been made such a signal example of divine mercy. They will sympathise with the apostle of the Gentiles, when he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe in him unto life everlasting."

Truly may Israel say, as in Psalm ciii. 10, 11, 13, 17, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities: For as the heaven is high above the earth, great is his mercy towards them that fear him." "Like as a father pitieth his children, the Lord pitieth them that fear him." "The mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto children's children."

Israel might be lost as to their earthly parentage; but being begotten again unto a lively hope by the gospel;—being born again of the incorruptible seed of the Word;—Christ having become to them the Author of eternal life—they were at length to be found exclaiming, "Though Abraham be ignorant of us, and Israel acknowledge us not, yet doubtless thou art Our Father, Thy Name from everlasting." "In thee the fatherless findeth mercy."

THE NAME.

V. "THE PRINCE OF PEACE," THE KING OF SALEM.

VERSES 38—40.

Jerusalem, whose Name means the Sight of Peace, but which heretofore has been the scene of such trouble, shall be re-built as it never yet has been. Then shall the Prince of Peace sit upon the Throne of his father David. Then shall Zion be holy unto the Lord, and Salem be worthy of its Name.

"Behold, the days come, saith the Lord,
That the city shall be built to the Lord,
From the Tower of Hananeel unto the gate of the corner.
And the measuring line shall yet go forth over against it,
Upon the hill Gareb,
And shall compass about to Goath.
And the whole valley of the dead bodies, and of the ashes,
And all the fields, unto the brook of Kidron,
Unto the corner of the horse-gate toward the east,
Shall be holy unto the Lord;
It shall not be plucked up,
Nor thrown down, any more for ever."

THE Lord, as the God of Providence who hath wrought so wondrously in judgment with regard to both his people and their land, has, as we have seen, pledged himself that he will, through grace, work as wondrously in their behalf—in behalf of both Israel and Judah; and, having recognised them as the children of those very fathers whom He redeemed from Egyptian bondage, and who broke the covenant He then made with the chosen nation—He has promised to receive these, the descendants of those undeserving fathers, into the enjoyment of his counsel of peace. The privileges of the New Covenant, promulgated in the Gospel, are, therefore, more especially theirs. Having also referred to his mighty power as directing, upholding, and controlling, the various movements of creation, whether in heaven or upon the earth, He hath given his word, that the people for whom the covenant was provided, and who to the eye of man seemed to be lost, will be preserved unto the performance of the promises made unto them. And, having alluded to

the immeasurable height of the heavens and the unsearchable foundations of the earth, He has declared his mercy to be equally unexhaustible with regard to Israel; who, indeed, seemed to be cast off, but who will yet be able to understand the word that He hath spoken, "I have chosen thee, and not cast thee away."

Yea, although we have sinned against him, times and ways without number, his fatherly compassions have been great towards us still. Although we had wandered far from him, and had utterly forgotten our resting place, we were never hid from the eye of our God; and He hath been overruling even the physical changes on our globe for our advantage; and He hath been instructing us in the laws according to which the operations of nature are conducted, that we might avail ourselves of his knowledge in the production of works, whereby to manifest the power of the life we have in Him. And especially hath he, with as constant a course as that whereby the laws of nature proceed, sent the offers of New Testament grace unto his

people who have been led into the place prepared; and, together with his word, hath he also sent or provided the means, whereby his truth may be declared unto others, as well as enjoyed by themselves, so far as is fitting in their present position out of the land, which He gave unto our fathers, and upon which He hath promised yet to build and to plant both the house of Israel and the house of Judah.

The distinguished maritime position, which the Lord's chosen people have been given out of the land, was the best fitted for the time and circumstances. In no other situation that we know, could they have been so well prepared, or could they have acquired such a variety of means, or could they have been so free to use these means, of going forth for the encompassing all nations, for colonizing all the ends of the earth, for sowing the seeds of peaceful industry in every variety of soil, among every people, and under every clime. If there hath been unfaithfulness, it hath been on the part of man, not on the part of the Father of Israel: who, while Ephraim was yet a great way off, hath met and dealt with him as his first-born. And equally faithful as He hath been in the past, will He be in the future unto his promising word. It shall not return unto him void. It will bring back the people after whom it was sent. They will return with it in their hands, their understandings, their hearts, and their mouths. From all the ends of the earth will they return unto that land, which hath been lying desolate without them, to their central inland position; from which branch out the great continents of the old world, together with seas between, whereby maritime communication may still be freely held with the coasts of these continents, north or south; and, as well, with the more newly discovered portions of our globe, in the east and the west. This, with the blessing of the Lord, will be found as eminently fitted for the being a radiating centre, in the time and circum-

stances which are approaching, as has been their present abode in those that are past, for their being sown over the earth—for the depositing their seed in many waters.

God hath been overruling their working: The merchant and manufacturer sought their gain, and the soldier his glory, and the politician aimed after power. Even among those whose service might be expected to be more directly towards the Lord, there have not been a few who have been looking "every man for his gain from his quarter." Many have been seeking to gratify their own whim, or have merely been indulging a restless spirit of adventure: But God hath been overruling it all. His purpose shall stand, and He will do all His pleasure.

This manner of proceeding, however, in which men have been building for themselves, and planting for themselves, is not that which is to be: a great and important change is to be effected in the motives of men, powerfully influencing their conduct, and resulting in the greatest good to man, and much glory to the Supreme Dispenser of blessing. The rule which Christ taught his disciples, but which hath been so long neglected, is now to be followed, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." They shall seek righteousness, and peace, and joy in the Holy Ghost: and, acknowledging their sins, and the sins of their fathers, for which they were cast out of his inheritance, they shall lay hold upon his strength: He had said they may make peace with Him; yea, He hath said, "They shall make peace with Me." The place of His throne hath long borne the name of Peace in vain; yet there will He command the blessing as at the first; and joy in the Holy Ghost shall abound, so that sorrow and sighing shall flee away. And all those things shall be added which are necessary or good, even for the physical enjoyment of the people of God. When Israel, as Israel, are in the case described—not seeking first the corn,

and the wine, and the oil, the young of the flock, and of the herd, but that God may be honoured in all the earth, and especially in the place of his appointment, then shall all things be added unto them.

The Lord calls attention to what he here declares; and well may those who have ears to hear, reiterate the call, to "Behold" this avowal of the divine purpose. It is a thought which few of the disciples of Christ seem as yet to entertain, that they should be engaged in any such work as that which the Lord hath here described. Many seem to think that the Lord hath so utterly forsaken the place of the soles of his feet, as that he has little or no regard to what may be done there; as that He will no more make it the place of his throne, and the place where He will dwell in the midst of the children of Israel for ever;—As that our King, the son of David, according to the flesh, will not sit upon the throne of his father David, according to the promise. They seem to regard as a command the prediction of our Lord, "The time cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father." That certainly was not a general command with regard to mount Gerizim or Jerusalem. He himself frequented Jerusalem after that saying, even although it cost him his life, and he told his apostles not to depart therefrom, until they were endued with power from on high. Nor were his disciples to desert that city, until they saw it encompassed with armies, and when their numbers could of course only aggravate the horrors of the siege. The words of our Lord as to the cessation of spiritual worship, of the worship of the Father, on his Holy Mountain at Jerusalem, were most certainly not intended to convey a command to those who are everywhere to lift up holy hands without wrath and doubting. They contained a prediction which has been most literally verified. The Mahommedan worship, which alone is tolerated on the site of the temple at Jerusalem,

most pointedly denies that God is a Father. The Father hath not there been worshipped in any way, neither on Gerizim have men been worshipping Him in spirit and in truth. But is this state of things always to continue? No. The Lord, having found what he hath been so long seeking—a people to worship Him in spirit and in truth,—the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again.

There are others who admit that the word of prophecy will be found literally true—that God will at length accomplish his promising word with respect to Jerusalem. But they say that all this will be after the Lord's second advent—that what we regard as the sign of his coming, the preparation of the bride, will not be before the return of the bridegroom—that the place of his feet is not to be prepared—that Jerusalem, whom He will choose again, is not to make herself ready—that his people will not, and should not, wait for him at the place appointed—that they should rather flee away from Zion than seek to comfort her. But did not the disciples already flee out of Jerusalem? And has not Jerusalem been trodden under foot of the Gentiles, until the times of the Gentiles are fulfilled? And is not the word clear and uniform, that at the end of this long desolation, so soon as the people should come to a knowledge of themselves, and of the occasion of their being cast out among the Gentiles, whilst the vilest of the heathen would be given to dwell in their empty heritages, they should begin to pray for the peace of Jerusalem, and to seek her good? Jerusalem is directed to loose herself from the bands of her neck. She is to be instrumental in her own release; Zion is to put on strength; Jerusalem is to put on her beautiful garments, and become "the Holy City," through the being active in her own purification, and glorious preparation for the coming of her Lord. It is of the Lord's power and holiness, that she is to be made pure and glorious—It is

through the redemption which is in his blood, that she is to be lifted up; but still the command is, that she raise herself up; and the Lord's complaint is, that after she hath wrung out the dregs of the cup of trembling, there is none that taketh her by the hand, of all the sons that she hath brought up. But this reproach, upon the many who have been begotten again, by the word which proceeded from Jerusalem, shall not always continue: "Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee. Lift up thine eyes round about, and see! all they gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth." These, that thus first assemble are not unbelieving Jews, but the believing children of Joseph, clothed with the righteousness of the Redeemer of Israel, the Lord our righteousness.—The Lord by Ephraim, as found in Him, will build up the walls of Jerusalem, and gather together the outcasts of Israel. These shall be assembled to that manifestation of those sons of the Living God, which, as the stones of a crown, the preparation for the crowning of the King, shall be lifted up as an ensign upon his land.

