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SYNOPSIS OF THE EVIDENCES

OF THE

SECOND COMING OF CHRIST,

ABOUT A. D. 1842.

BY L. D. FLEMING.

Behold, he cometh with clouds, and every eye shall see him.

THIRD EDITION, REVISED AND ENLARGED.

BOSTON:
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14 Devonshire Street.
1842.



P R E F A C E

T O T H E T H I R D E D I T I O N .

IN presenting to the public this edition of the Midnight Cry, I take pleasure in saying, that I consider it a valuable and important auxiliary in the great work of awakening the world to its danger. Two editions of the work have already been circulated, and to great advantage to the cause of the propagation of this doctrine. And we doubt not that in the great day our beloved Brother Fleming will find many jewels in the Master's crown as the fruit of this little work.

JOSIAH LITCH.

BOSTON, MARCH 11th, 1842.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE first edition of this little work being exhausted, and a demand for it still existing, have induced me to issue a second edition, in which I have given two additional chapters, one on the Pre-Millennial Advent of Christ, and one on the Kingdom of Christ. I have also somewhat enlarged on the signs of the times. It is an objection urged by many against the doctrine of the near approach of the Savior, that a thousand years of peace and prosperity, called the millennium, must precede the Second Advent of our Lord, preparatory to his coming. I have shown, I think, conclusively, that we are not authorized from the Scriptures, to expect any such millennium to precede the second appearing of the Savior. I have, at least, endeavored to call the inquiring to a serious examination of the word of God on this point.

The only apology I offer, for presenting to the public another edition of this work, is the unutterable importance of the subject, and the too general apathy existing in the church in reference to it. That it may prove a successful "midnight cry" to many, and subserve the best interests of the church, is my humble prayer.

L. D. FLEMING.

NEWARK, N. J., JULY, 1841.

INTRODUCTION.

THE Second Coming of our blessed Lord is a subject that has excited some controversy, and of late, especially, much inquiry. It is certainly a subject of thrilling interest, and of vast importance. Who can think of that awful and glorious event, as described by the inspired penmen, relying on their testimony, and not be moved? It was evidently a *theme* of so much moment in their estimation, as to lead them to make it a kind of nucleus, or focal point, to which all their testimony was made to centre. Nay, rather, such was the estimation in which it was held by the Holy Spirit. I ask, then, is it a subject about which we are justifiable in cherishing indifference? Most assuredly not. It is an event which evangelical Christians are looking for to transpire, at some *future* period; and very many are expecting it at no very distant period.

I believe I am correct in saying that it is a general impression among the discerning, that some important event is at the door. Some great change is expected soon. A late English writer, speaking of this subject, says: "Amongst the students of prophecy, there is a universal agreement in this one point, however they may differ in

others, that we are now living under the influence of the sixth vial, waiting *daily* for the pouring out of the seventh, which is to consummate the wrath of God, and bring his indignation to an end. And no one that hears me is ignorant how every politician and statesman, and among others the man* who attracts most eyes at present, continually declare that the next war which breaketh out will convulse Europe to its centre, and prove, like no other war that has been before it, a war, not of offence or of defence, but a wasting and convulsing war of opinion. All observers, prophetic, spiritual, and political, do thus consent and agree, with one accord, that the present is a pause of preparation, filled up with the utmost activity; and that we stand upon the eve of a last and awful struggle for the ancient things, a struggle which wisdom may postpone, but which no earthly power can prevent."

Whence arises this impression? If there is something in prophecy, and in the signs of the times, calculated to give such an impression and such an expectation, may we not, from the same sources, judge of the character of the events that are to befall the world? "We have a sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

* The late Mr. Canning. This was said by him in Parliament, when prime minister.

Many distinguished students of prophecy have come to very similar conclusions, as it regards time, (in reference to the commencement of the Millennium, or Second Coming of Christ,) as will be found in the following pages. There is, however, a difference of opinion as it regards the character of the event.

It may be asked, *What is the practical benefit of promulgating this doctrine?* I answer, in the words of a writer in the "Congregationalist:"—"I speak advisedly when I say, that no portion of the church is so adorned with the graces of God's Spirit as that which looks for the appearing of the Lord Jesus Christ. And shall not this, added to the testimony of the primitive church, the reformers, and the many in subsequent ages, most eminent for learning and piety, who have rejoiced in the same blessed hope, awaken the attention of the ministers and people of God in this land to the prophetic Scriptures? It is to disarm the minds of my fathers and brethren in the ministry (and of all my brethren) of the prejudices they have imbibed from the many perversions of the doctrine by fanatical and sensual men, that I lay before them this imperfect sketch. And I entreat them not to reject with disgust, and without examination, the faith of men taught by the holy apostles, because it has been adulterated in past ages through the craft of Satan." My reasons for presenting to the public this little "Synopsis" are,

1st. The vast importance of the subject. According to the Oracles of God, such an event as the Coming of Christ is looked for, and *will transpire*. Consequently, we are commanded (and especially when the signs of the times indicate its near approach) to "look for that glorious appearing," holding ourselves in readiness, being assured that, when it comes, it will "come suddenly, as a thief in the night."

2d. There are many who cannot readily avail themselves of a large work on the subject, and by presenting it in this form it is made accessible to all.

3d. It is a form practicable to be sent by mail, which many desire, as they wish to send something on the subject to their friends at a distance.

These considerations, together with my full persuasion of the importance and propriety of calling the public attention to a careful examination of the Holy Scriptures in reference to this all-important subject, have induced me to present this epitome of evidences to the public. My conclusions, in reference to the propriety of this course, have not been hastily formed. For some months my mind and inquiries have been given more or less to this subject.

I would here take occasion to acknowledge myself indebted to Mr. William Miller and Mr. J. Litch for the leading ideas in the following pages.

Mr. Miller, a few months since, gave a very full course of lectures to the congregation of my charge, and at the

same time made his home at my house, which, together with other circumstances, has afforded me an advantageous opportunity of examining the subject with care and deliberation.

Now, to the reader I would say, look well to this matter, lest that day overtake you as a thief. Prayerfully study the word of God in reference to this great point. The cry has gone forth, "Behold, the Bridegroom cometh," get ye ready to meet him. To be prepared for such an event, can do you no harm; to be *unprepared*, would be an unutterable calamity. "If thou art wise, thou shouldst be wise for thyself; but if thou scornest, thou alone shalt bear it."

In conclusion, I would say to all who may chance to peruse these pages, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified;" praying that the spirit of wisdom and of a sound mind may be given to us all, to direct us into all truth.

L. D. FLEMING.

PORTLAND, ME., JUNE 6, 1840.

EVIDENCES
OF THE
SECOND COMING OF CHRIST.

CHAPTER I.

CHRIST'S SECOND COMING YET TO TAKE PLACE.

WE evidently live in a most important era of the world. There is almost a universal impression, a kind of intuitive conviction, that the times in which we live are pregnant with awful events; that some great change will soon take place, which will affect in some degree the whole of the human family. But I am sorry to be obliged to say, there is not a corresponding solicitude to inquire at the mouth, or word of the Lord, what the nature of this great change will be. To those who would candidly inquire, the *sure word of prophecy*—the Bible—presents the necessary information. Then, “to the law and to the testimony. If they speak not according to this word, it is because there

is no light in them." In the Bible we are taught to expect the speedy and glorious coming of the Lord, and, in reference to it, "we have a sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place."

The subject of Christ's Second Coming is paramount to every other. Who can think of that awful and glorious event, and be unmoved? What subject has a more conspicuous place in the prophecies of the Bible? It is a theme that has fired the hearts of heaven-taught prophets; and shall we be indifferent to its glories? Have angels desired to look into it, and are we slow to examine revelation in reference to it? Come, my brethren and friends, let us take a little time to consult the word of God, on this superlative subject.

Perhaps you will ask, what the practical benefit of this doctrine is? I answer, it is salutary. No portion of the church is so adorned with the graces of the Spirit, as that which looks for the appearing of the Savior at hand. No doctrine is so successful in breaking down sectarian prejudices, and leading the faithful to see eye to eye. Under its influence, denominational distinctions are lost, and Christians of different denominations meet, and treat each other as brothers. But, without consuming time in preliminaries, we will come directly to the subject.

1st. In the first place, I shall endeavor to

show, that the Second Advent of our Lord is yet to take place.

Paul tells us, that "when Christ, who is our life, shall appear, then shall we also appear with him in glory." Again, John says, "but we know that when he shall appear, we shall be like him, for we shall see him as he is." Paul further says, "Christ shall come to be glorified in his saints, and to be admired in all them that believe in that day," and "we shall be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

I know we are taunted with, "Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation." Such scoffers seem to be willingly ignorant of the fact, that, by the word of God, the world once being overwhelmed with water perished; and also of the fact, that, by the same word, the heavens and the earth which are now, "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But be assured, reader, that "God is not slack concerning his promises." But he who is to come, shall come, and will not tarry. Therefore, "ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (i. e. the glorious appearing) of our Lord Jesus Christ unto eternal life."

Jude xx. 21. Peter, speaking of that day, says, "Looking for, and hastening unto the coming of the day of God." 2 Peter iii. 12. Again; Paul says, "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. He again says to the Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory! O death, where is thy sting! O grave, where is thy victory!"

Some would have us believe, that the second coming of Christ took place at the destruction of Jerusalem. Some, that he made his appearance in Immanuel Swedenborg; and others, that he came in the person of Ann Lee, &c. &c. But I think that we shall find peculiarities mentioned in prophecy, which were to attend his Second Coming, for which nothing will be found to answer that has transpired heretofore.

Those who argue that he came at the destruction of Jerusalem, are dependant on the 24th chap. of Matthew for what they consider proof of it. As Jesus went out of the temple, his disciples came to him to shew him the buildings of the temple. "And Jesus said to them, there shall not be left one

stone upon another, that shall not be thrown down." This prophecy was exactly fulfilled in a little more than thirty-six years. Afterwards, as Jesus sat upon the mount of Olives, "the disciples came to him privately, saying, tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" Here are three questions asked, and our Savior answered accordingly. Jerusalem was destroyed in the first war of any note, after this prophecy. But Christ speaks of wars and rumors of wars, and then plainly declares that "the *end* is not yet." The *end* here spoken of, could not mean the destruction of Jerusalem; if so, where are the wars, &c., spoken of by Christ? From the 7th to the 14th verses, he gives, in a prophetic glance, an epitome of the history of the church, the success of the gospel, &c., and then says, "then shall the end come." It is evident this does not mean the overthrow of Jerusalem, for if so, then he promised certain things to his disciples which were not fulfilled. Christ, then, from the 15th to the 28th verses, begins and instructs his disciples in reference to their duty during the siege of Jerusalem, and also down to the coming of the Son of man. The very term Son of man, evidently means a personal appearance. At the 29th verse he goes back again, and speaks of the signs which should follow the destruction of Jerusalem, and tra-

ces the subject down to the third time. He says, "Immediately after the tribulation of those days," &c. Tribulation of what days? Why, the destruction of Jerusalem, of course. Hence, the *signs* of the coming of the Son of man, and his appearing in the clouds of heaven with power and great glory, and His sending his angels with a great sound of a trumpet to gather his elect, &c., were all to transpire subsequently to the destruction of Jerusalem. Thus he goes on and gives his disciples an illustration of the *end*, by the parable of the fig-tree. He then says to them, "Verily I say unto you, this generation shall not pass away till all these things be fulfilled."

Here is the supposed difficulty—the opposers' hobby. Christ is evidently here speaking of the generation of his people, and not, as many will have it, about the generations then living on the earth; for undoubtedly a large proportion of *them* did pass off, for this declaration was made more than thirty-six years before the destruction of Jerusalem. But the kingdom, or church of Christ has never been taken from the earth, and never will be till his Second Coming. Scripture example affords abundant testimony to prove that our Lord had reference to the generation of his people. The Psalmist says, "A seed shall serve him; *it* shall be counted to the Lord for a *generation*." Psalm xxii. 30. Again he says, Ps. cii., "The children of

thy servants shall continue, and their seed shall be established before thee." Peter also says, "but ye are a chosen GENERATION," &c., (1 Peter ii. 9,) referring to the church, or *race* of God's people. Now, when Christ said, "this generation shall not pass away," it was equivalent to saying, this *race*, or the race of my people, shall not pass away; i. e. "the gates of hell shall not prevail against it." (See Matthew xvi. 1.)

Some suppose that the allusion of the Savior in the above passage was to the generation who should be alive when the signs which should just precede his Second Coming should be manifest. Thus, "this generation," viz., the generation that shall see these signs, which I have mentioned, "shall not pass away till all these things be fulfilled;" till the end come, when Jesus, who is to come, shall come quickly, in flaming fire, taking vengeance on the ungodly. But the former seems to me the more correct view of the passage.

In Matthew xxv. 31, it is said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. Now this verse was not fulfilled at the destruction of Jerusalem, for the Son of man was not seen in the clouds, with power and great glory; and yet it is said, "every eye shall see him." Were all nations gathered before him

at Jerusalem, and there divided, the righteous from the wicked, and one part sent away into everlasting punishment, and the other into life eternal? It could not have been. Were the elect gathered from the four winds of heaven there at Jerusalem, at the time of its destruction? Certainly not. For those that were there were commanded to flee to the mountains, which, according to history, they did. And we certainly have no account that the disciples from other cities and provinces were on that occasion gathered at Jerusalem. I ask, could all the prophecies contained in these chapters, have been fulfilled at the destruction of Jerusalem, and the world remain ignorant of some of the most important events? I answer, no. The apostle Paul, speaking of the coming of our Lord, in 1st Thess. iv. 16, 17, says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Did anything of the kind transpire at the destruction of Jerusalem? Did the dead rise? and were the living changed? Were any caught up in the clouds to meet the Lord in the air? The apostle John was then living, and wrote after the overthrow of Jerusalem; and so far from intimating that

anything of the kind had occurred, in his writings, he still speaks of the coming of Christ. In Rev. i. 7, which was written twenty-six years after the destruction of Jerusalem, John says, "Behold he cometh with clouds, and every eye shall see him," &c. He does not say, Behold he *did* come with clouds, and every eye *saw* him. But it was yet future: "every eye *shall* see him."

But again; if the Second Coming of Christ has taken place, there remains no ground of hope for any who have lived since that period; for when he should come, *all his* people were to be raised and changed, and made like their living Head, and be forever with him. None of the present generation were there, nor any for generations past; and, as we have no promise of a third coming of our Lord, there remains no hope of salvation for any now living. But still further: Why do those who contend that the Second Coming of Christ has already taken place, still observe the ordinance of the Lord's supper? That was only to be observed to his Second Coming. Hence it is said, that by it they were to show forth the Lord's death *till he should come*, and of course no longer. Their own observances are a nullification of their own arguments.

I will here mention another passage, that is frequently brought by those who contend that Christ did come at the destruction of Jerusalem, to prove the point. Matt. xvi. 28.

“Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.” The evangelist then goes directly on to give an account of its fulfilment; he says, “And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them.” On that occasion there was a signal display of the divine power and glory before them, and an assemblage of some of the inhabitants of both worlds. In evidence that the transfiguration was a fulfilment of the above passage, I will call Peter to testify. 2 Peter i. 16—18. “For we have not followed cunningly devised fables, when we made known to you the power and *coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the Excellent Glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount.” This testimony positively settles the point.

The apostle says, “We were eye-witnesses of his *majesty*.” Majesty is kingly power and glory. Christ was transfigured, i. e. transformed, and the glory and majesty that will attend his Second Coming pre-represented or revealed to Peter, James, and John.

On that occasion, also, we find the representatives of both worlds there,—Moses and Elias from heaven, and the disciples from earth. Moses had been raised from the dead, and stood as the representative of all the righteous dead ; and Elias had been changed, and stood as the representative of all the living saints. This was truly seeing the Son of man in his kingdom and glory.

When our Lord ascended from the mount of Olives, his ascension was visible, literal, and personal ; and the angels who appeared told the gazing disciples “that, in the same manner as they saw him ascending, he should be seen descending;” which has never yet taken place. But the time is coming when he shall be seen in the “clouds of heaven, with power and great glory, and every eye shall see him.” The foregoing is but a fraction of what might be offered to show that the Second Coming of Christ has not yet taken place ; but let this suffice, for it is all-sufficient. And, my dear reader, remember, that just as certain as the Son of man made his first appearance, so certain will he make his second.

2. *The object of Christ's Second Coming.* He will come to raise the dead saints, and change the living, and gather them to himself. “As in Adam all die, so in Christ shall all be made alive ; but every man in his own order : Christ the first fruits, afterwards they that are Christ's at his coming.” 1 Cor. xv.

22, 23. Again: "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 14—17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power." Rev. xx. 6. See also Psalms l. 5; Ezekiel xxxiv. 11, 12; and 1 Cor. xv. 51—55. These are a few of the many texts that might be brought to show what will be the object of Christ's coming, with respect to his people.