Then shall that be, which evidently has not yet been: but which, as evidently, is to be, upon the very spot the Lord did of old choose. "Behold the days come, saith the Lord, that the city shall be built to the Lord." It is to be built "to the Lord." He has expressed his desire with regard to it; and his people will enter into his desire. It was his desire that a throne should be placed for him in the most holy place in the temple, which was accordingly built unto his glory. It is now his desire that Jerusalem itself should be prepared as a throne for the God of the whole earth; that it should be built for his glory; and then, as truly as He filled the most holy place with his glory, as sitting upon the mercy seat, will He fill the earth with

his glory, while his visible presence shall abide over Jerusalem, when the new Jerusalem shall descend out of heaven from God.

The Jerusalem upon earth, which man is to build unto the Lord, is sufficiently distinguished from the Jerusalem above, which the Lord Himself hath built. This will come down from heaven, whilst that has to be lifted up, as being built upon her own little hill; the localities of which are given with such particularity, as to prevent any mistake with regard to the place designed. It is to be built "from the tower of Hananeel;" which appears to have been on the north-east corner of the city, "to the gate of the corner" north-westward: but it is not to stop there: "the measuring line shall yet go forth over against, upon the hill Gareb," encompassing Goath, which is supposed to be Golgotha, the place where the Lord lay;—where was laid the foundation stone. The stretching out of the city is thus to be westward. And, as to the south side, "the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook Kidron, shall be holy unto the Lord."

It does not seem that men will account any of this portion their own, but the Lord's. It will be for the Lord's service. Unto his glory the city is to be built: for the entertainment of strangers, for the relief of the poor and needy; for the sheltering of the widow and the fatherless; for the centralization of all means, which the Lord hath given, or may give, for doing good unto all as we have opportunity, is this spot to be consecrated unto the Lord. The Lord intends, that on this mountain a feast should be made for all people. And He hath given directions, saying, "When thou makest a feast, call the poor, the maimed, the halt, and the blind: and thou shalt be blessed; for they cannot recompense thee; but thou shalt be recompensed in the resurrection of the just." This advice remains to be followed; and when it shall be followed by the Lord's people, in and

from all parts of the world, contributing, as to the Lord, and in his sight, for this manifestation of the power of redeeming love in the place appointed, then shall they be blessed, and then shall be the recompense in the resurrection of the just. May they lay this to heart! May those who profess to be the disciples of Jesus think of how he hath fed, and clothed, and visited, and comforted them; and go and do likewise, and that in the very place where he shed for them his blood to redeem them, and to procure for them all the blessing they enjoy or can hope to possess; so shall He soon come and say unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—"Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."

Built up thus in charity, upon that Foundation of our faith, in the blessed hope of the resurrection of the saints, and the glorious return of our Lord, Jerusalem "shall not be plucked up, nor thrown down any more for ever." The nations may rage, and the people may imagine a vain thing; the kings of the earth may combine, and the

rulers take counsel together, against the Lord, and against his anointed: but He that sitteth in the heavens shall laugh; the "Lord shall have them in derision." Then shall the word be found true, "Whosoever shall gather together against thee, shall fall for thy sake." Think you that He will not avenge His own Elect, which cry day and night unto Him, when they are thus found obedient unto the voice of their Lord, in the place of his appointment? Though he hath borne long with them in their backwardness to obey his so plainly-revealed will, or rather with their blindness and deafness to his word and working: yet I tell you that he will avenge them speedily. Nevertheless—although the command is so clear, and the encouragement so great, it may still well be asked, When the Son of man cometh, shall He find faith in the earth? Men have said, He will not. But the Lord hath not answered so. And we see that He hath directed far otherwise; and His promise is to a people that shall wait for Him at Jerusalem. And our undoubted duty is to follow the mind of God as revealed; so shall we find the promise sure.

RECAPITULATION.

LET us now briefly recapitulate. After the Bequest—the witnessing of Judgment and Mercy, in the commencement of Jer. xxxi., we saw, in the first seven particulars, correspondent to the Seals, v. 8—22, that Israel, in their utterly lost condition, was described in the centre, whilst He, in whom he has salvation, is the subject of the first and the last of these particulars.—On the contrary, in the last seven particulars, xxxi. 2—26, which describe the Heir, Christ's oneness with his people is the subject of the centre one. Next to that in the third de-

scription, v. 10—14, and fifth, v. 18—20, we have the identification of scattered Israel, and the recognition of the lost son Ephraim. Outward from thence we have the place in which they shall be found, and the principal way of their return pointed out; and first and last we have all the families of Israel, and the houses of Joseph and of Judah gathered into one. The Lord is then the glory in the midst of Israel, and a wall of fire around them.

The Bequest having been fairly made out, and the Securities produced,

and the heir in Christ, together with his circumstances clearly indicated, the God of Israel has, as we have seen, added his Name in all its fullness.

First, God is distinctly presented to us, ver. 27—30, as the God of Providence; who hath indeed dealt wondrously with Israel. Of Him they have often sung—

“God moves in a mysterious way,
His wonders to perform.”

He hath been ever watching over Israel and over Judah, to disappoint them in all their waywardness and wanderings; that they might be taught to seek their rest only in Him. Not only has He watched over them; He will also do so in the future; but for a purpose very different, even to build and to plant them; and He will change even the great laws of his providence, so that they shall no longer be in danger of suffering for the transgression of their fathers; but every one shall be dealt with as his individual case demands.

Secondly, God is presented as the Counsellor, ver. 31—4, as in the fullness of His compassionate regard, counselling as to the most effectual good for both Israel and Judah: by the blood-shedding of the Lamb of God, a full atonement has been made: and thus it is said, “I will forgive their iniquity, and I will remember their sin no more.” Thus shall they no more be called “Lo Ruhamah;” the Lord will fully have mercy upon them, upon both Israel and Judah.

But although Judah, or a remnant of Judah, has remained in the view of the world, Israel has been to appearance so entirely lost, that the Lord is pleased to reiterate his promise again with regard to this house, and that in the strongest manner, in the two succeeding paragraphs: the first, as before, regarding their existence as his people, and the second his having mercy on them: thus reiterating the two names

by which he calls them in Hosea, Ammi and Ruhamah.

Thirdly, the Most High, the Lord of Hosts, presents Himself, ver. 35, 36, as the Creator, the Mighty God, who upholds creation; who controls alike the heavenly bodies in their regular courses, and the raging deep in its wildest commotion. He whose power doth accomplish all this, gives his word, that the ordinances whereby all in heaven and on earth is moved, shall as soon depart from before him, as Israel shall cease from being a nation before him for ever.

Fourthly, in ver. 37, we are reminded of the extent of the divine compassion, of the love of Christ; the breadth, and length, and depth, and height of which, passeth knowledge. The height of heaven may as soon be measured, or the foundations of the earth searched out beneath, as that the mercy of the Lord, towards the house of Israel, can be exhausted—as that he will cast off all the house of Israel, for all that they have done. He is the everlasting Father, whose mercy towards His children is unceasing, everlasting. The house of Israel hath been esteemed, if not utterly cut off as a people; yet at least cast away, and utterly left in heathen darkness, in some obscure corner of the earth: but it is not so. Although they have been called Lo-Ruhamah, he has had mercy upon them still. He hath ever been sending after them the messages of his love, although they were so slow to listen to his fatherly voice.

Fifthly, He is the King of Jerusalem, the city of peace—Peace it will pre-eminently enjoy, as being peculiarly the Lord’s. It is to be built to Him. It is to be holy unto the Lord: and being established thus, in righteousness, and built up in his love, it shall now abide; and not as hitherto be trodden under foot by every passer by. “It shall not be plucked up, nor thrown down any more for ever.”

See a farther unfolding of the Name, in the five books of Psalms, I. Ps. i.—xli.; II. Ps. xlii.—lxxii.; III. Ps. lxxiii.—lxxxix.; IV. Ps. xc.—cvi.; V. Ps. cvii.—cl.

TREASURE HID IN A FIELD.

JEREMIAH XXXII. XXXIII.

I. THE WONDERFUL.

XXXII. 1—25.

THE most enlivening promises, respecting the great restoration of Israel, and the rebuilding of Jerusalem, were given in circumstances well calculated to teach the important truth, that the prophecy came not according to the will of man, but holy men of God spake as moved by the Holy Ghost. Jerusalem, as we are told, ch. xxxii. 1—5, was besieged by the King of Babylon's army; the prophet had himself, for declaring the word of God, been shut up in the court of the prison: He had thus in his own case sufficient proof of the guilt of the city; and of how much it merited the punishments with which it was threatened. He was, moreover, assured that the siege would be successful; that even the King Zedekiah would be led away captive to Babylon. Nebuchadnezzar was greatly exasperated against the Jews, and there was no outward security that the destruction of the Remnant, by the Babylonians, would not be as complete, as appeared to have been that of the great body of the tribes of Israel, by the Assyrians. In such circumstances the purchase of land near Jerusalem would seem not to be an act prompted by human wisdom. Yet then it was that the word of the Lord, ver. 7, 8, came unto the prophet, saying, "Behold Hanameel, the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it.

The announcement of this business appears to have surprised even the prophet himself; but when Hanameel actually came to him, uttering the words which had been predicted, then he knew that he had not been mistaken, but that this was actually the word of the Lord, which was thus confirmed to him by fact. He acted accordingly; going through the forms of purchase; as if the Land were free to be possessed, and as if he were free to enjoy the inheritance he redeemed, ver. 9—12. "And I subscribed the evidence, and sealed it, and took witnesses, and weighed *him* the money in the balances. So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open. And I gave the evidence of the purchase unto Baruch, the son of Neriah, the son of Maaseiah, in the sight of Hanameel, mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison."

Jesus is our Kinsman Redeemer, He hath not only redeemed for us the lost Inheritance, but He hath redeemed us for himself, with his own blood. Though He was rich, yet for our sakes He became poor, that we, through his poverty, might be made rich. He hath done all things according to the law. The Land of promise belongs to our Lord, not only

by right of creation: it is our Immanuel's Land by right of redemption. And it can be fairly claimed in his name, by such as can in truth produce the title-deeds.

That the title deeds, the documents referred to, were long to remain sealed, or unopened, appears to have been intimated in what immediately follows, ver. 13—15, "And I charged Baruch before them, saying, Thus saith the Lord of Hosts, the God of Israel"—Be it observed, that it is as "the God of Israel," and not of the Jews only; as "the Lord of Hosts," and not of a remnant merely, that the Most High gives directions as to this matter. "Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days."

It may be observed that Neriah means *Lamp of the Lord*, as Baruch does *Blessing*—"Blessed is he that readeth" the book, represented by that which was deposited by Baruch; and has that word as a light to his feet, and a lamp to his path.—In preparation for the battle of Midian, Judges vii. 16, lamps were placed in earthen vessels; and the sudden shining forth of the lights from out the darkness, when the pitchers were broken, ver. 19, appears to have had much to do with the discomfiture of the enemy. To this matter is there a reference, 2 Cor. iv. 6, 7? "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to 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." The treasure is the word of God, presenting the deeds of purchase; the evidences of what hath been done for us by our Kinsman Redeemer. In Him is the fulfilment of the promise expressed in the name Jeremiah, *The Lord shall raise up*.—And He shall again descend, when those appointed go forth to meet Him, with their lamps trimmed and their lights burning.—

Then those records, which have been left in comparative obscurity many days, will be freely read, and plainly understood, and fully acted upon, by those who, by the grace of God, through Him who hath been raised up for them, have been made heirs of God and joint heirs with Christ. Soon may darkening self be removed, private interpretations cease, and the prophesying in part be done away; and the clear light of divine truth shine fully forth, for the discomfiture of the powers of darkness, and the deliverance of his people. Then will they have communion in the light.

The immediate purpose, for which the sign of purchase thus was made by Jeremiah, is then stated, ver. 15, "For thus saith the LORD of Hosts, the God of Israel, houses, and fields, and vineyards, shall be possessed again in this land." It is to be again observed, that it is as the *Lord of Hosts*, as the *God of Israel*, that the Lord promises the re-inhabiting and peaceable possession of the Land of Promise. The colonization of the Land by either Jews or Gentiles, and not by Israel, would not answer the expectation here, as elsewhere, held out to us in the word of prophecy.—Even Israel's dwelling there as under a foreign yoke, and not in absolute possession, as under the God of their fathers, would not fill up the promise; and when the promise is fulfilled, it is only, as it were, the sign of a far more important possession, about to be realized by all the children of God, in resurrection glory.

The prophet prophesied as he was commanded: but it is evident, from the conclusion of his prayer, recorded ver. 16—25, that he did not fully understand his own prophecy, or how it could be accomplished. Had he acted according to his own knowledge or inclination, or spoken his own thoughts, he would not have acted as he did, or uttered words such as, by the Spirit of God, he was moved to utter.

In his perplexity he addressed himself to Him who could alone resolve his doubts, and disclose to him the

God of Israel. An insular position was the best fitted for protection against immediate assault, or the needless interference of neighbouring states; and for the giving them the advantages of the deep that coucheth beneath. It was also of importance that they should be placed so as to receive whatever advantages were to be derived from the old world, whilst they can also afford the most convenient depot for the productions of the new.— Their position leads them to an acquaintance with the south; and equally, a sympathy with the inhabitants of the north. The Baltic and Mediterranean were equally accessible, upon which they might try their youthful power of navigating. But now they have launched forth into the wide ocean on all sides; and that not as the sport of the winds, as of old, but with a direct course, and with wonderful precision as to time. In order to possess this power to the fullest extent, it was needful that we should not only possess the chief things of the ancient mountains (such as the oaks of Bashan), but that we also should have at hand the chief things of the lasting hills—the rich, because most useful, mineral treasures, with which our God hath stored this island—the place prepared for the people, that he intended should act so important a part in the affairs of the world—east, west, north, and south—at the time these minerals should be so remarkably in requisition; and without which England could not fulfil her mission. The iron was necessary to the formation of railways, and especially for the production of machinery; and abundance of coal, for the putting that machinery in motion; and for availing ourselves, to the fullest extent, of steam power, both for production, as in our manufactures, and for transmission by land or by water. And with these we required to have an intelligent and industrious population, capable of making use of these materials to the fullest extent:—And also having the greatest occasion to use

them on account of widely-extended connections with other parts of the globe, by commerce or colonization.— The island we inhabit, would, to many another people, have been a magazine of mineral treasures in vain. Neither the people, the place, nor the occasion, was the production of chance; but each is fitted to the other, according to the arrangement of eternal and infinite wisdom. Truly that word hath been verified with regard to the people who were supposed to be lost in the depths of the sea, Ps. cxxxix 9, 10— “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.”

When the Lord laid the foundations of the earth, he had in view the people who were to dwell upon it.— And when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. When He was casting them out of the Land, He was no less leading them, to make to himself a glorious name, than when He was leading their fathers out of Egypt. He was bringing the outcast woman into the wilderness, that he might bring her into the place which had been prepared for her, and where her Lord might lead her forth; as setting his right foot upon the sea, and his left upon the earth. And, having given her those wonderful facilities for traversing both, which he hath given, we cannot doubt but at length he will accomplish to her his promise of bringing her seed from the east, and gathering her from the west, with all that vast accumulation of means, whereby, as having received the promised anointing from on high, the chosen people are appointed to herald his second and glorious advent, unto every kindred, and tongue, and people, and nation.

Some entrance has been made into the strong foundations of the earth; but although their treasures have in a measure been laid open, and it is now

becoming apparent for what they have been there placed, yet they have not been, nor can they be, searched out. How strong is the assurance of Jehovah! How plain the word! and yet how ignorant, or how unbelieving, man has been with regard to it! "Thus saith the Lord, If heaven above can be measured, or the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." It is not the Jews who are here referred to, but that house which was called the whole house of Israel, all the seed of Israel, or All Israel—the great body of the people, as contrasted with the remnant of Israel, the Jews. It is Jezreel, the seed of God, that the Lord cast out of the land, but that were so cast away in order that they might be sown among the nations—that the seed might be in many waters—where they were to spring up as willows by the water-courses. They were to remember Him in far countries—to live with their children and turn again, bearing with them the wealth of all nations as an offering to the Lord.