Another object in the coming of Christ will be, to destroy the wicked from the earth by fire, and to cleanse the world from the curse of sin, and prepare it for the coming down of the New Jerusalem from God out of heaven—the glorious reign of Christ with his people. The wicked will be destroyed by

fire. See Deut. xxxii. 22. "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." Matt. iii. 12. "He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. xiii. 30. "Gather the tares, and bind them in bundles to be burnt." Verse 40. "As therefore the tares are gathered and burnt, so shall it be in the end of the world." See also 2 Samuel xxii. 9, 10, 13; Psalms xcvi. 2, 3; Isa. lxvi. 15, 16; Daniel vii. 11. Nahum i. 5; Hab. iii. 3, 4; Malachi iv. 1, &c. Again, 2 Thess. i. 6—9: "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ." 2 Peter iii. 10. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." See also Rev. xviii. 8. Such, my dear reader, is the language of inspiration on this subject. It will be a fearful thing for the ungodly to fall into the hands of the living God; for to the wicked he will be "a consuming fire."

CHAPTER II.

THE SECOND COMING OF CHRIST TO BE PRE-MILLENNIAL.

THAT the second coming of our Lord will be personal, is a point which to me seems so clear, as to render it quite unnecessary to consume time to go into the proof of it. His ascent from the mount of Olives was personal and visible; and a cloud received him out of their sight. The promise by the angel was, that in like manner, (i. e. personally,) he should appear again.

My object, in the present chapter, is to prove that the second coming of Christ is to take place before the millennium. The prevailing opinion in the Christian church is, that this church is to triumph over all nations, and be universally established; that the gospel shall be universally received, and all shall know the Lord from the least to the greatest, &c. But to this doctrine there are insuperable barriers.

1. The prevailing view of the millennium is opposed to the analogy of faith. Contrast the life and sufferings of our Lord, who lived an example in suffering, as well as moral excellence—I say, contrast it with the cloudless journey which many of the church now anticipate through the millennial reign. The apostle says, “If we have suffered with him,

we shall also be glorified together ;” but modern millenarians say, “ We shall not suffer in the millennial state, and yet we shall be glorified with Christ.” Can we reign with him with whom we have not suffered ? Can we attain immortal glory, and not go the way our Lord bade ? Such are thieves and robbers. He suffered, leaving us an example that we should suffer. Faith follows the Savior through tribulation to the cross ; but modern notions teach, that for a whole millennium, a thousand years, we shall sail along on flowery beds of ease, without a trial, a conflict, a piercing thorn, or a temptation. How unlike the way our Lord went ! Is the servant above his Lord ? He was tempted, afflicted, despised, buffeted, and put to an ignominious death—shall his servants be exempt from all this ?

2. It is opposed to faith. Faith is a holy reliance on the divine promises ; hence it waits the coming of the Lord ; it endures, as seeing him who is invisible ; it climbs the ladder Jacob saw. We walk by faith, not by sight. Now, of what possible use can faith be in the millennium ? It will be swallowed up in vision. There will be no enemies there. What ! shall we want the shield of faith when every foe is vanquished ? As necessary would it be to go in the warrior’s panoply to mingle in the domestic circle of the dearest friends. “ The trial of our faith is more precious than that of gold.” Will

there be trials in the millennium? A word to the wise is sufficient.

3. It is opposed to the gospel. The gospel was designed and adapted to a life of trials and conflicts, and not to a millennial state: hence, when the millennium comes, the gospel must end. Through much tribulation must we enter the kingdom of heaven. The gospel cheers and comforts men in their trials and affliction, but it will not be needed in the millennium, for there will be no affliction. The gospel teaches us to "come out from the world;" that "in the world we shall have tribulation," &c. &c. Will such instruction be needed in the millennium? Again, we are told of the saved, "These are they who have come up through *great tribulation*, and washed their robes and made them white in the blood of the Lamb." It cannot be so said of those who should be born and trained in the millennium.

4. It is opposed to the leading doctrines of the New Testament. Our Savior says, "The harvest is the end of the world," and "Let the tares and the wheat both grow together until the harvest." "The tares are the children of the wicked one, and the wheat is the children of the kingdom." "As it was in the days of Noah, so shall it be at the coming of the Son of man." Was it a day of millennial glory when the flood came? If not, we cannot expect a millennium to precede the second glorious and personal advent of our Lord.

But, again; if we are to have a millennium before the Second Coming of Christ, it must be infested with the beast, (popery,) and the false prophet, (Mahometanism or infidelity,) for, according to prophecy, they are to continue till the personal coming of the Lord; for they are to be consumed by the breath of his mouth, and *destroyed* by the brightness of his coming. Are popery, infidelity, and Mahometanism, to have a being through the thousand years of millennial glory? Who knows, then, but that we are now living in the very zenith of that promised day?

5. We will now make a little contrast between the spirit of prophecy and the expectations of the church.

Christ. "When the Son of man cometh, shall he find faith on the earth?"

Christ. "As it was in the days of Noah, so shall it be at the coming of the Son of man."

Christ. "Likewise, also, as it was in the days of Lot, even so shall it be when the Son of man shall be revealed."

Christ. "The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom."

Apostle. "Through much tribulation we must enter into the kingdom of God."

Apostle. "There shall be scoffers in the last days, saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning."

Church. "Faith? yes, it will so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."

Church. "Not so; for then all men shall know the Lord, from the least to the greatest."

Church. "When the Son of man comes, the whole world shall have been converted."

Church. "We are to expect a thousand years of millennial glory, before the end of the world, in which there shall be no tares; for all shall be righteous, for iniquity shall be sought for, and it shall not be found."

Church. "For a thousand years we shall have no tribulations—no tempting devil—no crosses, nor a dog to move his tongue."

Church. "In the glory of the last days, holiness to the Lord shall dwell on every tongue, for all shall sing the high praises of God. Hence there can be no scoffers."

How do these statements harmonize? At the coming of Christ will the earth be covered with that wide-spread ungodliness that was upon it in the days of Lot and Noah? According to prophecy it will. "There will be scoffers, saying, where is the promise of his coming, for all things continue as they were from the beginning." It is evident, from this passage, that the subject is to be agitated in the last days, or scoffers would not say, "Where is the promise of his coming?" They shall not know until that awful day bursts upon them, "for it shall come as a thief in the night."

Now, if the millennium is to precede the coming of our Lord, it cannot come so unawares as Christ has intimated. If there is to be a thousand years of peace and universal righteousness, at the close of which there will be a little falling away, of course all will be looking for the near and speedy approach of the Savior. Hence it cannot be unexpected, or come as a thief in the night. But how evident it is, that the ordinary views on this subject are just preparing the world to have the coming of Christ in an especial manner overtake them as a thief in the night! The church and the world are falling into a moral stupor, under the influence of this opiate. Reader, look well to this matter, lest that day overtake *you* as a thief in the night.

6. The destruction of Antichrist is particularly connected with the coming of Christ.

See 2 Thess. ii. 8. Speaking of "that wicked" man of sin, the apostle says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness of his coming.*" If any doubt whether this passage refers to Christ's Second Coming, let them look back to the first chapter, 7th, 8th, 9th, and 10th verses, and attend to the connection, and they must be satisfied.

"But," says the objector, "who is Satan to deceive? Where is he to raise his army, Gog and Magog?" When Satan is loosed out of his prison, and all the ungodly raised up, he commences his deception, and would persuade them that they can go up and vanquish the Holy City, the New Jerusalem, which John saw come down from God out of heaven; (see Rev. xxi. 1, 2;) and which was of course on the new earth during the "one thousand years." And Gog and Magog, with Satan at their head, (see Rev. xx. 9,) "encompassed *the camp of the saints about, and THE BELOVED CITY.*" Now, if the beloved city were not on earth during the "one thousand years," how could Satan be represented as *going up* with the ungodly to encompass it about? The army of Gog and Magog are represented as coming up on the breadth of the earth, from whence they must have been raised up, (see Mal. iv. 3,) and their number is as the sand of the sea. Now I ask, after "one thousand years" of millennial glory, are we to expect such an apostacy

among those who have been esteemed the Zion of God as will be necessary to constitute this great army? Then the "one thousand years" of triumph will not be so much of a triumph, after all. The wiles of Satan will not be thwarted, even in the millennium. According to modern notions, Satan will reap a rich harvest at the very time when the church is so fondly anticipating her most glorious times on earth; for he must gather an army from the subjects of the millennium, the number of whom will be as the sand of the sea. But let the Israel of God be comforted. It is not so. Glorious things are spoken of thee, O Zion, city of the living God. See Isa. xxiv. 23; lx. 18—21; Ezek. xxxviii. 10—12; and xviii. 22. Thy King shall soon come unto thee. "And when Christ, who is our life, shall appear, then shall we also appear with him in glory." This glorious hope has been the comfort of the church from the beginning. To the establishment of Messiah's everlasting kingdom has she looked for the consummation of her sufferings and her joys. The commencement of the "thousand years" is the beginning of the saints' everlasting rest.

We have only to refer to the writings of the most distinguished fathers in the church, in the first, second, and third centuries, &c., to learn that they were believers in the pre-millennial advent of our Lord. To this end, I might refer to JUSTIN MARTYR, IRENEUS,

TERTULLIAN, ORIGEN, and others, and make quotations from them ; but my limits will not allow.

It is very often objected, that if Christ should come as the world now is, millions of the inhabitants of the earth would be unprepared to meet him. But these objectors seem to forget that if he does *not* come, millions will die in their sins, and be just as much unprepared for the coming of Christ and the judgment when it *does* come, as they are now. They seem to think it an *awful thing* for Christ to come and find the world so unprepared as it evidently now is; and yet they expect that these multitudes will die, and in the judgment of the great day be found just as unprepared as they now are. Now, I will ask, where is the difference, whether Christ comes soon, and finds the world as it now is, or whether he finds it in the same moral condition a thousand or ten thousand years hence? Is the latter any less *awful* than the former? I simply make these suggestions for the reflection of these objectors. They open an important field of thought, but I have not room to follow out the subject in detail.

DANIEL WHITBY, D. D., who died A. D. 1726, aged eighty-eight, was the first of those who taught the doctrine of the millennium as now generally believed. See his treatise at the end of his Commentary on the Epistles, in which he says he “differs from the ancient

millenaries." It is less than two centuries since the doctrine of the millennium, or a thousand years of universal peace and prosperity, previous to the personal coming of Christ, began to be taught. In evidence of this, there is not a creed to be found containing the doctrine. And, still further, almost every creed now extant, among which I will mention the Presbyterian, Dutch Reformed, Episcopalian, Methodist, &c. &c., impliedly, at least, gives the same view of the subject as vindicated in this work. They contain nothing of a millennium to precede the coming of Christ, either expressed or implied; hence the doctrine of the millennium, as now taught, is of very modern date.

If, then, the Second Advent of Christ is to be *pre-millennial*, one great objection to his very near approach is exterminated. How, then, should we fly to the word of God, and carefully and prayerfully look for the tokens of his speedy coming! It is possible that we stand on the very eve of that awful event. O solemn thought! amazing event! Such a period *will* come; the mystery of God *will* be finished; the day of grace *will* end; the door of mercy *will* be closed; for God's Spirit will not always strive with men. O reader, are you ready? Should you love that appearing? Are you of them who "believe in *that* day?" Beware, lest that day overtake you as a thief in the night, when, if unprepared, "you shall not escape."

CHAPTER III.

THE KINGDOM.

It belongs to our Savior, the Lord Jesus Christ, as the promised King, as the Son of David, and heir of the throne of Israel, to reign over the whole earth. It belongs to him by merit, by heirship, and by the promise of him who cannot lie; and the day is coming, and cannot be far distant, when He whose right it is shall take to himself his great power, and shall reign.

It is generally supposed that the kingdom of God, so often spoken of in the Scriptures, has already been established on the earth; but I think it will appear, from an examination of the Scriptures, that this kingdom is yet future. The promises made to Abraham, Israel, and David, have never yet been fulfilled. It is said of Israel, "God is with him, and the shout of a KING is among them. His seed shall be in many waters, and his KING shall be higher than Agag, and his kingdom shall be exalted." In renewing the promises to David, it is said, "I will set up thy seed after thee, and I will establish *his kingdom*, and I will establish the throne of *his kingdom* forever."

The Psalms abound with prophecies of this kingdom. It is said, "I will make him my first-born, higher than all the kings of

the earth. His seed also will I make to endure forever, and his throne as the days of heaven." How evident it is, then, that when this kingdom is established, it is to be *everlasting*. Now, if there were no other difficulty in the way of establishing a temporal millennium, this fact alone of the perpetuity of the kingdom would be fatal to it. In Daniel ii. 44, it is said, "The God of heaven shall set up a kingdom which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall stand *forever*." Again, Rev. xi. 15: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign *forever and ever*." Now these promises cannot be in allusion to Israel in the flesh, nor to a temporal millennium; because the kingdom is *never* to end. Neither is it consistent to apply these promises to spiritual Israel in this life, as it could not be said of such a kingdom and state, "It shall *never end*." These promises of "the kingdom," therefore, are yet to be fulfilled; the kingdom is yet to come. Hence we pray, "thy kingdom come."

This view and belief are expressed in the request of the wife of Zebedee, who begged of our Savior that her two sons might sit, one on his right hand and the other on his left, when he came in his kingdom; also in the saying of his disciples, "Behold, we have

forsaken all, and followed thee ; what shall we have therefore ? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones," &c. Now the regeneration above cannot allude to conversion, or remission of sins ; for, in that respect, Christ has not gone before us : and to interpret it to mean water baptism is equally absurd. Let the stop come after *followed me*, (which is said to be according to the Greek,) and the sense is plain and easy. Hence, he promises to those who follow him, that in the regeneration, when the heavens and the earth shall be renewed, and he sit on the throne of his glory, they shall sit with him.

The account which Daniel gives of this kingdom plainly shows that it is yet to come. In his prophecy, there are three descriptions of the great events of Providence from that time to the end of the world. The first is the great image, the second is the four beasts that came up from the sea, and the third is the ram and the he-goat with their horns. There is an agreement in these presentations ; they are so many modes of delineating the same truth ; they are, in fact, but parts of one vision, and all close up with the kingdom of Christ. The ten toes of the image, and the ten horns of the fourth beast, represent plainly the dominions now existing,

which have risen out of the Roman empire. The stone cut out without hands, representing Christ and his kingdom, was to strike the image on his feet, very toes, (i. e. the extremities or divisions of these earthly kingdoms,) and make them as the chaff of the summer threshing-floor, and the wind shall carry them away that no place shall be found for them. Then the stone that smote the image shall become a great mountain, and fill the whole earth. This has not yet taken place; by which it appears that the glorious kingdom of Christ has not yet come,—for the thrones are yet standing, and the beast, who is to be slain, and his body given to the burning flames, at the establishment of his kingdom, is yet alive. Again; his kingdom was not to be established till the seventh angel sounded the last trump; then the kingdoms of this world were to become the kingdoms of our Lord and his Christ. This has not yet taken place.

Christ is now the nobleman who has gone "into a far country, (see Luke xix. 11, 27,) to receive for himself a kingdom, and to return." But his return will not be until the day of judgment; then will that glorious kingdom be established here on the earth. The promise is, "The meek shall inherit the earth." This promise has never yet been fulfilled, but, at his coming and kingdom, it *will* be. This kingdom is "to fill the whole earth," "under the whole heaven." The

earth has been purchased by Christ, and in due time it will be possessed by him; in reference to which the apostle says to some of his brethren, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance *until the redemption of the purchased possession.*" Now the Holy Spirit was to the believers an earnest, until the purchased possession (the earth) should be redeemed or renewed, then those who shall have been redeemed by the blood of Christ, out of every kindred and people and tongue and nation, as the revelator says, "shall be made unto God kings and priests, and *they shall reign on the earth.*" John saw "the New Jerusalem coming down from God out of heaven, and the tabernacle of God set up among men on the earth."

This earth was originally given to Adam; but it was forfeited and lost. It was subsequently promised to Abraham and his seed for an *everlasting* inheritance. God's promise to Abraham was, "I will give it *thee.*" It was promised to Abraham personally. Now, did he ever inherit it? No, not so much as to set the sole of his foot; he did not even possess a burial-place till he purchased it. His seed have not yet possessed it, according to promise. Therefore Abraham and his seed are *yet* to possess it, ("If ye be Christ's, then are ye Abraham's seed and heirs, according to promise,") and to possess it *forever*. Consequently it must be

in their resurrection bodies. Hence we conclude that *this earth* is to be the home and the inheritance of the saints "forever, even *forever and EVER*;" for such is the promised duration of Christ's (the second Adam's) kingdom. In the thirty-seventh Psalm alone, the earth is promised to the righteous as an inheritance seven or eight times; and as often are the wicked threatened with being cut off. Read it.

As Christ was openly despised, and dishonored, and rejected on earth, so on earth he shall be openly adored, admired, and honored. As on earth he was dressed in a mock robe, and crowned with thorns, so on earth he will be dressed in glory and majesty,—before whom devils will tremble, angels veil their faces, and admiring saints bow and adore. He will appear in a glorious *shekinah*,—the clouds of heaven like flaming fire,—such as surrounded the mercy-seat. Thus he will come, to the joy of his admiring people, who love that appearing, but to take vengeance on those who obey not the gospel.

"In robes of judgment, lo, he comes!
Shakes the wide earth, and cleaves the tombs:
Before him burns devouring fire;
The mountains melt, the seas retire."

When the glorious event transpires, then the kingdom shall be restored to *Israel*; and then all *Israel*, (the true and spiritual Israel,) shall be saved. I cannot but regard the doc-

trine of a temporal millennium and temporal kingdom as *a dangerous error*. The direct tendency is, to lull a sinful world and a time-serving church to sleep; for they are looking for the world's conversion, and a time for Christ's spiritual reign for a thousand years, in this temporal state. Under the influence of this doctrine they are crying "peace and safety;" and thus "the day of the Lord will come upon them like a thief in the night," "when sudden destruction shall come upon them, and they shall not escape."

CHAPTER IV.

VISIONS OF THE FUTURE.

1st. Having, it is believed, fairly established the point, that the Second Coming of Christ is yet to take place; that his kingdom is yet to be established on this earth; and that his coming will be pre-millennial; it will now be my object to show about the time, according to prophecy, that "glorious appearing" may be expected. It is very evident, that the prophecies of Daniel carry us down the stream of time to that great event; to the time when all the governments of this world shall be destroyed, when the man of sin, or the beast, and the false prophet, shall be cast together into the lake of fire, and the kingdoms

of this world become the kingdoms of our Lord and of his Christ. The first notice which Daniel has given us of this great event, is in the second chapter of his prophecies, which the reader will please turn to and read.* The import of the dream there spoken of is, that four great empires, or kingdoms, shall exist in the world, and they were represented by the four parts of the image. The head of gold represents the Babylonish or Chaldean kingdom, over which Nebuchadnezzar then reigned; the breast and arms of silver represented the Medo-Persian empire; the belly and thighs of brass, the Grecians; the legs and feet of iron and clay, the Roman empire, both pagan and papal, civil and ecclesiastical. The stone cut out without hands represented the kingdom of Christ. This kingdom is to overcome and break in pieces all other kingdoms, fill the whole world, and stand forever. The above dream was in the second year of the reign of Nebuchadnezzar, B. C. 603.

Forty-eight years after, in the first year of the reign of Belshazzar, B. C. 555; Daniel "had a dream and vision of his head upon his bed." The import of this vision was like that of Nebuchadnezzar's dream. He saw four great beasts come up out of the sea, diverse one from the other. (See seventh

* For the sake of brevity, I have not generally quoted the text at large, but would request the candid inquirer to be particular and take his Bible, and turn to the passages referred to, and carefully read them, to see whether these things be so; for it is a subject of great moment.

chap.) Daniel was informed, at the 17th verse, that these four beasts were four kings, or kingdoms, which should arise out of the earth. He is also informed that the kingdom of Christ shall destroy the fourth beast, and that Christ's kingdom shall stand forever.

Two years after the foregoing, Daniel had another vision, commencing not with the Chaldean kingdom, as did the king's dream and Daniel's former vision, for the very good reason, that the Chaldean kingdom was then crumbling to pieces, and nigh its end. The vision, accordingly, began with the Medo-Persian kingdom, represented by a ram with two horns. (See eighth chapter.) Against the ram comes a he-goat, representing Alexander, or the Grecian kingdom, which, after the death of Alexander, was divided into four. Verse 8. And out of one of these four came a little horn, (verse 9,) which represents the Roman kingdom, which in its origin was very small, but was subsequently called the empire of the world, because of its extended power. In the 23d verse, the Roman kingdom is spoken of again, under the figure of a king of fierce countenance, &c. Finally, in the 25th verse, it is said of Rome, "he shall be broken without hand." This again brings us down to the end, where Christ will destroy the fourth beast, by the brightness of his coming, "without hand," that is, in a supernatural manner. It is very evident that the king's dream and Daniel's two visions

are all one in substance, and that they all reach down to the final destruction of all earthly kingdoms, and the Second Coming of the Son of man.

2d. *Length of the Visions.* Now, the inquiry is, what means have we of getting a clue at the length of time that was to transpire before the coming of Christ to break down and subdue by the brightness of his coming the kingdoms of this world? Daniel says, (chap. viii. 13, 14,) "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." By daily sacrifice, we are to understand the idolatrous sacrifice of Pagan Rome; by the transgression of desolation, the abominations of Popery; by sanctuary, the temple of Jerusalem and the Jewish church; by host, the Christian church. The question might be thus: How long shall the Jewish and Christian church be trodden under foot by pagan and popish powers? The answer was, unto 2300 days; then shall the sanctuary be cleansed. That is, the powers of the world shall no longer lord it over the heritage of God, and sin and evil shall no longer be found in the church.

But, it may be asked, what are we to understand by a day in this prophecy? Answer: a year. This is evident, 1st. By the vision of 70 weeks, in which there are 490 days. See Daniel ix. 24. The fulfilment of that prophecy proves that each day of the 490 stood for a year. 2d. It was the way God directs his prophets and people to reckon. See Numbers xiv. 34; Ezek. iv. 5, 9; Gen. xxix. 27. Daniel has followed this rule. There is no intimation given in the vision of the period when the 2300 days are to commence; but in the ninth chapter of Daniel we have a clue to it. See from the 21st to the 27th verses. The angel Gabriel, who had come to instruct Daniel, and give him skill, commanded him to "*understand* the matter, and consider the vision." As the visions were all one, there can be no mistake about what vision was meant. It was the vision of 2300 days, concerning which Daniel was now receiving skill and understanding. Gabriel says, (chap. ix. 24—27,) "Seventy weeks are determined upon thy people, and upon thy holy city," &c. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks, that is 62 weeks: the street shall be built again, and the wall, even in troublous times. And after 62 weeks shall Messiah be cut off, &c. "And he shall confirm the covenant

with many for *one* week," &c. This 70 weeks is divided into three periods.

1st. Seven weeks, (prophetic,) or 49 days, or years, which, according to verse 25, were to commence at the going forth of the commandment of Artaxerxes (Longimanus) to restore and rebuild Jerusalem, until it was finished, which was just 49 years. 2d. *Sixty-two* weeks, or 434 days, or years, from the finishing of the city and temple, to the preaching of John the Baptist. In the fifteenth year of Tiberius Cæsar, (Luke iii. 1,) Christ said, "The law and the prophets were until John; since then the kingdom of heaven is preached." 3d. *One* week, or 7 days, or years, verse 27th, which included John's ministry three and a half years, and Christ's three and a half. 49 days, 434 days, and 7 days, prophetic, are 490 days, or years.

Now we are to inquire when the decree of Artaxerxes to restore and build Jerusalem was made. It was in the seventh year of his reign. See Ezra vii. 7. From the 11th to the 26th verses, is a copy of the decree. In Ezra viii. 31, he informs us that he left the river Ahava on the 12th day of the 1st month, to go up to Jerusalem. That was two days before the Jews' passover. Christ was crucified in the 22d year of Tiberius Cæsar's reign. See Luke iii. 1, 2. John began his ministry in the fifteenth year of Cæsar's reign; and the ministry of John and Christ, together, being seven years, would just bring the death

of Christ as above stated. We are informed by the evangelists that Jesus was betrayed *two* days before the passover, that is, on the 12th day of the 1st month, which is just 490 years from the time Ezra left the river Ahava to go up to Jerusalem, to a single day.

Now, as the instruction of Gabriel to Daniel is a key to the vision of the 2300 days, we learn from it two important facts: 1st. That in prophecy a day means a year. 2d. When to commence the 2300 days, viz., at the going forth of the decree of Artaxerxes to rebuild Jerusalem. Then 490 years of the 2300 were accomplished at the death of Christ, and 1810 remained to be fulfilled *after* his death. Now, it should be remembered that the Christian era commenced with the *birth* of Christ, not his *death*; therefore we must take his age, 33 years, and add it to the 1810, and it brings us to A. D. 1843, when the sanctuary is to be cleansed.

We have now followed down the 2300 days from the proper starting-point, viz., the seventh year of the reign of Artaxerxes, which was 457 years before the *birth* of Christ. Now if we add his age, 33 years, to 457, it will make 490 years, giving us again the 70 prophetic weeks. Now, add to 1843 the 457, and you have the full number of days or years, 2300.

Gabriel, as if to make the vision doubly sure, has divided the 70 weeks into three parts, as above stated, viz., 7, 62, and 1. He then

tells us what would be accomplished in each part separately.

1st. Seven weeks. "The streets shall be built again, and the wall, even in troublous times." Dan. ix. 25. This was most literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, the seven prophetic weeks, and carries us down to 408, B. C.

2d. Sixty-two weeks. "Unto the Messiah the Prince," 62 weeks, would be 434 days, or years; and would carry us down to 26 years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." This would be 7 years, which, added to the 26, would make 33, just the age of Christ. Here, again, we find an exact accomplishment of the angel's declaration. The covenant was confirmed one week, or 7 years, the ministry of John and Christ, and then the Messiah was cut off, (crucified,) but not for himself. Here end the 70 weeks. Daniel's prophecy is proved true, the vision established, and the Jew and infidel confounded.

3d. *More particulars concerning the FOUR BEASTS.* In the seventh chapter of Daniel, under the figure of four great beasts, with their various and peculiar characteristics, we have presented to us a long series of events, reaching from Daniel's time down to the

coming of the Son of man in the clouds of heaven with power and great glory. The four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from the other. The first was like a lion, and had eagle's wings. This signified the Chaldean kingdom, the same as the golden head of the image in Nebuchadnezzar's dream, chapter ii. The king of the Chaldeans is compared to a lion, (Isa. v. 29,) and is said to fly as an eagle. Jer. xlviii. 41. "The second was like a bear; and it raised itself up on one side; and it had three ribs in the mouth of it." This represented the Medo-Persian empire—a fit emblem of the Medes and Persians, because of their *cruelty* and *thirst of blood*. They were great *robbers* and *spoilers*. The three ribs show how Babylon, Lydia, and Egypt were devoured by the bear, or the *Persians*. "The third was like a leopard, with four wings upon the back of it, like a fowl; the beast had also four heads; and dominion was given to it." This was the Greek empire. The "four wings" strikingly represent the rapidity of the conquest of Alexander the Great. Nothing in the history of the world was equal to it. The "four heads" signified the division of Alexander's empire, after his death, among his four generals—*Cassander*, who reigned over *Macedonia* and *Greece*; *Lysimachus*, over *Thrace* and *Bithynia*; *Ptolemy*, over *Egypt*; and *Seleucus*, over

Syria. The fourth was a beast "dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. And among them came up a *little horn*, before whom three of the first horns were plucked up. In this *little horn* were eyes like the eyes of a man, and a mouth speaking great things. He saw all these thrones cast down, and the Ancient of Days did sit. The judgment set, and the books were opened. He saw the beast (horns and all, of course) slain, and his body given to the burning flame. And he saw one like the Son of man come in the clouds of heaven, and dominion was given him, &c., which was to be everlasting, and a kingdom never to be destroyed. Verses 17 and 18 explain the vision thus: "These great beasts, which are four, are four kings, (or kingdoms,) which shall arise out of the earth." "But the saints of the Most High shall take the kingdom, and possess it, even forever and ever." Verses 1—18.

The peculiar character of the fourth beast seemed especially to call the attention of Daniel, and he desired to know its signification. See Daniel's inquiry, from the 16th to the 22d verses. Also, see the answer, from the 23d to the 28th verses.

The "ten horns" answer to the ten toes in

chap. ii. 41. It is evident that the *little horn* was to be the last form of the Roman government; and, as you will see in verse 25th, his power was to continue for a "time, and times, and the dividing of time." Then his dominion was to be taken away, but not utterly destroyed; but from the time of its being taken away, it was to be consumed to the end, when the brightness of the coming of Christ shall utterly destroy it.

4th. *Of the ten horns of the fourth beast.* Answering to the ten horns of the fourth beast, there have been ten kingdoms within the bounds of the Roman government, viz., *France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna.* The three last were plucked up by the roots, as Daniel informs us, by the "*little horn.*" The exarchate of Ravenna was given to Pope Stephen II. by Pepin, king of France, A. D. 755. This constituted the popes temporal princes. Lombardy was given to St. Peter by Charlemagne in A. D. 774. The state of Rome was vested in the pope, both in spirituals and temporals, and confirmed to him by Lewis the pious. (See Clarke.) The saints were to be given into the hands of the "*little horn, who was to speak great words against the Most High, wear out the saints, &c., for a time, times, and the dividing of time.*" See verses 25, 26. By a formal edict, Justinian, Emperor of Constantinople, declared the bishop of

Rome the head of all the churches; and in A. D. 538 he began to exercise his power, unrestrained, which is the point of time where we are to commence the "*time, times, and the dividing of time,*" or 1260 days. A time in prophecy means a year of 360 days; times, two years; dividing of time, half a year; making in all 1260 days. It may be asked, how this is known to be the meaning? Answer. In Revelation the same time is mentioned, and with reference to the same events, where it is sometimes called a "time, times, and a half;" sometimes "forty-two months," which is the same as three and a half years; and sometimes 1260 days, which is just the same, reckoning 360 days to a year. See Rev. xi. 2, 3; xii. 5, and xiii. 5. In all these places, the time of the oppressive reign of popery, 1260 years, (from 538 to 1798,) is referred to. For just that length of time the holy city was to be trodden down; the two witnesses, (Old and New Testaments,) to prophesy in sackcloth; the woman (Church) to flee into the wilderness; where a place was prepared for her, that they should feed her there a thousand two hundred and threescore days. And the beast of the thirteenth chapter, which is the same power as the little horn of the seventh chapter of Daniel, was to have power to continue forty-two months, making war on the saints. Thus what the Holy Spirit in one place calls a **time, times and a half**, at another he de-

fines by forty-two months, and again by twelve hundred and sixty days.

Now if we have got the right time for the setting up the little horn, or papal power, viz., A. D. 538, then the 1260 years would bring us down to 1798.

Now what are the facts in the case? They are as follows: Daniel says, (viii. 26,) speaking of the little horn, or popery, "They shall take away his dominion to consume and destroy it unto the *end*." In 1798, Berthier, a French general, with a French army entered Rome without resistance, deposed the pope, and led him into captivity, in which he died in 1799. His power was broken and his dominion taken away. Since that time, the pope, although nominally restored, has exercised none of his former power over any of the kings of Europe, or the protestant churches. From that time popery has been gradually but surely wasting away, and with the appearing of our Lord it will be utterly destroyed.

5th. *Vision of the Ram and He-Goat.* In the 8th chapter of Daniel we have what is called the vision of the ram and he-goat; verse 1—8. Here, as has been before stated, the vision began, not with the Chaldean, but the Medo-Persian kingdom. At the 9th verse the "little horn" comes up again, which is the fourth beast. This beast occupies a most conspicuous place in all the vision.

Gabriel, who had come to give Daniel in-

struction, and make him understand the matter, at the 20th verse commences his interpretation. "The ram which thou sawest, having two horns, are the kings of Media and Persia." This explanation is so definite and literal, and accords so perfectly with history, that it needs no further explanation.

Gabriel then goes on, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." He also informs us that "the great horn was broken, and that four came up for it, representing four kingdoms that should come up in the nation;" the same as the four heads of the leopard in the former vision. It represents Alexander's kingdom and its division after his death. At the 23d verse the angel introduces the fourth beast again, (Rome,) giving us a picture of its character, and hints at its final overthrow,—“But he shall be broken without hand;” verse 25.

In the 9th chapter Daniel has instruction about the 70 weeks, (verse 24,) of which I have spoken already. Also about the cutting off of the Messiah, and the destruction of Jerusalem, verse 26.

6. *Vision of the latter day.* In the 10th chapter we learn that a divine messenger is sent to Daniel for the purpose of telling him, and "*making him understand,*" (verse 14,) what should befall his people in the latter days. He also informed Daniel that the vision extended to many days.

In the 11th and 12th chapters Daniel was instructed, not by emblems and visions, as in the former development, but by direct revelation made to him of the events of futurity. But like the other, this portion of the prophecy furnishes us with a train of events extending from the days of Daniel down to the resurrection of the righteous.