It was the people who had done all that we know Israel to have done, as to forsaking the Lord and abusing his mercies—neglecting his word, and persecuting his prophets, and ascribing that glory to themselves, or their idols, that belonged to the only wise God, their strong Deliverer—It was the seed of this people, and not people of altogether another race in their room, that the Lord promised to preserve, forgive, and bless. This is the people who were to appearance cast off, and in whose casting off the inhabitants of Jerusalem appear to have rejoiced. Long before Jeremiah prophesied, they had been carried out of their land, and conveyed away into what themselves seem to have thought hopeless captivity; when accordingly they gave themselves up, to be merged among the Gentiles. But the thoughts of the Lord were not as man's thoughts, nor

his ways as man's ways. The Lord was hastening his word to perform it, and that even as to the mercy promised unto their fathers. And the evidence of their not being cast off will be given, not only in favours out of the land, but in the fulness of a blessed return. As truly as the Lord caused the captivity of Judah to return from Babylon, so truly will He cause the captivity of Israel to return, as at the first. Truly a people so recovered may be well prepared to declare the forgiving grace of God unto others, when themselves have been made such a signal example of divine mercy. They will sympathise with the apostle of the Gentiles, when he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe in him unto life everlasting."

Truly may Israel say, as in Psalm ciii. 10, 11, 13, 17, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities: For as the heaven is high above the earth, great is his mercy towards them that fear him." "Like as a father pitieth his children, the Lord pitieth them that fear him." "The mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto children's children."

Israel might be lost as to their earthly parentage; but being begotten again unto a lively hope by the gospel;—being born again of the incorruptible seed of the Word;—Christ having become to them the Author of eternal life—they were at length to be found exclaiming, "Though Abraham be ignorant of us, and Israel acknowledge us not, yet doubtless thou art Our Father, Thy Name from everlasting." "In thee the fatherless findeth mercy."

4. The aggravation of their accumulated guilt, as in the case of the capital, both the nations, and all orders of the people, from the highest to the lowest, is noticed, ver. 31, 32, "For this city hath been to me a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I should remove it from before my face," &c.

5. Their manner of acting with regard to the instructions he was pleased to bestow on them; their contemptuous disregard of the words of his covenant, is intimated, ver. 33, "And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching, yet they have not hearkened to receive instruction." They shewed their rejection of the Lord by their neglect of his word.

6. The length to which they had gone in rejection of the Lord, the covenant God of Israel, is stated, ver. 34, "But they set their abominations in the house, which is called by name, to defile it." They had thus made themselves a loathing to the Lord, even in the house which had been professedly set apart to His service.

7. But the weight of their guilt is again to be considered, in the nature of the sacrifices they were willing to

make, on behalf of gods that could not profit them: v. 35. "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not; neither came it into my mind, that they should do this abomination, to cause Judah to sin."

It would be difficult to identify people and place, or to describe forfeiture of the inheritance, more fully than we have seen done. The children of Israel, brought out of Egypt, who afterwards were divided into the two houses of Israel and Judah, and who had so remained unprofited by the Lord's teaching; who had defiled the Lord's sanctuary, and so utterly corrupted their ways! Jerusalem, which had been so distinguished by guilt, and which was to be, and has been, so remarkably distinguished in judgment—These are undoubtedly the people and place referred to in the succeeding promises.

The foregoing sevenfold description of the evil which was found in Israel, as under the Law, may be contrasted with the following fulness of blessing—the good to be bestowed upon the children of promise, according to the Gospel.

THE COUNSEL OF PEACE, ACCORDING TO THE GOSPEL.

VER. 36—44.

ISRAEL has been recognised as utterly unworthy in themselves: "And now, therefore, thus saith the Lord, the God of Israel, concerning THIS CITY whereof ye say, It shall be delivered into the hand of the King of Babylon, by the sword, and by the famine, and by the pestilence." There surely can be no doubt as to the place here pointed out. It is Jerusalem. Neither can there be any doubt as to the people.

First—The Lord says, ver. 37, "Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath:" As surely as Israel

was driven away in wrath, are they to be gathered out of all countries, and that by the Lord himself.

Well may it be said, when such an assembling of all Israel to Jerusalem shall take place, "Who can count the dust of Jacob?" Then will they be astonished at their own previous darkness and defilement, and at the multitude of the Lord's mercies towards a people so unworthy.

Second—The place unto which the return is to be, is as distinctly marked in the end of ver. 37: "And I will bring them again unto this place."—That Jerusalem is meant, there can be no doubt; and the return here referred

to, cannot be any which has yet taken place; for it follows, "And I will cause them to dwell safely." Compare ch. xxiii. 6, with ch. xxxiii. 16, by which it may be seen, that Israel is distinguished from Judah, and identified with Jerusalem, as dwelling safely.

Third—They had rejected the Lord from being their God, and were made Not his people; but now these are the marks whereby they shall be known. "And they shall be my people, and I will be their God," ver. 38. He will be known as emphatically the God of Israel; and they shall be known to be in truth the people of the Lord.

Fourth—The oneness of Christ with his people is plainly intimated, ver. 39: "I will give them one heart," which can only be by their being given the mind of Jesus, and being given to say with Him, "Thy will be done—" and one way—that they may fear me for ever.—This is a unity of spirit and worship which is to continue, "for the good of them, and of their children after them." It is clear, that the words do not refer altogether to another state of existence; when the persons referred to shall neither marry nor be given in marriage. Nor can they be applied to a state in which there has not been inward, as well as outward, uniformity.

This has not, 'as yet, been to All Israel; but it is to be: and that in the present life: else how can it be said to be for the good of their children after them, as well as for their own good? In the name of Jesus every knee shall bow, and every tongue confess, that he is Lord, to the glory of God the Father.

Fifth—The recognition which is made of the people of promise is that of their being objects of gospel mercy. They are restored, not as under the law; but thus are they his people, ver. 40. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good." This is the favour with which the returning prodigal is received, as being thoroughly convinced

of the folly and evil of his own ways, as returning with one heart, in the one way appointed of the Father—as being given the adoption or sonship, in Him who alone is worthy: and his people thus brought to Him, God engages to keep, so that they will turn from Him no more. "But I will put my fear in their hearts, that they shall not depart from me." This, certainly remains to be done to them as a people. But the Everlasting God, the Covenant-keeping God, has fully engaged to do it; and it must be done. And it will be done by their being unlike their stiffnecked fathers, through their being given to hearken diligently unto his word. See Isa. lv.

Sixth—The words, v. 41, "Yea, I will rejoice over them to do them good," imply, that joy in the Holy Ghost will be richly bestowed; and that an abundant entrance will be given into the good word of God. The Church of the first-born will be enriched by Him in all utterance, and all knowledge. The prayer will be answered—"Thy Spirit is good. Lead me into the land of uprightness."

Nothing shall be wanting that is necessary to bring them into the blessing designed; and for this there must be a return to the very land from which they were cast out, and which is surely sufficiently indicated, when it is said, "And I will plant them in this land, assuredly"—that is, in truth or stability, upon the one all-sufficient Foundation laid in Zion—"with my whole heart, and with my whole soul." They are now to be found in a very different case than when they were a loathing to the Lord, as defiling his house with their abominations. Now will He delight in his people. Since these words were spoken, it surely cannot be said, that the Lord has planted any people in that land, with his whole heart, and his whole soul. And this was to be, and must yet be, according to the everlasting covenant ordered in all things, and sure. Oh, what blessing must abound to the people (and they are the very people of Israel, whose fathers were outcasts) who shall be

planted in that land by the God of truth, the God and Father of our Lord Jesus Christ, with his whole heart, and with his whole soul!

Seventh—The salvation of Judah (which people were present with the prophet, and inhabited Jerusalem) is also declared, ver. 42—44, as in the Seventh Thunder—"For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." The evil hath manifestly come, and hath been evidently resting upon the remnant of Israel, as being out of Christ; but as truly will these, the brethren of Christ, according to the flesh, return unto the children of Israel, who shall have previously been made one with Him whom his brethren shall praise; and so shall the Jews be received into blessing, along with the whole house of Israel. And blessed they can be, only as participating in the blessing of the first-born, the people who were

made not a people, according to the law, that they might become the more truly the people of God according to the gospel: Having no confidence in the flesh, but their entire trust in Him in whom the covenant is fully and for ever established.

All this promised good the Lord will give: A pledge thereof was given in the partial return of the remnant from Babylon, "And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah; and in the cities of the mountains, and in the cities of the valley, and in the cities of the south. For I will cause their captivity to return, saith the Lord." Soon may Israel enjoy this promised return to their own cities. Soon may the song be sung—

"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.

III. THE MIGHTY GOD.

JER. xxxiii. 1—18.

HERE is declared the Lord's ability to accomplish that which is written in the Book of the Covenant; which, as we have seen, is established upon better promises than those given according to the law. The Lord confirms his word: "Moreover, the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the Lord, the Maker thereof, the Lord that formed it, to establish it." He is the Creator of Israel, whose power is equal to the accomplishment of all he hath purposed with

regard to them. He is the Maker of Israel, a people formed for himself, to shew forth his praise. And He hath been working with them, not merely to scatter them, and bring them to nought; but to establish them, according to his everlasting covenant. Yea, He will claim them as his own, saying, as in Deut. xxxii. 6, "Do ye thus requite the Lord, O foolish people and unwise? Is not He thy Father that hath bought thee; hath he not made thee, and established thee?" True, they are dead in themselves, but in Him is life. Jehovah, He which

is, and which was, and which is to come; the Source and Giver of life; "The Lord is his name."—But how is the Blessing to be obtained? How are the Seals to be opened? How the Book to be unclosed, in the reading of which the blessing is more especially promised? It is neither by indolent waiting, nor by anxious study, of the word itself; and far less, the writings of fallible men. The Lord hath prescribed the way. "Call unto me, and I will answer thee." There must be equally an earnest calling unto the Lord, and a careful attention to the answer he vouchsafes, in whatever way He is pleased to speak. There must be simplicity of mind in seeking, first, the kingdom of God, and his righteousness. So will he fulfil his word, "and shew thee great and mighty," or hidden, "things, which thou knowest not." We must be convinced of our own previous ignorance if we would really have the teaching of God; and of our own weakness, if we would see the might of God put forth in our deliverance and blessing. "The meek will he guide in judgment, the meek will he teach his way."

What immediately follows appears to be in the order of the Seven Seals already dwelt upon, pages 25—56.

In order to enter into the mystery of Divine Providence, and see the appropriateness of the language used in divine revelation, it is necessary to understand, how God might be the God of Israel, even when destroying the Jews: who had magnified themselves against Israel, rejoiced in their expulsion from the land, and exclusion from the covenant mercy promised to the fathers. Let us clearly distinguish between Israel and Judah (the inhabitants of Jerusalem) when we read such words as these: "For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the Kings of Judah, which are thrown down by the mounts, and by the sword. They come to fight with the Chaldeans; but it is to fill them with the dead bodies

of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city." Thus, in the appointment of God, the city, as possessed by the Jews, was given to the spoil, and the people to the sword. And this destruction came upon it in their hands, not only from the Babylonians, but still more cruelly from the Romans, whose sovereignty they preferred to that of their rightful King, whom they delivered up to be crucified.

But as truly as all the threatened judgment hath come upon the Jews, will God, as the God of Israel, accomplish the promise to Jerusalem, ver. 6: "Behold I will bring it health and cure." He, the good Physician, hath come, and been rejected of Jerusalem; but he is not to be turned back from his purpose. He died that we might live; and he is exalted, "to give repentance to Israel and the remission of sins:" and through Him, the great Redeemer, our most gracious Saviour, the Salvation shall be enjoyed by his people Israel, and this will be manifested even in Jerusalem. The Lord will do it, as He hath said, "And I will cure them." Then will the veil which hath been spread over all nations be removed—then will the book be opened, as here it is said, "And I will reveal unto them the abundance of peace and truth." Then will be the time of Israel's Salvation: of which Salvation He who hath come to wash us from our sins in his own blood, and to make us unto Himself a peculiar people, zealous of good works, will be seen, as indeed the cause. This is written in his very name Jesus—He shall save his people from their sins.—(Compare herewith the First Seal, pages 25—29.)

Second—The return of Israel's captivity is recognised to be to the enjoyment of peace, ver. 7, as before intimated in the Second Seal. Had only the captivity of Judah been spoken of, the promise might, by some, have been regarded as fulfilled in the Jews' return from Babylon. But

even granting that then was the return of the captivity of Judah, that was not the return of Israel's captivity, as here distinctly marked, "And I will cause the captivity of Judah, and the captivity of Israel, to return." And surely this has never been fulfilled—"And will build them as at the first." The glory of the kingdom of David and Solomon never has been restored to Jerusalem; but more than this is promised—when the Lord will take, of backsliding Israel, one of a city, and two of a family, and bring them to Zion; when the Lord will restore her judges as at the first, and her counsellors as at the beginning.—Then the abundance of the seas shall be converted unto her, the forces of the Gentiles shall come unto her; then she is to see peace.—(See Second Seal, pages 29—32).

Third—The contrast of Israel's case with that of other nations, which was dwelt upon under the third Seal, is again adverted to here, v. 8, 9. All has happened that they might be prepared, as a people, to shew forth the praises of the Lord, when his goodness shall be bestowed upon them, to the degree of making all the nations of the earth to fear and to tremble:—which well may be, were they his own United People, in the holiness and favour here described—"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." Jerusalem then will be holy, and there will the Lord command the blessing: "And it shall be to me a name of joy:"—no longer a name of reproach, which it was painful to hear, because of the numberless evils with which it was associated. In the sight of all the nations, it hath been lying in desolation and the deepest degradation. Not so now: it shall be "a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them."—This may well be: the people contemplated in the blessing, having al-

ready intimate connection with all the great families of mankind, and having such unprecedented facilities for publishing the Lord's goodness over all the earth. Then shall Jerusalem tremble no more under the rod—may, under the feet of the oppressor. The cup of trembling shall be taken out of her hand, and put into that of her enemies:—"And they shall fear and tremble, for all the goodness, and for all the prosperity, that I procure unto it." This contrast of Israel's case with that of other nations, compare with the Third Seal, pages 33—35.—The contrast will not be the less striking in the land, than it has been out of it.

Fourth—The case of Jerusalem as utterly helpless in itself, and the recovery by the Lord of that which was lost (the captivity of the land), is next adverted to, ver. 10, 11: "Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate, without man, and without beast." The place is sufficiently identified:—"Even in the cities of Judah, and in the streets of Jerusalem; that are desolate without man, and without inhabitant, and without beast." There, even in the streets of Jerusalem, shall be heard a very different sound from what at this time prevails there, "The voice of joy, and the voice of gladness—the voice of the bridegroom, and the voice of the bride." Social and domestic happiness are there to abound; and, equally, that of holy worship;—the expression of grateful praise to the Giver of all good, who will have granted deliverance to Israel, who will abundantly have blessed the people of his choice. There, accordingly, will be heard "The voice of them that shall say, Praise the Lord of Hosts"—the Lord, not of a remnant merely, but the Lord of *Hosts*. "For the Lord is good"—He will be found presently blessing his people, and they, looking back upon all the way in which he hath led them; and seeing how he hath been ever following them with his covenant mercy, and is now known by them as their covenant God

for ever—they will sing, "For his mercy endureth for ever." They will not be ashamed of their devotion to the Lord. There, in the streets of Jerusalem, will be heard the joyful voice of them that shall bring the sacrifice of praise into the house of the Lord. And all this, "For I will cause to return the captivity," not of a fragment of the people, but "of the land, as at the first, saith the Lord."—(Compare with Fourth Seal, pages 36—40.)

Fifth—The contrast of Israel's case in the land, with the desolation of the land as possessed by other nations, appears to be clearly intimated, ver. 12, 13: "Thus saith the Lord of Hosts, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lie down."—"In the cities of the mountains" as of Lebanon and Bashan at the northern extremity of the Land; "And in the cities of the vale"—of Jezreel more southward; "and in the cities of the south," where were the portions of Simeon and Dan: These belonged to the kingdom of Israel. "And in the land of Benjamin," the most northern portion of the kingdom of Judah; "And in the places about Jerusalem; and in the cities of Judah," the most northern portion of this latter kingdom.

It may be noticed that the same threefold division of the portions of Israel and Judah was made before, xxxii. 44, only that the three divisions of the land belonging to Judah, which were there given first, are here mentioned last.

Over the whole land, both of Israel and Judah, shall be peace and plenty. Then "shall the flocks pass again under the hands of him that telleth them."—This contrast to the desolation, which hath overspread the whole land, remains yet to be given. He who hath made the case of the nations that have come of Jacob, so much in contrast to that of the nations among whom they have come, will equally make their condition in the land a contrast to that of the nations who

have spoiled it. The Lord hath promised, and He will perform.—(See the Fifth Seal, pages 41—44.)

Sixth—The Return of Israel and Judah, to the fulness of the Blessing, is here again assured, ver. 14, "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." The good which is promised to be given, upon the Restoration of both the houses of Israel, must at least include righteousness, and peace, and joy, in the Holy Ghost; that full cup of joy which the Lord intends to put into the hands of his people—the joy of the harvest, as contrasted with that of the first fruits of the Spirit, bestowed on the day of Pentecost.

Then will be seen the truth of Jacob's words in blessing him, upon whose Head the fulness of the blessing was to come, Gen. xlix. 22. "Joseph is a fruitful bough—a fruitful bough by a well;—branches run over the wall." Although not found within the wall, which was to be broken down, Eph. ii. 14—18, it will be seen that he hath grown up into that fulness of nations, unto whom the promises were to be sure, when in uncircumcision, as was our father Abraham when he received the promises, Rom. iv. 8—18. The words will be fulfilled: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David"—that is, unto the Beloved, the King, "And he shall execute judgment and righteousness in the land." The Lord, the King, will put forth power, by the people of his choice—a people who shall be willing in the day of his power, and by whom He will cleanse the Land. Then, when the first-born Ephraim has grown up unto the fulness of the stature of a man in Christ Jesus, and when he can be used, in the hand of the Lord, for the purpose designed, "In those days Judah shall be saved, and" Israel, now called "Jerusalem, shall dwell safely; and this is the name wherewith she shall be called, the Lord our

Righteousness."—(Compare herewith Jer. xxiii. 6.)—It is the name of her Husband that is put upon her, even the name of Him in whom all fulness of blessing is to be found. Israel is to be known by the name of Jerusalem, and Jerusalem is to be known by the name of her Lord—"the Lord our Righteousness."—(Compare with the Sixth Seal, pages 44—49).