There is such perfect agreement between the prophecy and history, and the facts are so well known, that it will be unnecessary for me to go into much detail. From the 1st to the 4th verse of the 11th chapter Gabriel refers again to the Persian and Grecian kingdoms, and of the latter (Alexander's or the Grecian) being divided into four; (just as given in the visions in the 7th and 8th chapters.) From the 5th to the 14th verses, we have a very striking prophecy of the wars carried on between the North and the South, (with reference to Judea,) viz., Syria and Egypt. Any one who may have the curiosity to learn the exact agreement between the prophecy and history can refer to Clarke on Daniel, or read Rollin's Ancient History, where he has given the history and applied this prophecy. At the 20th verse we are again introduced to the history of Rome. The "raiser of taxes," &c., there mentioned, is supposed to signify Augustus Cæsar, the first Roman Emperor. He decreed that all the world should be taxed; Luke ii. 1—5. The "vile person" mentioned verse 21, was

Tiberius Cæsar, under whose reign the Prince of the covenant (Christ) was broken, or crucified, verse 22. Here ends again the history of the 70 weeks.

At the 23d verse, the angel takes us back to the league made between the Jews and the Romans, which was the first ever made between them. This took place about 158 years B. C., when Bacchides, the Grecian general, withdrew his army from before Jerusalem and never returned to vex the Jews any more. Maccabees viii. and ix. 72. Also Josephus's Antiquities, B. 12. chap. x. sec. vi. Then began the pagan beast, or pagan Rome, to exercise his power over the people of God, and continued it to A. D. 508, making 666 years' reign of pagan Rome over the Jewish church.* The angel then goes on giving a prophetic history of what should transpire among the nations, and leads us along down to the overthrow of pagan Rome, A. D. 508, and the setting up of papal Rome, A. D. 538, 24—31. From the 32d to the 35th verse, Gabriel refers to the holy people, the church, to their persecutions, trials, &c. In verse 36 a king is spoken of, which came up among the ten horns, who blasphemed the God of heaven. It is mystical Babylon; Isa. xiv. 12—15; Rev. xiii. 5, 6. It is the man of sin of Paul; 2 Thess. ii. 1—9. It is popery, at which the angel has given us a glance down to the

* Rev. xiii. 18. The number of the beast is 666.

“time of the end,” which, we have already shown, commenced in 1798, when the pope was deposed. The time of the end is from the fall of popery, 1798, to the end itself, which, if these calculations are correct, will be about A. D. 1843. In the last part of the chapter we are instructed in reference to the conquest of Bonaparte, his end, (verse 45,) and the French Revolution.

7th. *The time of the End.* Daniel, chap. xii. 1, 4. And at that time, (time of the end) shall Michael stand up, the great Prince (Christ) which standeth for the people of God, &c. Here we are carried down to the resurrection, and glorification of the righteous. “The time of the end,” in which we are now living, has not closed, nor will it until the END *itself*, when the mystery of God shall be finished, Christ come, and the righteous dead be raised incorruptible. It has been shown that the *time of the end* commenced in 1798, when knowledge was to increase, and when “the wise should understand;” verse 10. When, I ask, has knowledge so rapidly increased as within the last 40 years? More light has been given on the prophecies, in that time, than for ages before, and it is still increasing. At the 6th verse one inquired, “How long shall it be to the end of these wonders?” as spoken of chap. xi. and the 3 first verses chap. xii. Answer. “A time, times, and a half;” viz., 1260 years,

as already shown.* “And from the time the daily sacrifice (rites of pagan Rome) shall be taken away, and the abomination that maketh desolate set up, (papal Rome, which was set up 30 years after) there shall be 1290 days;” verse 11. > The rites of paganism ceased in Rome A. D. 508. The 1290 days would bring us to A. D. 1798, when popery fell. At verse 12, it is said, “Blessed is he that waiteth and cometh to the 1335 days.” From A. D. 508 to A. D. 1843, is just 1335 days, or years. In the 13th verse Daniel is told, that at the end of 1335 days [years] he shall stand in his lot, of course, with all the redeemed.

O, my dear reader, we are living in the “time of the end;” and very soon, He that shall come will come, and will not tarry. Are you prepared for such an event? Are you “looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ?” Are you among the number who will “love his appearing,”

* It is here worthy of note, that the visions of John, the Revelator, and of Daniel, singularly concur. John saw in a vision, a beast rise up out of the sea, having 7 heads and 10 horns. Rev. xiii. 1. The 7 heads, signified the 7 forms of the Roman government. The 10 horns, ten kingdoms. On this beast sat the Romish church; the whore of Babylon. Rev. xvii. Read Rev. chap. xii. It is evident that papacy is the little horn of Daniel’s sea monster, the man of sin of Paul, (read 2d Thess. chap. ii.) and the Babylon of John. It was to continue 42 months, viz., 1260 days or years, (Rev. xiii. 5,) from 538 to 1798, as has been stated.

and who feel like saying, "*Amen*, even so; come Lord Jesus, come quickly?" Or are you of those who are saying in their hearts, "My Lord delayeth his coming?" If so, he will come upon you suddenly, even "as a thief in the night, and you shall not escape." "Can ye not discern the signs of the times?" God will assuredly fulfil all his word. In conclusion I will say, in the words of the Master, "*What I say unto you, I say unto all, WATCH.*"

But of that day and that hour knoweth no man; Matt. xxiv. 36. These words are frequently quoted to prove that we are to know nothing of the time of Christ's coming. *Let it be distinctly understood*, that we do not attempt to tell the *hour* or the *day*. But it is very evident that the righteous have the means of knowing *about* the time that they should look for the "*coming of the Son of man.*" In the 37th verse, Christ says, "But as the days of Noah were, so also shall the coming of the Son of man be." Now, did not Noah and his family know *about* the time that the flood would come? *Certainly they did.* If the reader will take the pains to turn to the following passages, I think they will satisfy him on this point. Dan. ii. 20, 23, 27; viii. 13—19; ix. 21—27; x. 1, 14; xii. 10—13. Matt. xxiv. 32—39; xxv. 5, 6. Who is to give the midnight cry, if none know of the time? Luke xxi. 25—28; 1 Thess. v. 1—4; 2 Pet. iii. 10, 17. "Ye,

brethren, are not in darkness, that that day should overtake you as a thief." Four years cover the whole ground of dispute about our chronology; and it appears to me *very certain*, that at some point between 1840 and 1847, that event *will* transpire!! Reader, are you ready?

9th. *Synopsis of the calculation.* Now it should be kept in mind that the 2300 days, or years, form the grand number in this stupendous prophecy, and cover the whole ground, from the commencement of the 70 weeks down to the resurrection of the saints, or the Second Coming of our Lord. There are several divisions of the time, covering this ground of ages, which seem to have been made in reference to peculiar events that were to transpire. I shall here present a synopsis of calculations, to show the reader what a harmony there is in the prophetic calculation, and what reason we have to expect a perfect fulfilment of all its declarations.

I. From the decree to rebuild Jeru-	Years.
salem to the crucifixion of Christ,	490
From the crucifixion to the taking	
away the daily sacrifice, (pagan	
rites,)	475
From taking away the pagan rites	
to setting up the abomination or	
desolation, or popery,	30
From the setting up of the papal	

civil rule, A. D. 538, to its fall, 1798,	1260
Now add to the above numbers	45
and you get the grand prophetic number,	2300

Now, 45 years after A. D. 1798, the prophetic reckoning will be out, and the sanctuary will be cleansed. This brings us down to A. D. 1843.

II. From the decree to the death of Christ,	490
From the crucifixion to the taking away the pagan rites,	475
From the fall of paganism to the end, (see Dan. xii. 12,)	1335
This again gives us the grand pro- phetic number,	2300

III. In Daniel xii. 11, the angel mentions 1290 days, which is just the length of time from the fall of paganism to the fall of popery. In verse 12th he mentions 1335 days, which is the length of time from the fall of paganism to the END, as stated above. Therefore, the angel has here given us the means of determining how long it will be from the fall of popery to the end. Thus, take
And subtract from it

	1335
	1290
	—
The remainder is	45

Now, add 45 to 1798, which was the time that the papal power was to be taken away,

and it brings us to the cleansing of the sanctuary, in A. D. 1843.

IV. From the full term of the vision,	
which is	2300
Subtract 70 weeks of years, to the	
death of Christ, which is	490
	<hr/>
And it leaves	1810
To this add the life of Christ,	33
Cleansing of the sanctuary, or the	<hr/>
end, will come in	1843
V. From the grand prophetic number,	2300
Subtract the time from the decree	
to the birth of Christ, which is	457
	<hr/>
End of the vision,	1843

I now ask, is there any good reason to expect a failure, when the events given to take place during the 2300 years have been so exactly and literally fulfilled, down to the present time? If our chronology* is correct, we cannot be far from that glorious and awful event. And, reader, are you prepared for such an event? If not, delay it no longer.

* There is some dispute about an error in our chronology of about four years, as it regards the time of our Savior's birth. But admitting Christ was born four years earlier than we calculate, it does not affect the grand numbers in the vision at all; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

CHAPTER V.

THE SIGNS OF THE TIMES.

THE Jews, in the days of Christ's first coming, had abundant evidence, had they regarded it, to satisfy them of the approach of Messiah, and that Jesus of Nazareth was the Christ. Now let us inquire what signs are given us in prophecy relative to Christ's Second Coming, which are fulfilled, or fulfilling before our eyes.

"1. Christ tells us, (Matt. xxiv. 14,) 'This gospel shall be preached in all the world as a witness, and then shall the end come.' Is not this sign already accomplished? Bibles translated into more than two hundred different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia: in the apostles' day, that quarter was full of light. From thence it went into Africa; and for a number of centuries Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the East, and will set in the West.

"2. The pouring out of the Holy Spirit,

and last reign of grace; James v. 5, 8. Now, can any man, who has any knowledge of the present times, deny that God has poured out his Spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth upon many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

"3. 'Many running to and fro.' This is another important and evident sign of the end; Daniel xii. 4. Whether the prophet means to be understood 'many shall run to and fro,' in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose; all must acknowledge that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment: see the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment is obvious. No man, unless he is

wilfully ignorant, can deny that this sign is actually and literally fulfilled.

“4. The great increase of knowledge, given in the same text as above: ‘Even to the time of the end, many shall run to and fro, and knowledge shall be increased.’ View this in any point you please, whether theologically or scientifically, it is literally true.

“5. The great increase of riches, and desire for laying up worldly treasures, as described by James, v. 3: ‘Ye have heaped treasure together for the last days.’ When, since the writer of this epistle was on earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold and silver, and treasures, in abundance; but, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies to ‘heap treasures together.’

“6. Scoffers, saying, ‘Where is the promise of his coming?’ as Peter informs us, in his second Epistle, iii. 4. A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a

temporal millennium; man must be married, and given in marriage; the world will not be burnt; and my Lord delayeth his coming, some say a thousand years, and some say 365,000 years. Therefore many scoff, and ridicule the idea that the Scripture tells of the Second Coming of Christ, the manner, object, and time; and many are willingly ignorant, and they will not hear or read on this subject.

“7. ‘Perilous times,’ as described in 2 Tim. iii. 1—7.

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was by a modern writer, well acquainted with the human heart and the generations now on the earth.

“8. ‘Departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy,* having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats.’ Thus Paul tells Timothy, 1st Epistle iv. 1—3. This, we must acknowledge, has been, and now is, fulfilling. The whole, almost, of the Christian world, have departed from or changed their faith, within fifteen years; seducing spirits are evidently

* Mormonism, with kindred spirits that have preceded it, is strikingly coincident with the signs of the last times.

at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others, forbid to marry; Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

“9. Christ gives a sign, in Luke xxi. 25—28: ‘And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.’”

In the foregoing passage, our Savior has given a statement of certain signs, by which it may be known that “the time is at hand; that the times of the Gentiles are fulfilled; that the redemption of God’s people draweth nigh,” &c. Who is so blind as not to be able to see, in the present age, a fulfilment of the above-mentioned signs? A few years past have been pregnant with peculiar events and phenomena, which cannot but leave an impression upon the mind of the Bible student, who is an observer.

Signs in the stars. The word star, anciently, was applied to whatever had the appearance of a star. How can that wonderful phenomena of falling stars, or meteors, which astonished the world a few years since, be regarded but as a sign of the last times? We have also had, and still have, distress of nations, with perplexity. Everything in the civilized world is unsettled; the sea and the waves are truly roaring. Whether we apply this literally or morally, it is equally applicable. Probably such disastrous times were never known upon the mighty waters, as within a few years; the heart of the hardy mariner has failed, and the land has mourned; the destruction of life and property is without precedent. Men's hearts have quailed, while scourge after scourge has visited the world; plague, cholera, and sore calamity, have fallen upon the nations; a bloody, nocturnal light has occasionally hung over the earth, within a few years past; the aurora borealis is comparatively of modern origin. But this glance must suffice. Pages might be filled with similar suggestions; but O! how apt we are to say all things continue as they were, and to esteem these impressive signs as commonplace occurrences. May God help us to watch!

“10th. The scattering of the holy people, and division of sects, as prophesied of, Dan. xii. 7: ‘And when he shall have accom-

plished to scatter the power of the holy people, all these things shall be finished.' This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms; and that, too, within twenty years.

"11th. The division of the political world, as prophesied of by John, Rev. xvi. 12—16: 'And I saw three unclean spirits;' and 19th verse: 'And the great city was divided into three parts, and the cities of the nations fell.' That these spirits are political, is evident from the fact that they come out of the mouth of the dragon (kings) and beast, (Catholic,) false prophet, (Mahometan or infidelity,) and unclean, signifying they are not holy things. This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

"12th. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14. These days were evidently accomplished in 1798; since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

"13th. The two witnesses prove that the 1260 years are ended; for it is evident that

the Old and New Testaments are not now hid nor kept from the common people, but have risen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross and Bible societies, are testifying to the world of Christ and his Second Coming.

“14th. The opening of the sixth seal, revealed in the sixth and seventh chapters of Revelation, was opened in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us before the judgment-seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than ever has been known in the same period of time since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

“15th. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12. Every writer of any note will, and have, applied this vial to the Turkish government, and of course must acknowledge that this vial is

poured out; for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

“16th. Daniel’s vision of 2300 days long. I have shown that Daniel’s vision concerning the four great monarchies which were, or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of man in the clouds. The 2300 days, as I have proved, are now nearly accomplished.

“*Lastly.* Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3: ‘For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.’ Compare 2 Pet. ii. 17—22.

“The doctrine of peace and safety, and that there is no punishment in the future state, had but a few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been in past ages a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belong the invention

of preaching 'peace and safety when sudden destruction cometh.' If this sign is not fulfilled in the preachers of this order at this time, I ask, how can it be fulfilled, and what must the doctrine be of those who preach 'peace and safety?' Surely, no human being can invent a doctrine so full of [promised] 'peace and safety' to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as I am fully satisfied every candid and religious mind must and will allow, then we may reasonably suppose '*sudden* destruction cometh upon them, and they shall not escape.'

Signs of the approaching crisis of popery.
There is a quarrel between the pope and the king of Prussia. The king of Denmark has lately laid a restriction on the Catholic priests in his realm. The relations between the pope and the government of Portugal are not the most pleasant. All negotiations have recently ceased between the papal and Spanish powers. The pope and the French are at loggerheads. And the pope has also come to a rupture with Russia. The late attempt of the king of France to enforce popery on the Sandwich Islands has met with universal disapprobation and contempt.

Aspect of things in the East. Who can look at the present aspect of things in the East and not be aroused. The Oriental world is in a state of fermentation. The skirts of a mighty tempest are already hung around them. In reference to the Ottoman empire,* (which is in reality such only in name,) the nations are looking on each other with a jealous eye. It seems to be the bait that will serve to gather the nations up to the battle of God Almighty. The howlings of that gathering storm, have been

* Although the Ottoman or Turkish power yet has a name, it is only a name; it is not such in fact. Singularly in character with prophecy, its power departed in August, 1840. The following testimony is from the Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald* for April, 1841, p. 160.

“The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care.”

See also Second Advent Report, No. 2, *Dissertation on the Fall of the Ottoman Power.*

borne to us, as it were, upon the wings of the wind, virtually saying, "The great day of his wrath is at hand, and who shall be able to stand?" Of the aspects in the east, a political editor says, "Mighty elements are in commotion, and the clouds of war seem to be gathering over Europe and Asia. With the cupidity of Great Britain, the jealousies of France, the ambition of Nicholas and Mehemit Ali, the military power and taste of Prussia and Austria, it would be remarkable if another year should pass without a furious and bloody war—a war of a sanguinary and *depopulating* character, never before witnessed or dreamed of."*

Omens of the speedy downfall of Mahomedanism, and of the signs of the times. The grand sultan has been under the necessity of a free toleration of all religions throughout his empire. The pacha of Egypt has shown his total disregard of that religion, by introducing European habits, customs, tactics, &c.; he has also a disciplined army of 150,000 men, all mounted on Arabian horses, for action against the sultan. Four European potentates have guaranteed the permanency of the Ottoman or Turkish empire. Russia

* Although the great moral crater has emitted but a few visible flames for some months past, yet there is occasionally a portentous rumbling, that admonishes us of an approaching and terrible eruption. Things in the east are far from being settled, though many have flattered themselves it was so; late accounts show to the contrary.

has a vast army in Persia, watching the movements, and ready to make common cause with Egypt. The war between France and Algiers is a part and parcel of the same affairs. The press, also, is combined in the work of melting down Mahomedanism; it is also introduced into China, and its blazing light is scattering away the errors of Confucius.

The angel of the everlasting covenant is evidently sealing the elect of God for some awful crisis. In the Sandwich Islands, within twenty years, a church has been raised of 16,000 souls, who were formerly cannibals. Five of the Polynesian Isles, in heathen degradation, have been converted, as it were, in a day. In Bengal, fifty-six heathen towns have recently, as by a miracle, received the gospel; since which sixteen more have united with them. More than one thousand red men of the forest, beyond the Rocky Mountains, have recently abandoned their roving habits, and are becoming civilized. In different parts of the world, hundreds of thousands of heathen are seeking and turning to the gospel, under missionary influence; and, to cap the mighty climax of God's astonishing achievements in these last days, the temperance reform, the army of redeemed drunkards, is bringing up the rear. In Europe, Father Mathew, one single individual, has administered more than *five millions* of pledges. In America, within a short time,

as by a spontaneous and intuitive impulse, a redeeming spell has come over the people, and probably already hundreds of thousands have taken the pledge. It is God's doings, and it is marvellous in our eyes.

Among the Jews throughout the world there is a general movement and looking toward the land of their fathers; their cruel persecutions in Persia quicken their movements. Four thousand Jews in Constantinople have resolved to embrace the gospel in one year, if their expected Messiah does not come; four thousand more are under Christian instruction in Palestine, more than a third of whom have embraced Christ; fifty-four thousand have applied for aid to get to Palestine, &c.

Many pages might be filled with such items, showing that, under Providence, some most important crisis is at hand. Who can doubt it?

The state of the political world, at home and abroad, the facilities for travelling, the means of human destruction, &c., all conspire to say, "The Judge standeth at the door;" for all these facilities can be brought to bear, to consummate the wrath of Almighty God.

I would here call the attention of the reader for a moment to the prophecy of Nahum, where he is giving a description of the chariots, as they shall appear *in the day of God's PREPARATION*, that is, in the day when

he is preparing to speedily come and take his people home. See Nahum ii. 3, 4: "The chariots shall be with flaming *torches*, in the day of his *preparation*; the chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." Now, when we see chariots or carriages moving with flaming torches, as it were, and hissing or raging in the broad ways, and jostling one against another, and running like the lightning, we may rest assured that it is the day of God's preparation, and that he is nigh to come. Remember, God has not left you without a witness. Beware!

There seems to be something almost intuitive, that carries conviction to the minds of the discerning of all classes, that an event unprecedented in character is just bursting upon us. That event, from the word of God, and the signs of the times, is evidently "the glorious appearing of our Lord, who will come in the clouds of heaven, with power and great glory, to be admired in all them that *believe in that day*; and to receive his ransomed bride home. Ye saints of the Most High, lift up your heads, for your redemption draweth nigh." It is an event, too, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that obey not the gospel. 2 Thess. i. 7—18. O, impenitent man or woman, where will

you be, when the voice of the archangel and the trump of God shall rend the heavens, and the distant realms shall echo back the sound, "The great day of his wrath is come!" when the atmosphere shall be ignited into a universal flame, and "the elements shall melt with fervent heat; when the earth and the works therein shall be burnt up!" Unless you repent, believe, and obey the gospel, your doom will be fearful. God has given us warnings of his approaching judgments. Why not take warning from the past? You have examples; think of the world in the days of Noah, Sodom, Gomorrah, Jerusalem, &c. God has appointed a day, in which he will judge the whole world. "Can ye not discern the signs of the times?" God's word shall not fail. Don't presume; but O! be warned; repent; fly, fly for refuge to the Lord Jesus Christ, the ark of safety. By the mercies of God—the love of the Savior—the worth of the soul—the desire of heaven—the terrors of hell—by all that is soul-inspiring, be persuaded to fly, and tarry not in all the plain, but escape for thy life.

ISRAEL AND THE HOLY LAND:

“THE PROMISED LAND.”

IN WHICH AN ATTEMPT IS MADE TO SHOW THAT THE
OLD AND NEW TESTAMENTS ACCORD IN THEIR
TESTIMONY TO CHRIST AND HIS CELESTIAL
KINGDOM, AND IN THEIR TESTIMONY TO
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THE PROMISED HOLY LAND.

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ISRAEL AND THE HOLY LAND: “THE PROMISED LAND.”

IN the number of the Methodist Quarterly for last April, A. D. 1842, was submitted to the public an article on *The Hope of Israel*, which some have been pleased to commend, and to regard as proving great ability in the writer surely, however it succeeds in proving the hope of Israel to be identical with the resurrection of the dead. Before entering upon a kindred topic in the present article, the author reverently acknowledges the divine goodness which enabled him to speak a word in season to his brethren, who are the Israel of God in Christ; and while he is most grateful for the partiality of those readers who approve of the execution of his work, he is at the same time desirous to caution them against the danger of deadening in the slightest degree the power and grace of holy truth, by imputing its own eloquence and natural force to the ingenuity, talents, or learning of an humble mortal. These

gifts, so far as they may be entrusted to man, are wholly inadequate to the full exhibition of the *Christian's* claim to all *Israel's* promises; and on them the writer relies no farther than to set forth in their proper order the proofs which the Bible furnishes,—*that Israel are the people of God, chosen out of every nation under heaven; that Christ is the eternal King of Israel; and that his kingdom and their promised holy land are not of this world, but of the habitable world to come with the resurrection of the dead.*

Far removed are these glorious truths from the reach of human ingenuity. As the heavens are above the earth, so are these gracious truths above the invention and above the natural aspirations of man. The Lord be praised that man has a faculty to discern them in the firmament of divine revelation, and, distinctly to point them out in the word of God to the faith of the humble and devout believer.

The Old Testament bears witness to the coming King and kingdom of Israel, in the language of the children of Abraham; but the New Testament bears witness to the same things in a language common to the Gentiles. Hence arises a wide difference in the mode of expression, suited to the peculiar idiom and genius and customs of the different people through the medium of whose languages the revelation is made, which makes an apparent difference in the testimony of

the two books; and which makes the Old Testament welcome to the Jews who reject the New Testament; while the Gentiles, in their preference for the Gospel, grow indifferent toward the Old Testament. The aim of what follows is to show, that the witness of the two Testaments is one and the same testimony; that the difference of their testimony is apparent, not real; but that the language of each is its own native expression and description of the same coming events. Three axioms are offered for consideration.

1. “The testimony of Jesus is the spirit of prophecy.” No matter where the prophecy is found, whether in the Old or New Testament, one spirit animates the page; the testimony it bears is still to Jesus; and that interpretation of all prophecy is to be preferred which testifies of Jesus.

2. The Old Testament ought always to be interpreted in holy conformity to the New Testament.

3. The Old Testament doctrine of the resurrection should be received in harmony with the Pharisees, as Christ taught; and not in harmony with the Sadducees, whom the Lord put to silence.

The first of these axioms rests on the word written in Rev. xix. 10. The great Author of prophecy hereby announces what is the spirit of prophecy. The prophets were of the flesh of Abraham, and their language and

nation were employed to make known to the world the things that are to come to pass; and that the Gentiles need not be deceived by the national costume of the prophets,—that the Gentiles need not think they are excluded from any portion in the kingdom of Messiah, and in the promised holy land, as foretold in the prophets,—the Holy Spirit gives this word of universal explanation: “The testimony of Jesus is the spirit of prophecy.” The testimony of Jesus is the life, aim and end of prophecy. Though concealed under the garb of the Mosaic ritual, the spirit which animates the prophet is the testimony of Jesus. Though arrayed in terrors of judgment against Babylon, Assyria, Egypt, Edom, and the nations of antiquity, the *spirit* of the prophecy is to testify of Jesus. Though decked in the splendor of Solomon, on the throne of David, ruling over the house of Jacob forever, the spirit of the prophecy is the testimony of Jesus; and this spirit is by no means to be limited by the national Hebrew in which it is clad; but it is a spirit embracing all languages and people and time, testifying of the coming and kingdom of Christ. In this way we may read the ancient prophets with personal edification, being ourselves warned and admonished of the work of the Lord; but, on the contrary, if we take the ancient prophets in the Bible to be only foretelling of things which have been long since fulfilled and finished,

we alike empty their words, for the most part, of the testimony of Jesus, and of any personal warning to the present age of the world. That their prophecies have a fulfilment in the names and nations of antiquity, is true; and so sure as the testimony of Jesus is the spirit of prophecy, another and larger fulfilment remains to be accomplished in Christ and his people and their foes: as Isaiah named Cyrus and meant the king of Persia, while Jesus is understood in the spirit; and as the Lord himself foretold the destruction of Jerusalem, and therein testified of his own coming, as in the days of Noah, in the end of the world, to make desolate the whole earth. “The testimony of Jesus is the spirit of prophecy.”

SECOND AXIOM: *The Old Testament ought always to be interpreted in holy conformity to the New.*

This second axiom rests on the word of the Lord enjoining the search of the Scriptures, for they testify of him; (John v. 39.) which was, when spoken, applicable only to the Old Testament. A similar assurance is found in 2 Tim. iii. 15: the holy Scriptures are able to make thee wise unto salvation:—which intends only the Old Testament. The Lord darkly veils those things in the law and the prophets which he fully reveals in the Gospel. Col. ii. 17. Heb. viii. 5, and x. 1. It is therefore the dictate of common sense,

as well as of revelation, to make the plain a light for interpreting the obscure; it is common law, as well as the law of the Lord, to expound the first part of the will in accordance with the plain import of the latter part of the will; the former will and Old Testament by the more recent will and the New Testament:—the mind, purpose, and the will of the blessed and holy God not having changed in respect to his Christ and to his Israel, from the Old Testament times to the New; but only his will in the Old being more clearly developed in the New Testament. The promises, from the days of Adam to the end of the book of Revelation, regard the recovery by the seed of the woman of the dominion, bliss and immortality, which, by disobedience in Eden, were lost: the promises have respect to the destruction of the devil and of his works, and to the restitution of the children of the second Adam, by Christ our Savior, to the everlasting kingdom of the renewed earth. This is the burden of the prophets; this is the object of Adam's desire, of Abraham's faith, of David's aspirations, and of Immanuel's agony, passion, and death. The Old Testament veils it, and the New reveals it; therefore the Old Testament should be read without a veil, under the economy of the New Testament, and should be interpreted in holy conformity with the Gospel of our Lord Jesus Christ.

THIRD AXIOM: *The Old Testament doctrine of the resurrection of the body should be received in harmony with the Pharisees, and not in harmony with the Sadducees.*

The Pharisees learned from the law and the prophets to believe in the resurrection of the body, and our Lord approved of their faith. The Pharisees understood by Isaiah: “Thy dead men shall live;” and by Ezekiel: “Behold, I will open your graves;” and by Daniel: “Many that sleep in the dust of the earth shall awake;” and by other like passages, the literal and actual resurrection of the dead: while the Sadducees turned these and all similar passages into figures of speech, and interpreted them *politically* and carnally; as if the men of Israel were dead in a national point of view, and were buried under Gentile oppressors; and the promised resurrection means their recovery of supreme power under the victorious arm of Messiah, and their imperishable dominion with him over the wide earth, so long as the sun and moon endure.

* Many Christians fall into the same snare with the Sadducees, and interpret these promises *politically*. They turn the texts

* Bishop Horsley’s Sermons. Rev. and Hon. Gerard T. Noel’s Brief Inquiry. The paramount dominion in the New Jerusalem will be in Christ and the immortal saints; “and the subordinate dominion of the regenerated earth is reserved, not for the risen Jewish saints, but for the restored Jewish nation.” Rev. Hugh M’Neile’s Prospects of the Jews. (Lit. p. 51.)

on which the Pharisees founded their glorious hope of a resurrection, into rhetorical figures of a secular empire of the Jews. They empty the Old Testament of the plainest proofs of the resurrection of the body; they remove the pillars of the Pharisees' faith; they break the staff of Israel's hope; they cast out of the prophecy the testimony of Jesus, and fill it instead with the spirit of Judaism, with the hope of the kingdoms of this world becoming subservient to the Jews in Syria and Jerusalem. Our third axiom reproves this error. Christians ought to understand the Old Testament doctrine of the resurrection as the Pharisees did, and not as the Sadducees did, whom the Lord Jesus put to silence.

We have no controversy with those who believe the Jews must, in order to fulfil the holy Scriptures, be led back bodily to Palestine; though we seek to show them a better way; for that doctrine is nothing to the Gentiles—we have neither part nor lot in it. We do not deny that the Jews will be restored; but we maintain that the restoration of them is nothing but the life of the dead. (Rom. xi. 15.) We maintain the *apokatastasis* of all things which God hath spoken. And most frequently by the mouth of all his holy prophets since the world began hath he spoken of the restitution of the Jews. We maintain their restoration; and that their return on the wings of many winds, in chariots, in

ships, on horses and camels and dromedaries, and in litters, with joy and singing from all nations whither the Lord has scattered them, is a feeble description of the glory of their restoration; and falls far below the magnitude of the event itself, as it will be manifested in the great and notable day of the Lord. It would often seem as if they must go back nationally in the flesh and blood; and we will not dispute with such as believe it; but we have no part in such a return, except we be circumcised and keep the law of Moses. Far other is the return we delight to contemplate, and proceed more fully to illustrate under the following heads of inquiry.

1. Who are the Jews, the Israel of God, and the heirs of the promises?

2. Who is their King and Savior?

3. Where is the promised holy land?

1. *Who are the Jews, the Israel of God, and the heirs of the promised land?*

The purposes of the holy God are a great deep which no man can fathom: his thoughts are above our thoughts; man cannot find them out to perfection. In rehearsing his promises and revealed purposes, we must take them as he has expressed them, not refusing to believe what seems to be inconsistent or apparently impossible; for in the word, as in the works of the blessed God, some things, at first sight incredible, and con-

trary both to experience and to common sense, (as the world's turning over and not spilling out the lakes,) come at length to be understood by children, and to be clearly demonstrated by man. Not only the rustic, but the learned philosophers did mock at Galileo, and imprison him for teaching that the rising and setting of the sun is the result not of the sun's diurnal circuit of the earth, but of the earth's daily revolution on its axis. It is possible to mistake the divine economy in matters of revelation, as much as the learned mistook in matters of astronomy two or three centuries ago.

In presenting a theory somewhat new, to this enlightened age, in explanation of the divine economy toward the Jews, it were vain to expect it will fare better with some of the devout, than Galileo's did with a majority of his learned cotemporaries; or that this revived theory is not liable to objections conclusive as the unspilled lakes, to disprove the earth's revolution on its axis; liable to some objections as plain and visible to every reader, as that the sun does travel up and down the sky daily. Nevertheless, having in ourselves no confidence in ourselves, we confess the mystery of the holy word, with the deference due to him who gave it, and we proceed humbly to show our opinion even to those who have the keys of knowledge.

Again: Who are the Jews, or Israel, that shall inherit the promised land?

Neither good Adam nor righteous Noah peopled the earth with a holy race. Faithful Abraham in due time was taken out of idolatry, and separated from the world, to be the friend of God and the father of many nations. Neither did his offspring prove all faithful. He had eight sons, but Isaac only succeeded to the promises. Isaac had two sons, but Jacob was chosen to be the father of the house of Israel, while Esau, his elder brother, became a type of unbelievers: Israel and Edom being prophetic names of the two great classes of mankind, the faithful and the unbelieving, to this day. Moses led up the seed of the house of Jacob from the land of Egypt, with assurance of entering the land that Jehovah had promised with an oath to give to Abraham, Isaac and Jacob; but that generation did not set foot in the land. They died in the wilderness, pilgrims seeking a country, as Abraham had sought “a better country, even an heavenly;” and so they became a type of believers, the church, the true Israel in this world, travelling through the wilderness in all time to the passages of Jordan, and to the promised holy land of everlasting rest. Joshua gave to the tribes their inheritance; but the Canaanites dwelt in the land, and the days of the Judges were centuries of calamity, in which the offspring of Jacob were brought under tribute and bondage to Ammon, Moab, Canaan, Midian, Gath, and others. Under Saul and David

they were continually embroiled in wars. Under Solomon alone they had peace. From his time Judah and Israel were constantly at war with each other or with the surrounding nations, until the Assyrians removed them from Palestine, and made Jerusalem as Samaria, a heap of ruins. From the dominion of Assyria, after seventy years, Judea passed under the yoke of Persia; and with the dominion of Persia passed, after two hundred six years, under the yoke of Grecia; and with the dominion of Grecia passed, after one hundred sixty-three years, under the yoke of Rome, by the hands of Pompey the Great, B. C. 63. From the conquest of Jerusalem by Pompey to that by the Saracens, A. D. 637, was just seven hundred years; and from that day to this hour the Mahommedans have ruled Judea, only with such interruptions as the crusaders gave, which added nothing to the possession of the Jews. Such is a sketch of the dealings of Providence with the land of Judea and the offspring of Jacob in the flesh.