Seventh — The Cause of Israel's salvation, Christ, their King or Governor, their all-prevailing Intercessor, the Man who can approach the eternal Majesty, with acceptance, in behalf of his people, and procure for them the promised blessing, is here again adverted to: "For thus saith the Lord, David shall never want a man," or there shall not be cut off from David, "A Man to sit upon the throne of the house of Israel." It is true that the Man, Christ Jesus, was to appearance cut off, but not for Himself. It was in order that he might more fully accomplish the work which was given Him to do, in behalf of the people who were to be united unto Him for ever. He was not only to reign over them as a King, but represent them as a Priest. He was first to go unto the Father, before being manifested in his great power, as the Governor who should rule His people Israel. He who was, in Bethlehem, born of the seed of David, hath

approached the Father for us. He hath gone to procure for Israel a preparation for the promised blessing. And the Father hath said to Him, "Sit at my right hand, until I make thine enemies thy footstool." Then He, who is in reserve for the throne of his father David, will condescend to sit upon that throne, as truly as He condescended to take unto Him our very nature from the Virgin's womb. He is our Melchizedek. "He shall sit as a Priest upon his throne." He hath an everlasting priesthood: and so it is here said, "Neither shall the Priests, the Levites, want a man, before me, to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." This is He who continueth ever—who hath by one offering for ever perfected them that are sanctified: so that there needeth no more sacrifice for sin. His sacrifice is of perpetual efficacy; and upon the ground thereof, will there be offered the sacrifices of prayer and praise continually; and such other sacrifices as are well pleasing unto God, through Jesus Christ our Saviour. ONE, even the Son of David, is not only our King, but our Priest, for ever. His sacrifice is sufficient. His intercession all prevailing. He hath prevailed to open the Book, and to loose the Seven Seals thereof.—(Compare this with the Seventh Seal, pages 50—56.)

IV. THE EVERLASTING FATHER.

JER. XXXIII. 19—22.

JESUS, as to their spiritual life, is a Father to the numerous posterity promised to Abraham, Isaac, and Jacob. It was shown from the very beginning that the being merely the seed of Abraham, according to the flesh, did not avail. The children of promise were counted for the seed. Else why

should Isaac be chosen, to the rejection of both his elder brother, Ishmael, and his younger brethren, the children of Keturah? Else why should Jacob be chosen to the rejection of Esau, his elder brother, the son of the same mother as well as father, and produced even at the same birth?—

The covenant was with regard to One Seed, a Son to come of the tribe of Judah, One whom his brethren should praise—the Shiloh, the One Sent, unto whom the gathering of the people should be, Gen. xlix 8—10. It also regarded this people, the multitudinous seed, who were especially to come of the two families of Joseph, Gen. xlviii. 2—20. Of Joseph more particularly was to come the body, upon the Head of which the fulness of the blessing was to come, Gen. xlix. 25, 26. The blessing could only be enjoyed by a people found under the Head; as being gathered into Oneness with Christ; as being given newness of life in Him; as being born again of the incorruptible seed of the word, which liveth and abideth for ever;—as being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead; as being made the children of God by faith in Christ Jesus, who was of the seed of David according to the flesh; and declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.

It is as looking to Jesus, and as seeing the numerous posterity, promised unto the fathers, regenerated, or born again, through the power of his word, that we see the meaning of what follows: “And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night; and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers.” A son hath been born of the family of David, in whom the Levitical priesthood hath been superseded; and since whose ascension, into the holiest of all, the rudimental service of the tabernacle upon earth, hath been done away:—“And being made perfect, He became the Author of eternal salvation unto all them that obey Him. Called of

God an High Priest after the order of Melchizedek, of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing,” Heb. v. 9—11. Listen to the call, Is. lv. 3: “HEAR and your souls shall live; and I will make an everlasting covenant with you, the sure mercies of David.” And Ezek. xxxvii. 4, “O ye dry bones, HEAR ye the word of the Lord.” And Jer. xxxi. 10, “HEAR the word of the Lord, ye nations,” or Gentiles, “and declare it in the isles afar off.” So may He see His seed, in a people who were called Lo-ammi, or Gentiles, dwelling in these isles afar off; they being found sons of the living God, through the power of his life-giving word.

When, by His word and Spirit, the lost house of Israel are made to stand upon their feet, an exceeding great army, then will Jesus be found indeed the second Adam, and this word will be found true: and it can only be found true in Him, and in the natural seed being made the spiritual seed, through his regenerating word: “As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.” That word will be found true: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise:” which promise was to be enjoyed in the son of David. Out of Him it is vain to look for the blessing; and all that will have it in Him are welcome. In Him “ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him, who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy,” 1 Pet. ii. 9, 10; also Hos. i. ii. Let us, in connection with this subject, remember the words of the Lord to the ruler of the Jews: “Marvel not that I said unto thee, ye must be born again.”

V. THE PRINCE OF PEACE.

JER. XXXIII. 23—26.

Jesus is Prince of the kings of the earth; He is the Head of his body the church, which is to be given to sit with Him on his throne. This body is chiefly to be of the two families of Joseph.

Some may be apt to say, that, seeing the blessing can only be had in Christ, and that all who are in Christ are heirs of the blessing, then the promise with regard to the natural seed is superseded, by that with regard to the spiritual seed, and is no more to be regarded. Not so. God's wondrous working with regard to the natural descendants of the fathers, in order to make them the children of promise, and accomplish the intents of his heart with regard to them, will be found one of the most powerful testimonies to that truth, through the reception of which they are regenerated after the image of Jesus. The prophetic word, with regard to the two families who were chosen to be types of blessing, Gen. xlviii. 20, is not to be laid aside. Its fulfilment will yet astonish the world; and prove a most conclusive argument in behalf of Christianity. We are now to see that we have the prophetic word confirmed with regard to the natural seed, as before we had, with regard to the spiritual. The people can only be blessed in Christ; but it was promised that especially the two families of Joseph would be blessed in Him. The birthright was given to them. The Chief Ruler was to come of Judah; but still the birthright was Joseph's. In his posterity, as submitting to Christ, the blessings of multiplicity, supplanting power, and means of blessing all na-

tions, were to be realized, as already they so remarkably are in our people, spread out unto all the nations of the earth, with unprecedented facilities, natural and artificial, for receiving and communicating good. The Jews had little conception of what was to happen to these two families, when they saw them driven from their homes by the Assyrians. As little did they think that Jesus whom they afterwards crucified, and of whom they said, "His blood be upon us, and upon our children," would, as becoming the acknowledged Head of that outcast people, procure for them all blessing which had been promised, and from which they appeared to be for ever removed, as being lost among the Gentiles.

"Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off." It is to be recollected that "*this people*," the people that were near to the prophet, and whose words he had an opportunity of hearing and considering, were the Jews, the inhabitants of Jerusalem, whose words the Lord reports also to Ezekiel, ch. xi, when he calls to that prophet's remembrance the outcast house of Israel, saying, ver. 15, "Son of man, thy brethren, thy brethren, the men of thy kindred, and all the house of Israel wholly, they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: Unto us is this land given in possession." A careless reader might suppose that the families of David and Levi were those

referred to in the text, Jer. xxxiii. 24; but independent of the fact that the two families of Joseph were indeed those that the Lord chose to inherit the birthright, 1 Chron. v. 1, 2; Gen. xlviii. 13—20; xlix. 22—26, it is altogether incongruous, and contrary to fact, to say that the inhabitants of Jerusalem, here called "this people," rejoiced in the expulsion of the reigning family and of the Levites at that time; but it is clear they had done so, with regard to the two chosen families, Ephraim and Manasseh—the two families of which the Lord had purposed to make a great people, and a multitude, or fulness, of nations. Indeed, with regard to the whole house of Israel, it is clear, from what is stated, Ezek. xi. 15, that it could most truly be said of the Jews, the inhabitants of Jerusalem, "Thus they have despised my people, that they should be no more a nation before them."—So, however, it was not to be with the Lord: they were never to cease from being a nation before Him for ever, although to the eye of man they would have ceased to be a people. Thus spake the Lord, of the outcast house of Israel, as distinguished from the Jews, Ezek. xi. 16, "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." When yet out of the land, and when having come into other countries than those into which they were taken by the Assyrians, in place of being put far from the Lord, they were to be received into Him as their sure and all-sufficient Refuge: which he can only be to them in the Son of David; who also was rejected of the Jews, but appointed to be Ruler in Israel. The outcast children of Joseph have received Him as the Crucified One; and, through Him, have they, even already, been lifted into power and blessing, May they have the mind of their Prince—of Him who made Himself of no reputation, who took upon Him the

form of a servant, and became obedient unto death, even the death of the cross. See Phil. ii. 11—15. So will they follow after the things that make for peace, and experience the truth of the promise, Isa. ix. 7. "Of the Increase of his government and peace—no end; upon the throne of David, and upon His kingdom, to order it, and to establish it," &c. As Joseph was made a shepherd to his father's house in Egypt, so have the two families of Joseph, which the Lord especially chose to be brought into blessing in Christ—so have they been given the power of blessing, in the countries where they have come. As conspicuous have they been in the political and religious world, as the heavenly bodies are in the natural; and as sure has the word been fulfilled with regard to them in the appointed season. The word of the Lord is tried, and it is indeed found a true word: "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant; that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob." And this shall be especially manifested in the Restoration, when the governors of Judah, spoken of Zech. xii., will be found to be of the very people whom the Jews supposed to be made "not a people;" the very people upon whom the Lord seemed not to have mercy, but utterly to take away, whilst he had mercy upon the house of Judah. But now they that were cast far off, are made nigh by the blood of Jesus. And this was not only to take place, as it has been doing, out of the Land; but it will be fully manifested in the Land. The Lord will accomplish his word, when we are prepared for the promised blessing; and when He is inquired of by the house of Israel to do it for them. "For I will cause their captivity to return, and have mercy on them."

And thereafter, even during the full establishment of the Millennial Kingdom, the words will be found true with

regard to the children of promise. The Bride who will be given to sit with the King upon the throne of his glory, and who shall be given the dominion over the whole earth, under the whole heaven, will be found chiefly to have come of the two families that the Lord did choose, as truly as the Bridegroom hath come of Judah. It will not be a mere Gentile Church ruling over the Lord's chosen nation, but it will be found that the very people He chose for his name, have had his name put upon them. Soon may the Bride, indeed, make herself ready; and be found in the place which the Lord did choose to place his Name there. Soon may He there, and thence be proclaimed King of Salem, by the people of whom He can most truly say, "I have chosen thee, and not cast thee away." Already hath He been exercising, with regard to them, his kingly power, making of them princes in all the earth. He hath been causing them to inherit the Gentiles, out among whom they were cast, and for whose case they may well be expected to feel. Having been themselves Gentiles so long, they may truly sympathise with the Gentiles. Soon the God of their fathers will, through them, cause the desolate places of Jerusalem to be inhabited: when it will be their part to seek and obtain mercy for the Jew, who rejected Him who alone could save them; and in whom the fatherless have found salvation, both temporal and spiritual—Through Him they are made of the family of David; yea, sons of the living God.—They can do no other than exalt their King—than proclaim Him whose Name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—King over all the powers that be.

The Blessing can only be found as taking refuge in the ark of the covenant—under the mercy seat—sprinkled with the peace-speaking

blood of Jesus. He is our peace—Melchizedek, King of Righteousness; and after that King of Salem, which is King of Peace. And it was written, and is being fulfilled, "Let the Blessing come upon the Head of Joseph, and upon the crown of the Head of Him that was separate from his brethren."

"Jesus is worthy to receive,
Honour and power divine;
And blessings, more than we can give,
Be, Lord, for ever thine."

Soon may Israel know themselves, and know the Name of their God, and truly acknowledge Him as the Wonderful, the God of providence; as the Counsellor, the God of redemption; as the Mighty God, the God of creation; as the Everlasting Father, whose compassion and care for his children is unceasing; and, finally, as the King of Salem, or Prince of Peace.—Our Great God and Saviour, having fully proved himself to be the King of Righteousness, and his people having submitted to Him as such, He will assuredly prove Himself to be the King of Peace.

He is, 1 Tim. i. 17, "The King," the Prince of Peace—"Eternal," the Everlasting Father—"Immortal," the Mighty God, who can preserve his people alive in the midst of death, and bring them forth into fulness of life—"Invisible," the Counsellor, who for us hath entered within the veil, so that now we see Him not: but we look for his second appearing, without sin unto salvation.—He is also "the only Wise God," the Wonderful, who hath, indeed, dealt wondrously with Israel in the past, and not less marvellously will his Providence be manifested with regard to them in the future. "Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." In "HIS NAME," "Pray for the peace of Jerusalem."

Introduction

THE mystery of God, which was to be finished in the days of the voice of the seventh angel, when he shall begin to sound, must refer to some important working of God, which would be ripe for disclosure in the last days, after the sixth trumpet has sounded, and when the seventh begins to sound. It is not, however, anything entirely new that is revealed, but rather it is the opening up of that which was given forth of old, "As He hath declared unto his servants the prophets." Rev. x. 1--7.

The mystery to be disclosed upon the opening of the book is very clearly intimated by the prophet Isaiah, ch. xxix. It was to be but a very little while before Lebanon should be turned into a fruitful field:—before the curse should be taken from the land; and the people of promise be restored thereto in blessing, that the deaf would hear the words of the book.

The God of Israel is found a covenant-keeping God. Not another people in their place, whether Jews or Gentiles, but the very children of promise that were lost have been found.—The manifestation of the sons of God has taken place, ver. 22, 23, "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

The preceding part also of Is. xxix. is remarkably connected with our subject. The woful case, to which the city where David dwelt, would be subjected, is described. The Assyrians encamped against it round about:

they were allowed to proceed no further. The Babylonians were permitted to lay siege against her with a mount, and they prevailed, to the taking the city, and the removing therefrom the strength and beauty of the Jewish people. But this did not end their sufferings: After the seventy years' captivity, their enemies were powerful round about—yea, the words were literally fulfilled in the city herself, "And I will raise forts against thee." And at length, by the power of the Romans, the threatening was accomplished. "And thou shalt be brought down;" and since then the predictions respecting the deep degradation of Jerusalem have been abundantly verified. And thou shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." The degrading mummery of the Holy Sepulchre seems here alluded to. When the inhabitants of Jerusalem had thus debased Christianity, the city fell into the hands of the Saracens, the children of Hagar, the stranger, of whom it is said, "Moreover the multitude of thy strangers shall be like small dust." The beating of them to small dust, might, in part, be accomplished by the Crusaders; but these did not retain the power. Next came the Turks—"The multitude of the terrible ones," and they "shall be as chaff that passeth away—yea, it shall be at an instant, suddenly." The Lord will cleanse Jerusalem. "Thou shalt be visited of the Lord of Hosts with thunder, and with earthquake, and great noise, with storm, and tempest, and the flame of devouring fire." When Jerusalem

is cleansed, then shall she be defended—yea, already have all those nations who have burdened themselves with her been cut in pieces; and so most signally will it be with regard to the last great invasion, which is yet to take place: "And the multitude of all the nations that fight against Ariel, even all that fight against her, and her munition, and that distress her, shall be as a dream of a night vision."

But it is not alone the avowed enemies of Zion that have been dreaming. Her own children have been as in a stupor. They stumble on in the dark, unmindful of his words, and so it follows, "Stay yourselves, and wonder; cry ye out, and cry!—They are drunken, but not with wine; They stagger, but not with strong drink." The reason is alleged—"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes.—The prophets, and the rulers, the seers hath he covered; and THE VISION OF ALL is become unto you as the words of a book that is sealed."

The First Vision spoken of as such in the Bible, Gen. xv., contains a view of the whole course of divine providence with regard to Abraham's posterity, and that both, as to judgment and mercy, especially with respect to that portion of them which was afterwards spoken of as ALL Israel. But if we are come to the time for opening the Book, then are we also come to the time when the Vision should speak. It was "the Vision of all," which was become as the words of a Book that is sealed.

Let us hear the words addressed to our father Abraham. We can only be blessed along with that father of the faithful, who, as we are here told, "believed God, and it was counted to him for righteousness." Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead."

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy

shield, and thy exceeding great reward." Let us connect with these words the declaration of our great High Priest and Apostle, Christ Jesus, Rev. i. 17, 18, "Fear not, I am the first and the last." It is worthy of remark, that He who was presented to Abram as the object of his faith in the first recorded vision of the Bible, is the same who was presented to John in the last great vision, with which the sacred volume ends. And what He is, hath done, and ever will be, as our Shield, is also declared—"I am He that liveth, and was dead; and behold, I am alive for evermore." He hath life in Himself, He died for our sins, He rose again for our justification, and He ever liveth to make intercession for us. And, as our exceeding great Reward, He is the AMEN, and hath "the keys of hell and of death." It is through his giving the Amen to the supplications of his saints, that they know God to be the rewarder of them that diligently seek him. And He will Himself be presented as the great AMEN to the earnest cry of his waiting people, "Come, Lord Jesus, come quickly."—Then will God give reward unto his servants, the prophets; and to them that fear him, small and great.