Can this people be that seed of Abraham to whom the promise of the land was given? The promise runs thus: "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. xvii. 7. Abraham had it transiently, and only so have his posterity had it; but no ingenuity can make a *transient* possession

satisfy the promise of an *everlasting* possession. It was promised to *him* forever, not *in* his seed, but to him *and* his seed. His offspring, however, do not possess Judea, neither have they had it, “for an everlasting possession;” therefore, if we say *they* were intended in the promise, the oath of the Lord Jehovah would seem to fail, which is impossible. This is an important view of the subject, which may be illustrated by an example.

There is a sense in which a negro is an African, wherever he may be born, and Africa is his country, though he never set foot in it: but were the blacks driven out of Africa now above seventeen hundred years; had the entire continent been fairly swept of them, and colonized by the whites during all that time; so that, though sometimes attempting it, they obtained no foothold on the continent, owned neither town nor settlement on the continent, never held a public meeting, nor appeared except rarely by stealth one among a thousand, and then in the greatest contempt, under tribute and the yoke of hard masters,—we should not say the negroes had Africa for their *possession*, though we might say Africa was their country. And had they a holy promise of it “for an everlasting possession,” would not the promise to them by this time seem to have failed for at least seventeen centuries, *unless they should be hereafter raised from the dead, and restored to Africa in immortal bodies?* Then, they

might have the promise of an "everlasting possession" literally fulfilled to them individually and nationally. In the same way, and no other, does it seem the promise of Judea, the land of Canaan, can be fulfilled to Abraham and to the seed of the house of Jacob: the true Israel and heirs of the promised holy land, "*for an everlasting possession.*"

Palestine is the country of the Jews: though born in Poland, they regard Judea as their own land; but they cannot be said to have it for their possession. It belongs to the Turks, and it has belonged to the Assyrians, Persians, Greeks, Romans, and Mahomedans, (in uninterrupted succession, so far as the offspring of Jacob are concerned,) for the space of twenty-three hundred and sixty years: and, for above seventeen hundred years, since Adrian Cæsar, A. D. 130, it has been swept of all Jews as clean as arbitrary power, imperial authority, and the bitterest zeal of persecution united could possibly sweep it. It was made death for a Jew to step into Judea: not an Israelite was allowed there. Never did they so effectually expel the Canaanites, as they were themselves expelled from Judea by the Romans; and never since have they obtained any foothold in the country. It is believed to-day that more Jews live in the city of New York, 10,000, and fare better, than in all Palestine.

Can this be the fulfilment of the promise

made with an oath to Abraham and his seed?

With one voice Jews and Christians exclaim, “No; the fulfilment is yet to come.” The Jew lives in hopes his posterity will yet possess the land, and that the tabernacle of David will be erected again in Jerusalem, and give the law to this world. Should it be, David’s tabernacle is David’s body, “which is fallen down,” and when the Lord “returns and builds again the ruins thereof, and sets it up,” (Acts xv. 16,) it will be in the Jerusalem of the world to come. The sum total of the years since the promise was made to Abraham is three thousand seven hundred and fifty years nearly, and the portions of that time during which his offspring did not possess the land were, first,

400 years in Egypt,
70 years in Babylon,
1712 years since Adrian Cæsar.

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Making a total of twenty-one hundred and eighty-two years in the three thousand seven hundred fifty, during which the offspring of Abraham had not even a qualified possession of Judea, besides six hundred years of Persian, Grecian, and Roman bondage, while yet inhabiting the country.* Therefore, the

* “According to the chronology of our most learned writers, about 3740 years have elapsed since the promise

event demonstrates the true meaning of the promise to be as the New Testament explains it, for the seed of the woman, for the first begotten of the dead and his brethren; and the promise to Abraham and his seed neither intended Abraham's offspring according to the flesh, except as a type, nor this world's Canaan, except as a type;* but the true heirs of the promised holy land are an immortal race of the first resurrection, on whom the second death has no power; they are a holy nation which the blessed God will bring again from the dead with Jesus our Savior, when he comes in clouds, with the voice of the archangel and the trump of God, to give

first made to Abraham, that the land of Canaan should be given to him and to his seed forever. During these 3740 years, it will be found, that the whole period, during which any part of the posterity of Abraham have possessed the promised land, has not exceeded 1481 years;—and as the ten tribes were carried captive into Assyria in the year 721 before Christ, this part of Abraham's seed have possessed the land of promise only 730 years out of the whole period of 3740 years. If there be no national restoration of Israel to the land of their fathers, we may well ask what is to become of the promises so often repeated, that God would give unto Abraham and his seed the land of Canaan forever?" [Jewish Expositor quoted by M'Neile, p. 87. Lit.] We reply, that a national restoration will not fulfil the promise to Abraham and *his seed*, "which is Christ;" but only the resurrection can do it.

* "The nation was a type of the church; the promises of the land of Canaan to the nation, were typical of the promises of final salvation, body and soul, to the people of God: and the whole history of the nation was typical of the experience of New Testament believers." [M'Neile's *Prospects of the Jews*, p. 82. Literalist.]

his saints their everlasting possession in the habitable world to come. This is the testimony of Jesus in the spirit of prophecy; and this is the interpretation put by the New Testament on the language of the Old: “They which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed.” Rom. ix. 8. “Know ye, therefore, that they which are of faith, the same are the children of Abraham.” Gal. iii. 7. “Then are ye Abraham’s seed, and heirs according to the promise.” Gal. iii. 29. This is enough to establish the claim of all the faithful in Christ to the name, to the promises, to the hopes, the privileges, and immunities of the house of Jacob. Were any poor mortal to stumble upon evidence equally explicit to prove his right to the name and inheritance of some royal line or princely estate, he would not be slow in consulting a lawyer about the prosecution of his claim; and he would be certain to think it was *gospel*, “glad tidings,” to his starving family, and broken fortunes, and despised name. He might be expected to say to himself while he reflected on the new testimony,—“My common name is Gentile; but this faithful and true Witness informs me that my proper name is Israel: that I am a child of Abraham, and an heir of the promise made of God unto the fathers; especially of the holy land which Jehovah promised to Abraham and to his

seed after him, for an everlasting possession. Let him who disputes my right confront the Witness. I trust wholly to Him and to the word of his grace. He has redeemed both me and my inheritance, with his own blood paying the costly price; and in his time he will bestow the purchase for an everlasting possession."

Therefore, the true Israel is a people whose first born are reckoned not according to the letter of a carnal commandment, but according to the spirit of truth; a people whose father Abraham did not inherit the promise in this life, and it is impossible they should inherit of him what he did not possess; a people whose King lived a pilgrim in the land, without inheriting so much as where to lay his head, and surely they cannot expect to possess forever this perishing world. They will look for their country in that world where Jesus, our Forerunner, is gone. Heirs in common with Abraham, and joint heirs with our Lord Jesus Christ, they will expect to inherit with Christ, not in this land of death, but in the resurrection of the dead and eternal life,—not in these clay-tabernacles, but in immortal bodies.

Israel in the flesh has another hope than this, even the same they cherished when they slew Jesus. They expect Messiah to come and save *them*; to deliver *them* from their oppressors; to gather their dispersed among the Gentiles, to lead them like some great

warrior victorious over their enemies through hard-fought battles; to end the contest in the field of Armageddon, and to establish the dynasty of David in triumph at Jerusalem, swaying his sceptre over the subdued nations forever in this world! This was their hope; this is their hope. The children of the flesh cherish it in all their dispersions to this day, with some modifications that individuals make each for himself; and this prevalent modification among the most distinguished for piety, viz., that when Messiah brings back his people, the dead of the house of Jacob will rise and be restored with them. Unlike Abraham, however, most Jews and many Christians depart from the faith and hope of “a better country,” and of “a better resurrection,” while they live in the hope of a better kingdom in Palestine before they die. Their eyes turn toward Palestine. They watch for the decay of the Ottoman Porte, and for the national political resurrection of the Jews; and, eager in the pursuit of the riches of this world, its glory, honor, and dominion, they, the Jews, expect to rule over the nations, and to make the Gentiles their tributaries.

Taken with the letter of the promises, as men are taken with the apparent motion of the sun about the earth,* many Protestants

* “The restored Jewish nation shall have national pre-eminence in the earth.” [*M'Neile's Pros. of the Jews*, p. 112. Lit.] Mr. Bickersteith makes the restoration of the

expect this Jewish empire, and pray for its coming; and they search among the nations to find the lost tribes of Israel, with this confidence, that, in order to be restored, the ten tribes must be found somewhere on the face of the earth: accordingly, Dr. Buchanan's Star in the East pointed to their residence in the east; and Dr. Boudinot's Star in the West pointed to their residence in the west; Mr. Wolfe, the missionary, personally hunted for them in the four quarters of the globe; and Dr. Grant, the missionary, thinks he has found them, "where they were lost," an uncircumcised race of Christians, in the mountains of Armenia, called Nestorians.

Suppose for one moment that the lost ten tribes are found in Affghanistan, or the Rocky Mountains, in Armenia, or the islands of the sea, and were to be led back to Canaan "for an everlasting possession;" *that* would not fulfil the promise for seventeen hundred years past. The promise broken so long may be broken again for two thousand years; and, if broken at all, it is treacherous, and cannot be trusted in the time to come. But the

Jews "the crisis of all nations, the fulfilment of the largest hopes of the church, the momentous event on which all the kingdoms of this world are suspended." [*Time to Favor Zion*, p. 11. Lit.] But again he says: "All believers in Jesus are partakers of his promises." [p. 19.] Again: "What is every believer in Jesus, but a son of Abraham? What are all the churches of Christ among the Gentiles, but the seed of Abraham?" [p. 25.]

promise is not broken. It was made to Abraham and his seed. “He saith not, And to seeds, as of many; but as of one, to thy seed, which is Christ.” Gal. iii. 16. It was fulfilled to Christ in the resurrection from the dead: and it will be fulfilled to all the true Israel in a similar glorious manifestation of the sons of God. “Abraham sojourned in the land of promise which he was after to *receive* for an inheritance; (Heb. xi. 8;) but has he ever possessed it *otherwise* than by faith? The promise to him yet lies unfulfilled upon the sacred page.” [Noel’s Brief Inq., p. 53. Lit.] Then he must rise from the dead to receive it. And though his offspring, under Joshua, Gideon, Jephthah and David, had uncontrolled possession of Judea, yet the New Testament assures us *they received not the promise.* Heb. xi. 39. Therefore, the promise of the land, and of their restoration to it, does not belong to this world’s inheritance; and if the natural Jews were transplanted to-day to Palestine, they must *die* in the faith, and be *buried*, as Abraham was, and must be raised from the dead as Christ is, before they could inherit the promise. “He plucked up the temporal ambition of his followers by the roots, and told them if they were to be great, it must be through the grave.” [Noel’s Brief Inq., p. 40. Lit.] The Son of man is the Messiah of the world to come, and not of the Jews in the flesh only. They must go with all mankind

over Jordan with Jesus our risen Savior, before they can inherit the promised holy land. In this world they cannot have it any more than Abraham and David had it: therefore, no future political resurrection of Israel, if made, can be anything but a type of the true heirs of the promise in the kingdom of God. And the answer in brief to our first inquiry, Who are the Jews, the heirs of the promised land?—is—They are the saints, “the people of the saints of the most High God,” the elect church of Jew and Gentile, joint heirs with Christ in his kingdom, children of God chosen out of every nation from Adam to the end of the world, children of the resurrection, to whom it is spoken from the throne of judgment, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

II. It is time to inquire, *Who is the King of the Jews?*

“And Pilate wrote a title, and put it on the cross: and the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.” John xix. 19. This is our answer, without cavil. Another form of answer is but music of discords; for the carnal Jew replies, “He is the Messiah to come;” the Judaizing Christian replies, “He is the Messiah to come;” and the catholic Christian replies, “He is the Messiah to come;” which is perfect harmony of sounds; yet each respondent has a discordant interpretation of the harmonious sound. The natural Jew boldly blasphemes the name

of Jesus, and charges on him the calamities of the race. Jesus is not the Messiah of the carnal seed. The Judaizing Christian knows and honors Jesus as the King of the Jews, and expects him as the King of the carnal seed in the flesh, to give them the dominion of the earth, and to reign over them in Jerusalem of Judea. The catholic believer in Christ knows no man according to the flesh; “Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.” 2 Cor. v. 15. The apostles at one time regarded Christ as the Savior of the natural seed of Abraham only. They had no idea that he was the Savior of the Gentiles also. For years after his ascension they confined their ministry to the circumcision; and Paul confesses that the time had been when he knew Christ after the flesh, and looked upon him as the Messiah promised to the Jewish nation, in whom the Gentiles had no part. The Jews were a holy people; the Gentiles were unclean. The Jews had the promises; the Gentiles were strangers to the commonwealth of Israel. Peter and all the congregation of Christians were astounded at the discovery that Jesus is Messiah of the Gentiles as well as the Jews; that Jesus is the King of the Israel of faith, and not of the flesh.*

*Jerome, on Is. liv. 1,—*Sing, O barren, &c.*—says: “This and the following, the Jews and Judaizers refer to Jerusalem, which they say is to be renewed in the 1000 years’

When the Lord promised to David,—“I will set up thy seed after thee—and I will establish his kingdom: he shall build a house for my name, and I will establish the throne of his kingdom forever,” (2 Sam. vii. 12,) he says, “Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time.” 2 Sam. vii. 10. The import of the promise has respect to Solomon and Israel in form and flesh; but in spirit and in truth it respects Christ and his saints. Christ builds the house for the Lord’s name, and his people are the lively stones of the heavenly structure. He is the seed of David, the throne of whose kingdom is established forever. “He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” Luke i. 33. The same thing is promised and foretold in the Old Testament, and recognised as fulfilled by the Lord Emmanuel in the New Testament. “God, according to his promise, raised unto

reign; and is the same which once had, and then ceased to have a husband; and that divorced one will have more sons than when she had a husband. Nor is this strange of the Jews, whose eyes and ears are shut; but what to say of the Christians I know not, who transfer the things spoken allegorically by the apostle, and by him referred to Sarah and Hagar, the two Testaments, Old and New, to the *Jews*, for a hope of *terrestrial* pleasures for a thousand years!”

Israel, a Savior, Jesus.” Acts xiii. 23. “It is he which was ordained of God to be the Judge of quick and dead.” Acts x. 42. “To him give all the prophets witness;” and that witness is so veiled in Jewish attire, that his own disciples misapprehended the nature of his kingdom, and confined the promises of his glorious dominion entirely to their own nation in the flesh for years after his ascension, even as the Jews do now. “They had expected life without suffering, a crown without a cross; to go straight forward to glory, as those who had never fallen: whereas, God’s pathway to glory, for a fallen creature, is through discipline and suffering. The suffering of Christ was the rock on which the Jews fell; his humiliation, his degradation in the eyes of man was the stumbling-block to Israel.” [M’Neile, Sec. Ad., p. 77. Lit.] They disown and hate the name of the Son of David, whose title was put on his cross,—“*Jesus of Nazareth, the King of the Jews:*” yet he is the Savior of the world, and their Savior; the King of kings, and their King; the Judge of quick and dead, and their Judge. He is a King, and his kingdom is not of this world: his people are a peculiar people, raised in his likeness from the dead. God has appointed a place for them, “a place of their own,” where the children of wickedness shall afflict them no more. But that place is not in this world of change and death; that place is not in the world under the curse, where our King

was crucified; it is not in Jerusalem which is Sinai and Hagar, but it is in the Jerusalem above, which comes "down from God out of heaven."

We do not propose to reason with the Jew here in proof that Jesus is the Messiah, or with the Judaizing Christian in proof that in Christ "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Rom. x. 12. This is not the place to dispute; and if any reader supposes that our Lord Jesus Christ is to bestow peculiar honor, and supreme power over this world, on the carnal seed of Abraham, we would simply advise that reader, as he loves the honor and is ambitious of the power of this world, to put himself forthwith in a lawful way to attain to it. If the carnal Jews have a promise of God not in Christ, we Gentiles have no part in it, unless we become Jewish proselytes; and if we come under the law we fall from grace; if we go after a promise not in Christ, we forsake Christ. Any blessing of heaven to man out of Christ may well be some carnal good, not worth a Christian's aim; let the carnal Jew have it. No Jew can be more an heir of Abraham than the Christian is, except his claim rests on some foundation not in Christ, the Jews' King. It would be singular, if the natural seed were preferred above the spiritual seed; if the Jew has a better promise through Abraham, than the

Gentile has through Jesus Christ. Such, if we mistake not, some take the promise of a restoration of the Jews to be. They think the kingdom will be restored to Israel in the flesh; the natural Jews will be the free people; the Gentile nations will be their servants and tributaries.*

If these things are so,—if the natural seed have this pre-eminence,—if they are to be princes, and the Gentiles their servants and maids of honor, the policy of the wise seems to dictate that the believer of this Jewish supremacy in the flesh should early take the first step toward securing for himself and his offspring the freedom of the Jewish empire, and the highest place of honor within the court of the King of the Jews. If the circumcised have all the promises in Christ, and some more exceedingly precious and important to the Jews, they have advantage, not “chiefly because that unto them were committed the oracles of God;” but because

* “Where the church catholic is considered simply in its totality, the whole church is taken as the wife; but where it is considered as consisting of two great branches, *the church of the natural Israel*, and *the church of the Gentiles*, (of which the whole was composed in the primitive ages, and will be composed again) then the former is considered as the wife, or queen consort, and the Gentile congregations as her daughters or ladies of honor of her court.” [*Horsley’s Sermons*, p. 73.] Astonishing! the natural Israel the wife, the queen, and the Gentile Israel maids of her honor! This is putting a great difference in Christ between Jew and Greek.

that unto them will be committed the empire of the world!

Plain it is that the Jews in the flesh reject Christ and his cross; that they feel the high importance of having Abraham for their father, and also feel a contempt for the Gentiles; and that they cherish proud hopes of the kingdoms of this world and the glory of them, which Jesus of Nazareth, the King of the Jews, rejected. The King of the Jews preferred the death of the cross to the kingdom of this world. Him we would humbly follow; and by faith in his name walk in his steps down to the silent tomb, hoping for the redemption of the body in the resurrection of the dead, and for eternal life with Abraham, Isaac and Jacob in the kingdom of heaven. Let the Jews in the flesh have the kingdom of this world; let this Jerusalem, which is in bondage with her children, reign paramount between the seas; let the humble outcasts of Judea have endless dominion on Mount Zion. When the heavens make the circuit of the earth, they may; when the sun, moon and stars revolve daily around our planet we shall see it; and the Lord can make windows in heaven that this thing may be; and many things, we admit, do greatly favor the hope of it. Yea, it is as plain on the sacred page, as the rising and setting of the sun in the heavens; and we blame no man for believing it, as the sure word of the Holy One. Nevertheless, we have

a way to prove and to demonstrate that the sun is the firm centre of the solar system, about which our globe revolves; and we think we have also a way to prove and to demonstrate that the King of the Jews is the glorious Sun of righteousness in the firm centre of the holy promises, about whom the covenant made with Abraham and with the Jews revolves, and on whom all the divine promises depend. In *him* all our hopes centre; he is our life, our Savior, the King of the Jews, by whom all Israel shall be saved; “for this is my covenant unto them, when I shall take away their sins.” Rom. xi. 25. He is the King of the Jews, whom God “raised from the dead, and set him at his own right hand in the heavenly place,” whom God will send, when the times of refreshing, or *anapsyxis*,* shall come from the presence of the Lord, together with “the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts iii. 19.

If it please him to introduce the children of the flesh into the kingdom of God in mortal bodies, his will be done; though we are unable to conceive how this would consist

* St. Chrysostom, on this word, says the apostle “speaks obscurely of the resurrection, for these truly are the times of refreshing,” or of recovering breath again. John Milton, the poet, translates it, the times of “*respiration*,” or breathing again; and the original word, which perplexes the commentators, has the natural force of the English word *resuscitation*.

with his word,—“Flesh and blood cannot inherit the kingdom of God.” 1 Cor. xv. 50. Let the King of the Jews reign; let him rule; let his will be done: our groans unite with all creation’s prayer for the coming of her rightful and eternal Lord, and “*for the adoption, to wit, the redemption of our body;*” (Rom. viii. 23;) which is the resurrection of the body: “ourselves groan within ourselves for the resurrection’s bliss.”* With holy reverence we would exclaim, in the language which the chief priests used in mockery, “Hail, King of the Jews!”—our king!—With humble hope we would say, “Come, Lord Jesus, come quickly.”

CREEDS AND CONFESSIONS AND STANDARDS OF FAITH.

Positions so fortified by the holy word, do not admit of being strengthened by the hand of men; nevertheless, the manner of the primitive church in defending them may be instructive even to this enlightened age. This manner is displayed in her creeds. Until the fourth century the church managed her triumphs without any distinct formula of faith known to us. The Apostles’ creed, so called, is not found in any work earlier than the fourth century. Then creeds began to be multiplied. We have searched them out, and find in none a contradiction on the subjects of the Lord’s resurrection, ascension,

* St. Chrysostom, on Rom. viii. 19—23.

and coming again with glory, *to judge the quick and dead in the kingdom without end.* In a note we subjoin them on this point, to show what sort of a kingdom and people the ancient church were expecting for the Lord. If Christians of the fourth century supposed the natural Jews were to reign on earth with Christ in Jerusalem, we might naturally expect to find the evidence of it in the lectures of the eminent Bishop Cyril, of Jerusalem, on the creed. But the creed of Jerusalem admits no such thing, nor does Cyril, A. D. 350. The Nicene creed says of the Lord's kingdom, “He is coming in glory, to judge the quick and dead, of whose kingdom there shall be no end.” This is **JESUS OF NAZARETH, THE KING OF THE JEWS**, “who was crucified under Pontius Pilate, buried, arose from the dead on the third day, ascended into heaven, and sits on the right hand of the Father, whence he is coming in glory to judge the living and the dead, of whose kingdom there shall be no end.” *

* A second council convened at Antioch, A. D. 341, say, “*Venturus est judicare vivos et mortuos: et Rex ac Deus in sæcula permanere: He is about coming to judge the living and the dead, and he will remain King and God forever.*” [Bar. Annals, A. D. 341, Sec. 10.] Or, as another version of the same author gives it, “*Eundemque iterum venturum esse cum gloria et potentia ad judicandum vivos et mortuos, eundemque permanere in sæcula: and the same is about coming again with glory and power to judge the quick and dead; and the same will abide forever.*” [Bar. Annals, A. D. 341, Sec. 23: Socr. Lib. 3, Cap. 7.] Another version of the same creed is furnished by Athanasius, (De

Our inquiry is, Who is the coming King of the Jews? Our answer is, The crucified Jesus; and our inference is, that the Jews, over whom he is King, are of the seed of Abraham, by the faith of Abraham, and not by the flesh of Abraham. We have deduced this inference from the Holy Word; we have confirmed it from the primitive creeds. Those creeds do not fail to take hold of Jesus as our King, and to maintain the eternity of his dominion, and to point out

Synodo Arimin) in the following words: "Et venturum esse in consummatione, ut iudicet vivos et mortuos, reddatque singulis secundam opera sua. Cujus regnum indestructibile permanet per infinitas ætates. Sedet enim ad dexteram Patris non solum in hoc sæculo, sed etiam in futuro. And in the end of the world he is coming to judge the quick and dead, and to give to every one according to his works; whose imperishable kingdom endures through eternal ages: for he sits at the right hand of the Father, not only in this world, but also in the world to come." [Bar. An., A. D. 341, Sec. 26.] From all this it is very plain that the council believed the coming Lord will remain King and God of the risen dead, in a kingdom imperishable, dispensing to every man the just reward of his works to eternity.

A third council was held at Sardis, A. D. 347. Their creed says: "Venturus iudicare vivos et mortuos, et reddere unicuique secundam opera ejus; cujus regnum sine cessatione permanet per immensa sæcula; sedet enim in dextera Patris non solum in hoc sæculo, sed etiam in futuro. (Hilar. Lib. de Synod.) He is coming to judge the quick and dead, and to render to every man according to his works; whose kingdom, without ceasing, remains throughout immeasurable ages; for he sits at the right hand of the Father not only in this world, but in the future also." [Bar. An., A. D. 347, Sec. 68.] In the general letter of this council to the churches, preserved by Hilary,

the risen dead as his subjects: but they do fail every one to recognise his kingdom as of this world, and the natural Jews as his subjects. This was not an oversight. It did not arise from ignorance of the Jews' claims. Both Jews and Judaizing Christians were on the alert to maintain, in the fourth century, the pre-eminence of the circumcised; and the total neglect of it in all the creeds is proof that the assembled councils regarded it as unworthy of the least notice. Bishop

Frag. Lib. 2, the council repeat in the following words: “Venturus in fine mundi judicare vivos et mortuos et reddere unicuique secundam opera sua; cujus regnum incessabile permanet in æterna sæcula; est enim sedens in dextera Patris non solum in isto sæculo, sed et in futuro.” [Bar. An., A. D. 347, Sec. 95.]

The next council, whose creed Baronius gives, is that of Sirmia, but it varies from the foregoing in no point, and, therefore, it is now passed by with only a reference to Bar. An., A. D. 359, Sec. 9. Athenag. Lib. de Synod.

The great council of Constantinople, held A. D. 381, by the command of Theodosius the Great, is the last whose creed is given in the fourth century, and the last to be noticed of the ancients here. “Et iterum venturus est cum gloria judicare vivos et mortuos, cujus regni non erit finis: and is coming again with glory, to judge the living and the dead, of whose kingdom there shall be no end.” [Bar. An., A. D. 381, Sec. 29.]

The above are the words of all the creeds of the councils of the fourth century, relative to the nature of his kingdom who was born “King of the Jews,” and was crucified “King of the Jews.” Matt. ii. 2, and Matt. xxvii. 37. Does any one say: This only teaches the Lord's final coming to judgment? We assent: that is the only coming and kingdom of our Lord which the creeds recognise as taught in the New Testament. They had no conceptions of any other kingdom of Christ and of the natural Jews.

Cyril, of Jerusalem, in a course of lectures on the creed of Jerusalem, A. D. 350, makes no allusion to the doctrine of the Jews' return to that city, and to their reign over the Gentiles; but zealously he discourses of Jesus and his kingdom, according to the Nicene creed and to the positions taken in this article.

The King of the Jews is not a monarch of this world, nor are his Jews a carnal race. Though they have Abraham to their father, they must be born again, or they cannot see the kingdom of God. John iii. 3. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The King of the Jews is the glorified Jesus, and his Jews are a people raised from the dead and glorified with him. Not only do the creeds of the fourth century recognise this doctrine, but all creeds of all ages of the church recognise it. And now we appeal directly to the age of the reformation. Every creed of every reformed sect, framed in the sixteenth century, so far as our information extends, is framed in harmony with this doctrine; and some of the earliest, staunchest, and most celebrated among them openly rebuke and publicly repudiate the contrary doctrine; to wit, that the restored Jews are to have the dominion of this world. The Lutheran creed, or Augsburg confession, is the most ancient of these, and renowned. That expressly condemns "those who circulate the Judaizing notion, that

prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be everywhere oppressed.” [Aug. Con., Art. 17.]

These were great men, Luther, Melancthon, and company, in presence of a great emperor, Charles V., on a trial of the Protestant faith; and this article was a part of the plea put in by the Reformers in the defence of their faith. The article rejects not only a Jewish form of government of this world under Christ, but *every form of government of this world by the pious*, “prior to the resurrection.” It condemns to the grade of a “Judaizing notion,” the idea that the pious will engross the government of the world prior to the resurrection. This does not forbid that the *impious* Jews may do it; but if once the unbelieving race become *pious*, it condemns the notion of their engrossing the government, as a carnal doctrine.

The creed of the Church of England may be considered next in authority on this point. It was framed by martyrs, in the form of forty-three articles, A. D. 1552. The forty-first article reads as follows: “Qui millenariorum fabulam revocare conantur, sacris literis adversantur, et in Judaica deliramenta sese precipitant: they who seek to restore the millenary fable oppose the Holy Scriptures, and plunge into Jewish fanaticism.” Now, what was “the millenary fable?” This was it: a notion that the glorified Jesus

would lead the Jews back to Jerusalem in the flesh, and reign with them a millennium in this world. The same is understood to be condemned by the makers of the thirty-nine articles, though for the sake of brevity this forty-first was omitted, with three more, when the present creed was settled, A. D. 1558.

The Presbyterian confession of faith and the Congregational Platform both receive and teach the Westminster catechism, which expounds the words in the Lord's prayer, "Thy kingdom come," after this manner, in the shorter catechism: "We pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced; ourselves and others brought into it, and that the kingdom of glory may be hastened;" which the larger catechism explains among other ways thus: "We pray that Christ would hasten the time of his second coming, and our reigning with him forever." This seems to leave no room for a kingdom of the Jews in the flesh: the transition is direct from the kingdom of Satan, through grace, to our reigning with Christ in glory.

The Dutch Reformed creed, article 37, is framed in the same faith. The Baptist confession, preserved in Crosby's history of that sect, with Bunyan and Gill, is in the same faith. Tillinghast, Jeremy Taylor, Baxter, Mather, and a great company, died in the same faith.

The Methodist Discipline enjoins the Nicene creed, which is explicit on this point: teaching us that the same Jesus who was *born* King of the Jews, and who was *crucified* King of the Jews, is coming again in glory, to judge the quick and the dead, whose kingdom is without end. It makes no provision for a kingdom of the natural seed of Abraham in this world; and any brother who attempts this indulgence to the lineal descendants of Abraham, does it without any countenance from the book of Discipline. But it is not by the creeds of churches, venerable as they are, that we defend our position in relation to the natural seed of Abraham. We only appeal to them, both ancient and modern, to show how the church has been wont to maintain her own position. We rely on the holy word alone: and no portion of that remains to be considered at this time, save the eleventh chapter of Romans. To some minds our views seem unanswerable, and yet not easily to be reconciled with the doctrine of that chapter.

We are not dogmatists; we are far from understanding all mysteries; we desire to hold our views with a deep consciousness of the unfathomable and irresistible power of the holy word. We speak, as the Lord gives us utterance, and have no strength in us, but to hold to the Bible. Some things in the eleventh chapter of Romans rejoice the heart of the natural seed of Abraham with a pecu-

liar hope. We would not rob them of it; but rather win them, through it, to the hope of the Savior, not of the Jews only, but of all men, especially of such as believe.

ROMANS, ELEVENTH CHAPTER.

Our views, as already expressed, are drawn from the pure fountain of truth, the holy Scriptures: and if there seem to be any novelty in the sparkling movement of the limpid element, or any peculiar savor in the fresh taste, the creeds of both the primitive and of the Protestant ages here quoted are enough to show that the church, both Catholic and Protestant, have, by their formulas of faith, recognised the same opinions, and expressed the same views; though the Protestant views of this subject are sometimes contradictory amongst themselves. All ages and sects of the church agree with the Thesalonians: "to serve the living and true God, and to wait for his Son from heaven;" 1 Thess. i. 10; "who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1. The most renowned ages and sects of the church make small account of any kingdom of the natural Jews, and so do we. The New Testament makes very small account of *their kingdom*. We question whether it so much as names it. The New Testament, like the ancient church creeds, takes no notice of any such kingdom;

and we hope no Christian brother will allow himself to speak lightly of us for treating the subject of the kingdom of the natural Jews, just as the New Testament does, with great indifference.

Their *falling away* (*paraptoma*, trespass or transgression) and their *fulness*, (*pleroma*,) are treated of in the eleventh chapter of Romans; where *pleroma*, “fulness,” being put in antithesis with *paraptoma*, “falling away,” must be taken in a moral sense. “Fulness” is of different kinds; it may be of quantity, number, or quality. The “fulness” here intended is undoubtedly the fulness of quality, or perfection, as opposed to transgression. “For if the casting away of them be the reconciling of the world, what shall the receiving of them be?”—For their *paraptoma* they were cast away, and this opened the gospel of reconciliation to the world, which gospel had previously been preached only to Jews. If the world gained so much by the casting away of them, what would its gain be in the receiving of them? This seems to imply their carnal restoration. If “the casting away of them” means their national rejection from the divine favor, and from their own land, “the receiving of them” must be taken to mean their national restoration to the divine favor, and to their own land. But this is the question: “what shall the receiving of them be (*εἰ μὴ ζωὴ ἐκ νεκρῶν*) but life from the dead?” What shall the

national restoration of them be, if not the life of the dead? So it is implied that they shall be restored, and on that it is positively affirmed in what the said restoration shall alone consist, to wit, *the life of the dead*—or “life from the dead”—which is the resurrection of the dead. The language of the apostle carries in it the idea of the Jews' nationally recovering the divine favor; and that we may not mistake the heavenly and eternal character of their restoration, the apostle at the same time declares absolutely that such recovery is life from the dead. Men often quote it, “*as* life from the dead,” but that is a corruption. The expression *εἰ μὴ*, *ei me*, never means *as*; nor does the apostle here institute a comparison between the restoration of the Jews and the resurrection; but he positively affirms the restoration shall be *nothing but* the resurrection, or the life of the dead.