Abram longed after that, which it was in the purpose of God to give him; a seed who should inherit the blessing along with him; "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" He longed for the sign of the fulfilment of the promise already given, ch. xii. 7, with regard to a seed who should inherit the land. "And Abram said, Behold, to me thou hast given no seed: and, lo! one born in my house is mine heir." God condescended to assure him that it was not a mere adopted posterity who should inherit the promises; "And behold the word of the Lord unto him, saying, This shall not be thine heir; but he that shall come forth of thine own bowels shall be thine heir." And surely the birth of Isaac, in the cir-

cumstances, was the assured pledge or sign, to Abram, that all else would be accomplished according to the word of the Lord. This was an assurance that through the One Seed, Christ, already promised, a numerous posterity would at length be brought forth to him, to inherit, with him, the promised blessing. These are they, who, being in the present dispensation employed in turning many to righteousness, shall, in the period of reward, shine as the stars for ever and ever. And so it here follows, ver. 5, "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: And he said unto him, So shall thy seed be." And as an example to the numerous seed who thus will be lifted up, first in grace, and then in glory, it is declared, with regard to Abram, unto whom the Lord had been presented as his shield, and as his exceeding great reward,— "And he believed in the Lord, and He counted it to him for righteousness."

The Lord recognises not only the truth of the promise respecting the Seed, but also respecting the Land. The Lord had not taken from Abram the lesser gift, because he had given him the greater, ver. 7, "And He said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Abram was not so indifferent with regard to the land as many of his descendants have been; and, that he might be in no doubt as to what had been spoken, he even asked a sign, ver. 8: "And he said, Lord God, whereby shall I know that I shall inherit it?" The sign which was given to him appears to have been also a sign for us. To him was presented the symbol, the mystery of which has been accomplished in his descendants. They have been in the gross darkness which fell upon Abram, so that they have not seen afar off: but when they see, they shall find that our God hath not been negligent as to the giving evidence of his intention to fulfil his word, ver. 9, "And he said, Take me an heifer of

three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon: And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away." They have never effectually, until our own day, been frayed away from preying upon the torn carcass of Judah. The Jews, therefore, do not seem to be the people referred to by these divided carcases.

For the divisions of Reuben, the natural first-born of Jacob, there were to be great searchings of heart. The Lord sent a word into Jacob, and it hath lighted upon Israel. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do." It is to be recollected, that the epistle from which these words are quoted, is addressed to the Hebrews; and it is to be observed that, whilst it is admitted that every creature is naked and open before the eyes of Omniscience, yet the dividing of the carcases had a special reference to the Hebrews, the descendants of Abraham, unto whom the word of the Lord was sent, and upon whom it was to light.

The seed of Jacob, more especially of the house of Israel (not Judah) appear to be the people represented by these carcases, which, although divided, were not to be given as a prey to the fowls of heaven. It is to be observed that the carcases were not objects of hatred, but of tender concern to Abraham. His posterity, with regard to whom he had expressed so deep an interest in the preceding part of the chapter, were indeed divided, according to the word of the Lord, and that especially through the instrumen-

tality of the Assyrians, who were allowed to take or drive them away in two, or, as some have supposed, in three great captivities. Of those that were led away captive, many appear to have settled along the borders of the Black Sea, the banks of the Danube, and the north-western parts of Europe; whilst of those that escaped, as fleeing by the ships of Tyre, &c. from the coast of Palestine down the Mediterranean, there seem to have been settlements formed over against them, along the northern borders of that sea, and in these isles afar off.

Israel were divided and subdivided thus, as to the great body of them: "But the birds divided he not." And it is remarkable, that in Is. xi. 6, 7, when the young of these tame animals, the heifer, the she-goat, and the ram, are spoken of, as being gathered into the sanctuary along with the previously wild animals, no mention is made of the turtle dove or young pigeon.

"The wolf;" by which was represented the fourth or Roman empire, "shall dwell with the lamb," the young of the last of the animals divided by Abram. "And the leopard," which was used to represent the Grecian empire, "shall lie down with the kid," the young of the she-goat. The calf, the young of the heifer, is then adverted to, "And the calf and the young lion, and the fatling together; and a little child shall lead them"—The same tame animal in another stage of existence, is spoken of in connection with Persia, represented by the bear, when it is said, "The cow and the bear shall feed; their young ones shall lie down together." The same kind of animal, as not only full grown, but powerful and strong for labour, is spoken of as having assimilated to it the lion, which represented the Babylonian empire: "And the lion shall eat straw like the ox." And then, as if alluding to the Caspian Sea, which bounded Assyria northward, "The sucking child shall play on the hole of the asp;" and, lastly, as turning to Egypt, "The

weaned child shall put his hand on the cockatrice den." "They," the Egyptian and Assyrian, "shall not hurt," nor shall the Babylonian lion, nor the Persian bear. nor the Grecian leopard, nor the Roman wolf, "destroy in all my holy mountain." Their evil nature will have been taken away, by the knowledge of the Lord. "For the earth," or land, "shall be full of the knowledge of the Lord, as the waters cover the sea." The sanctuary will have been cleansed, and as into the ark of Noah the different animals, naturally opposed to each other, assembled peaceably, so into his prepared place will the Lord assemble many out of the nations adverted to, as being joined unto his people of Israel. "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 glory."

Previous to this glory being made manifest, there was, however, to be a period of great darkness, not only to the land, but upon the people. This is adverted to Isaiah lx., where the call is given to Zion. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." It is added, "For, behold, darkness shall cover the earth or land, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Ephraim is represented by the dove immediately before their departure from the land, Hos. vii 11, "Ephraim also is like a silly dove without heart. They call to Egypt; they go to Assyria. When they shall go, I will spread my net upon them. I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard." But though, at that time, sorely reduced, they will return in beauty and with blessing, as is promised, Ps. lxxviii. 13, "Though ye have lain among the pots—the wings of a dove covered with silver, and her feathers with yellow gold!" And accordingly, when the question

is asked, Is. lx. 8, "Who are these that fly as a cloud, and as the doves to their windows?" It is answered, ver. 9, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel." Then, when the voice of the turtle shall be heard in the land, will the sign be given of fast approaching blessing.

A long deep sleep, and fearful darkness, were, however, to precede this gladsome breaking of the light; the sign of which mystery fell upon Abram; and it has been fulfilled even in his believing children, as is evident by their almost studied inattention to the word of prophecy, unto which we do well that we take heed, as unto a light that shineth in a dark place.—How fearful has been the darkness that has for many ages hung over the case of the people of promise, and over God's great working in providence with regard to them! Truly the prophets, as looking forward to the long dreary time of Israel's hiding, might well exclaim, "Who hath believed our report? and to whom is the arm of the Lord revealed?" So dark it was that they knew not even the Son of God, the long-expected Messiah, when he appeared, in the very place and time appointed from the days of old. In Abram was this case of his descendants shadowed forth, ver. 12, "And when the sun was going down, a deep sleep fell upon Abram: And, lo! an horror of great darkness fell upon him." This was fulfilled in the spirit of deep sleep, and that covering of the seers and the prophets referred to, Is. xxix. 10.

The dark and deeply distressed state of Israel in Egypt; their deliverance therefrom, under the hand of Moses; their espousal to the Lord in the wilderness; and their entrance into the land, under the Captain of the Lord's host, spoke of greater things which were, and, in part, are yet to come. "And he said unto Abram, Know of a surety, that thy seed shall

be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years, and also that nation whom they shall serve will I judge: And afterwards shall they come out with great substance." And the pledge that this would be was also given, to his immediate descendants, ver. 15, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."—Then, referring to the deliverance from the Egyptian bondage, it follows, ver. 16, "But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." And then, going forward to the period following their expulsion from the land, represented by the divided carcasses, deep sleep, and horror of great darkness, it follows, with regard to the ministration of judgment and of mercy, going forth from Jerusalem, in the case of the Jews, ver. 17, "And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp, that passed between those pieces."—Now, these we are told, Is. xxxi. 9, were in Jerusalem. The Assyrian, who had been the instrument of separating the carcasses of Israel, was not allowed to accomplish the same with regard to Judah. The Lord had a further purpose to serve with regard to the Jews. And so the word was fulfilled, "And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." But when the Jews had filled up the measure of their iniquity in the land, then was the word of God, which is a light to our feet, and a lamp to our path, sent, in ministration, away from Jerusalem, down through Asia Minor, Greece, and Rome, in the midst of the divided carcasses, the expatriated and scattered children of Israel. Then was the Great High Priest, who had been rejected in Jerusalem, found in the midst of the seven golden candlesticks, as removed to the cities of Asia Minor. There, in the