This form of affirmation with *ei me*, translated “if not,” or “but,” is *very common* in the New Testament. Many of the most solemn and positive declarations are made with these very words, a few of which are as follows. In Mark ii. 7: “Who can forgive sins, *ei me*, but God only?” that is most positively to affirm that God can forgive sins. Again, Mark ii. 26: “Not lawful to eat, *ei me*, but for the priests:” which affirms that it was lawful for the priests to eat.—Again, Matt. xix. 17: “There is none good,

ei me, but one, that is God:” which is to affirm beyond all contradiction that God is good. And so in this text: “What shall the receiving of them be, *ei me, but* life from the dead?”—this is to affirm that it shall beyond all dispute be life from the dead, neither more nor less, or the life of the dead;—that is *only the resurrection* of the dead. A multitude of similar affirmations of plain truth are found in the New Testament; they abound; though to save time, we quote only three, and they show that the receiving of Israel again must be “life from the dead,” as clearly as that God is good and can forgive sins.

The *pleroma*, or “fulness” of the Jews corresponds with the receiving of them, or with their resurrection. It accords also with the *pleroma*, or “fulness of the Gentiles,” mentioned verse 25,—“until the fulness of the Gentiles be come in.” When “the fulness of the Gentiles” is in, no more can come in, otherwise fulness is not fulness. When the fulness of the Gentiles is come in, then will be the end of their times, the end of their race; the times of the Gentiles will be fulfilled. See Luke xxi. 24: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled:” that is, to the end of the Gentiles’ time, and to the time of the end of the Gentiles: which also accords with the end of this world, and with the resurrection. Jerusalem is trodden down

of the Gentiles, and it will be trodden down by them, until the end of this Gentile dispensation; until the receiving again of the Jewish nation; which receiving is pronounced by the apostle to be nothing "*but life from the dead.*" And so, he continues, "all Israel shall be saved, as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." Rom. xi. 26, 27. This also accords with the resurrection. Not until then, since the day Paul wrote, "shall come out of Sion the Deliverer." Not until the death of death shall ungodliness and sin be turned and taken away from Jacob. Not until the fulness of the Gentiles be come in,—not until the times of the Gentiles be fulfilled,—not until the Deliverer comes out of Sion, and *all Israel* shall be saved, will the pleroma, or the fulness, or the restoration of the Jews, or the resurrection of the dead, take place. "*And so all Israel shall be saved*" in the resurrection of the dead: the fulness of both Jews and Gentiles will have come in when the King of the Jews comes again "the second time, without sin, unto salvation." Heb. ix. 28. Since Jesus is the King and the Savior of Israel, we cannot think of Israel's embracing only the children of the flesh. Our King is "JESUS OF NARARETH, THE KING OF THE JEWS;" and when the Jews are restored, their King will go before them,

“the first fruits of the dead.” Our King is not a king of this world, but of the next world; our king’s people, the Jews, belong with the king to the next world; it were strange if they belonged to this world, while their peculiar king belongs to the other world. The people are sometimes called Jews, sometimes Christians, and sometimes believers; but this does not imply that they are different people. It is common and proper that great nations should have more names than one. All Frenchmen are Gauls, Englishmen are British, Austrians are Germans, Spaniards are Iberians, Irishmen are Hibernians, New-Yorkers are Americans, and so are Christians Israelites; not in name only, but in rights, privileges, and hopes. The promises to Israel are their promises, and among others this: “So all Israel shall be saved.” That does not intend the carnal seed, any more than the name of the King implies that he is the Savior of the carnal seed. It means all Christians circumcised of heart. Like the King are the people; such as Jesus is, his people are, whom he will restore to their own land, over which he will reign forever and ever. He arose from the dead a spiritual body. They will awake in his likeness. He is become the first fruits of the dead: they will be the plenteous harvest. He is the head of the body, his people are the members; but the head and members are one and the same body. “He is the head

of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence." Col. i. 18. He is the Father of the righteous nation which have the promise of the world to come, as Adam is the father of the sinful race which possess this world. "He took not on him the nature of angels; but he took on him the seed of Abraham." Heb. ii. 16. He took on him our nature, he bore our infirmities, and became obedient unto death; wherefore God hath highly exalted him; and when he bringeth again the first begotten into the world he saith, "Let all the angels of God worship him." Heb. i. 6. Even so, come, Lord Jesus, King of the Jews, come quickly.

III. WHERE IS THE PROMISED HOLY LAND?

It is plain that the holy people are not a carnal race. The Israel of the blessed God are a chosen generation, chosen, not in Jacob which is Judaism, but chosen in Christ, which is Christianity. It is plain that their King and Savior is risen from the dead, and in order to be united with him, they must likewise be restored from this land of death to the holy land, that the king and his people may dwell together in eternal life. Where, then, is the promised holy land?

First, we observe where it is not. It is not in the sun; for although a glorious lumi-

nary, the King of the Jews was not born there; and his inheritance is of the land where he was born. Again; it is not in the moon or starry heavens; for the root and the offspring of David is robed in a glorified portion of the land of his inheritance; he is clothed in a body like our own, which is a body of this earth; and not of regions unknown. Again; it is not in this world; though on many charts it is laid down in this world,—for this world is under a curse from Adam down; from the upper skies to ocean's deepest caverns. No part of this world is excepted from the curse; no country on the face of the earth is exempt from the calamity of Adam's fall. How can the holy land be in this world, except a holy thing is also a cursed thing; which is impious to suppose, and equally profane and absurd? Were the holy land in this world, that which is holy cannot be found: "The whole world lieth in wickedness," (John v. 19,) and lieth also under the curse. It is far from the blessed God to curse a holy thing, or a holy creature; and much less a holy land containing many things and creatures. The promised holy land is laid down on the map of this world, in Syria; but surely this is a very great mistake. Syria is far from containing the holy land, or the holy people. It is a very hard country, whose people get their living by the sweat of their brow, as we do here. It is a distressed land, in which

our missionaries preach the Gospel of the kingdom to an oppressed people, and point away to America for a pattern of the promised holy land. Not to Jerusalem trodden down, but to the rising cities of the New World; not to oppressed Judea, but to free America; not to Mahommedan Palestine, but to Christian America, they direct the attention of their hearers for an idea of the promised holy land. That holy land is free. The tyrant of this world has no dominion there; the wicked are forever cut off from its face; the righteous dwell in immortality on Mount Zion, the city of our God. The King of the restored Jews has a goodly inheritance; its rivers flow with wine and milk, its mountains drop with honey, its waters never fail; its inhabitants are all righteous; sin and death have no dominion, have no palace, have no hiding-place in all that land: even sorrow and sighing shall flee away. O happy, holy land, whose very creatures rejoice in the liberty of the sons of God; whose animal tribes feed peaceably together; whose reptiles are devoid of all venom; whose fowls and fish obey the voice of man, as once of Adam in Eden! Holy, heavenly land! Abraham sought it, and died in the faith. Moses had a glimpse of it, and died also in the faith. David fondly desired it; he died also in the faith. But Jesus, the Son of God, bought it with his most precious blood; he is gone to receive the kingdom

and having received it, he will come again to reckon with his servants. From his Father's throne he gives the Holy Spirit, “the earnest of our inheritance, until the redemption of the purchased possession.” Eph. i. 14. This earth is sold under sin now to Satan and death, whose reign has been unbroken, save by Jesus of Nazareth, the King of the Jews, from Adam to this day. The price of its purchase was Adam's sin. The second Adam has ransomed it from the power of the devil. By obedience even unto death, Jesus ransomed it eighteen hundred years ago. It seems a long time to wait yet for the possession. However, the times and the seasons the Father hath put in his own power. Acts i. 7. Waiting for the times of the restitution of all things, our King sits at the right hand of God, until the King's enemies are made his footstool,— (Heb. x. 12,) when he will come in his glory, and all the holy angels with him, and then shall he sit on the throne of his glory. Matt. xxv. 31. Then he will fold up these heavens as a vesture, and they shall be changed; Heb. i. 12; he will destroy the wicked that destroy the earth; Rev. xi. 18; he will take the possession of his purchased inheritance and he will make all things new. Rev. xxi. 5. The New Earth is the promised Holy Land.

Having ascertained that the promised holy land is not in the sun, nor in the moon or

starry regions ; and also that it is not, though it is commonly said to be, "in this present evil world," (Gal. i. 4,) we proceed a second time to search for it, "where it was lost;" as Dr. Grant did for the lost tribes of Israel.

One may find land in the mid ocean ; but it is land still under the plague of sin and death. One may find land under the polar snows ; but it is a barren country. One may find a land between the seas, *called* "The Holy Land;" but it is a land of thorns and briars, inhabited by a miserable people, under dominion of death and of the false prophet. In neither of these places particularly did Adam lose the holy land, and it is not wise to expect to find it in either of them. In Paradise was the loss. In blissful immortality Adam lost the holy land, and was expelled from it. By transgression he passed away from it. For his sin, the earth of which he was made was cursed under his feet, and he passed with it under the yoke of death. We must return to immortality for the Holy Land. We must look for it in Paradise, where it was lost. We must look for it where Abraham did, in "a better country, even an heavenly." We must look for it where all the patriarchs and prophets did, in "a better resurrection," and in eternal life. By perfect obedience the second Adam regains what the first lost. For his righteousness the curse is removed, and the earth, of which also he condescended to be made,

passes with him, through the resurrection from death unto life; from the sceptre of coils to a right straight sceptre; from the dominion of the God of this world, to the everlasting dominion of the people of the saints of the Most High God, and all dominions shall serve and obey him.

But who can find this promised holy land? Who can ascend and dwell in the heavenly hill? Who can search out Paradise, can pass by the flaming sword unscathed, and enter into the walks and bowers of immortal Eden? Who can disarm the cherubic guards, and open the gates of Paradise, and give to eat of the tree of life, which stands in the midst of the garden? Adam could not: he was a sinner, and he hid himself. Noah could not; though saved from the flood, he perished at last. Abraham could not; though he sought for it, and by faith saw it afar off. He was a great man, and had the promise of it; but he could not enter into it, even so much as to set his foot there. So likewise Moses had a distant view of it, but could obtain no more footing there than Abraham. Nor could David, with all his mighty men; nor Solomon with all his wisdom. But Jesus, the Son of David, the King of the Jews, the Savior of Israel, the Lion of the tribe of Judah, the second Adam, the Lord from heaven; he has triumphed over sin and death, he has brought life and immortality to light; he has opened the way to the gar-

den of God ; he has paid the sinner's ransom ; he commands the cherubic guards ; he turns away the flaming sword ; he throws wide open the gates ; he invites the transgressor to return, to dwell with him in the holy land, and to reign with him in the kingdom of heaven forever. "Thou, Lord, art worthy, 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,—the New Earth, "the land of the living and not of the dead." [*First Council of Nice.*] Jesus, born and crucified the King of the Jews, is the appointed heir of all things ; Heb. i. 2 ; and we, with the primitive church, and the Reformed churches of every evangelical denomination, look for and wait for his glorious appearing to take the possession of his inheritance, not for the carnal Jews, but for the people of the saints of the Most High. The first thing to be done by the King on coming into possession, may be understood by a perusal of the last chapter of the second Epistle of Peter. Peter describes the catastrophe "of this present evil world," and its heavens ; and he points our hope to the New Heavens and Earth, in which dwelleth righteousness. That is the promised land. "There shall be no more curse ; but the throne of God and of the Lamb shall be in it : and his servants shall serve him."

Rev. xxii. 3. God himself shall dwell with men; and “shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.” Rev. xxi. 4.

Contention is seldom profitable, especially with men who openly give the preference to the circumcision; who admit the Jews to all the Christian’s hopes and privileges, and to some more. They are honest in this, as the men are who believe the earth is fixed in the centre of the universe, and that the sun, moon, and stars revolve daily around it. Appearances are very much in their favor. The Bible is so full of favor and of promise to the Jews and Israel, that men, not considering who is the King of the Jews, are confident of a pre-eminence of the natural seed, and carnal offspring of Abraham over the Gentiles. No rustic is more confident that the earth stands still, and does not spin around the sun like a top in the great circle of the heavens. It is impossible to reason with one on the perfection and beauty of the solar system, if he gravely opposes you with first appearances of the earth and the skies. He has much to unlearn, before you can discourse with him on the visible heavens. The laws of gravitation, of motion, and of light, must be examined, before he can well reconcile appearances with the truth of the Copernican system. Then he may be made

to understand how fast light travels, how the sun's eclipse is accurately foretold, how deceitful are the appearances of motion, how certain are the influences of gravitation : and he will pursue with delight the learning he once despised, even to distrust the honesty of the men who could preach a system so contrary to manifest appearances and to common sense.

Are we, therefore, philosophers, and our readers ignorant men? Far from it; we are only babes in knowledge, and have no confidence in ourselves. If the reader finds any wisdom in our pages, it is not of our learning, but of the Lord's truth. And so vast is his truth, that we do not pretend to understand it perfectly, and to know and tell all about it; but only to present some of the glorious outlines and blessed forms in which it presents itself with deepest interest to our own minds. We will not dispute about the claims and hopes of the natural Israel; they cannot be important to us. We will not dispute whether the Palestine of this world be the holy land; for we have no portion of inheritance there. Not from that did Adam fall; not to that will the second Adam restore his race. He is the Redeemer of Israel, even of the Gentiles, "which in time past were not a people, but are now *the people of God.*" 1 Pet. ii. 10. He is the Savior of "the people of God;" them he will restore in his likeness to their own promised holy land;

to "a city which has foundations, whose builder and maker is God," and to "a better resurrection," in a "better country, even an heavenly," where Jesus our forerunner is gone, to prepare a place for his people. The Old Testament promises and foretells it for Abraham and his seed; the New Testament explains who is that seed, and preaches the kingdom of God and the resurrection of the dead through that seed, which is Christ, the Son of God and the King of the Jews. Tell the name of the King, and we will tell you the name of his people. Is it Cesar? The Romans were his people. Is it Christ? The circumcised of heart are his people; "born again, not of corruptible seed, but of incorruptible;" 1 Pet. i. 23; and though we call them Jews, it does not alter their character. They retain their character, one and the same, however various or diverse their names may be, Judah, Israel, Jacob, Christ. Therefore, the "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, *in that he hath raised up Jesus again;*" Acts xiii. 32; these "glad tidings" make perfect harmony of the Bible, by declaring to us how the promised seed of Abraham is Christ and his risen saints, and their promised land is the habitable "world to come, whereof we speak;" which world is not put in subjection to angels, but to our King Jesus. Heb. ii. 5. His people are his disciples, be-

lievers, followers, Israel, and the Jews, "which shall be accounted worthy to obtain that world, and the resurrection from the dead—and are the children of God, being the children of the resurrection;" Luke xx. 35; even now "begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in the heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i. 3. "For you," not for carnal Jews; "reserved in heaven for you," not in miserable Palestine; by faith now, but to be revealed when faith is swallowed up in the vision, "in the last time."

This view of Israel, of Israel's King, and of the promised land, comports with itself; no inconsistency is discoverable in it. Also it comports with the axioms laid down in the commencement of this article, and with the first principles of Christianity, and with the ancient creeds of all denominations. It sustains the Pharisee against the Sadducee in the matter of the resurrection; it interprets the Old Testament in holy conformity to the New; and it preserves throughout the testimony of Jesus in the spirit of prophecy, even of "Jesus and the resurrection." We humbly present it to our readers, in the name of our crucified and exalted Lord, hoping it accords with his royal word, and will rejoice

the soul of the faithful. Were it even a vision, it is one of glory, where Christ is, and not of this world, where death reigns. But it is the word of the Great King, and no vision; it is the language of the primitive, catholic, and reformed churches: Israel are all saints, the ransomed of the Lord, who are bought with his most precious blood: they return and come from the land of their dispersion and approach with everlasting joy upon their heads, and are restored to the Paradise of God, and to Jerusalem, the city of the great King, the metropolis of the promised holy land in the habitable world to come, of which the crucified Jesus is the bright and morning star, and the glorified Jesus is the everlasting King. For “the kingdom and dominion and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. vii. 27.

