

**LECTURES
ON
ANCIENT ISRAEL
(1 - 3)
OUR ISRAELITISH ORIGIN
AND
THE ISRAELITISH ORIGIN
OF THE
MODERN NATIONS OF EUROPE**



By J. Wilson,

1840

LECTURES ON ANCIENT ISRAEL

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A WITNESS FOR THE TRUTH OF THE WORD OF PROPHECY

"But the birthright was Joseph's" ---I Chron. v. 2.

"The gifts and calling of GOD are without repentance."—Romans, XI: 28

THIRD EDITION
LONDON

JAMES NISBET AND CO.,
BERNERS STREET;
B. WERTHEIM,
PATERNOSTER ROW.

TO THE FIRST EDITION

THE following Lectures are intended to prove, that the God of Abraham, Isaac, and Jacob, who is verily a God of truth, is fulfilling His word with regard to the multitudinous seed,—the many nations to come of the house of Ephraim; and that as truly as He has accomplished His purpose, in giving the One Seed, Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training for their high and important destiny, that of sheering forth the praise of Jehovah, who is the God of Nature and of Providence, as well as of Redemption, and whose wondrous wisdom is manifest in all.

The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel mean, literally, Israel. At the same time he agrees with those who apply, to these Christian nations, many of the prophecies respecting Israel: believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham according to the flesh—are of the so-called "lost house" of Israel—the leading tribe of which was Ephraim.

These nations have been brought forth at the time, and in the place predicted: they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness unto all nations ere the end come. How the promised seed have come to be sown in these countries, is accounted for in the latter part of the course; but the author earnestly requests a careful perusal of the first six. Lectures, as it is upon the Scriptural foundation there laid, that his after conclusions chiefly rest.

These he has supported by proof, as various in kind, and great in quantity, as, he trusts, will be requisite to substantiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view: but especially in the light of God's word. In that light would ever rejoice to look upon all around him, upon the world and its inhabitant, man; And the wondrous course of God's providence, which all hath had respect to His people of Israel,—of whom He hath said in truth, "I have chosen thee, and not cast thee away." Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah,—"I am a Father to Israel,

**And EPHRAIM is my FIRST--BORN,"
Edgehill,
Liverpool,
August 1840. J. W.**

1.

**The morning light begins to shed
Its cheering radiance round thy brow;
Wake Israel—we, thy God hath spread
Hill arms of love around thee now.**

2.

**Yea, he repaid unfaithfulness
With constant love and watchful care:
Even through the darkest wilderness,
Known to Him all thy wanderings were.**

3.

**Twas He from bondage set thee free,
And placed thee midst the nations high:
Yea, ever was his hand to thee
To guide, and every want supply.**

4.

**When nations to thy ruin rushed,
And Hell her mouth had opened wide;
Twas He that back the nations pushed,
And gave in safety to abide.**

5.

**See, how unfettered are thy feet!
Thy way is dear o'er land and sea;
Go, and in accents loud and sweet,
Tel what thy LORD hath done for thee.**

6.

**Rise Israel, raise aloft thy head!
A glorious wreath is round thy brow.
Rise,—the rich feast for all to spread
Upon thine own lov'd mountains now.**

QUERIES ON THE SUBJECT OF THE ISRAELITISH ORIGIN OF THE BRITISH NATION

1. Is not the house of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah, in both the historical and prophetic parts of Scripture? 1 Chron, V: 2; Jer, III: 11. Were not of Ephraim especially to come, the many heirs of the promises made unto the fathers, just as of Judah was to come, the One Heir, from whom the blessing was immediately to descend? (kings. XLVIII: 15-20; Gen. XLIX, 8-12.

2. Were not the lost tribes of Israel to be found in these, the last days, as "a seed the Lord hath blessed?" Hos. II: 14-23; Is. XXIX: 17-23; LXI: 9,10; LXVI: 8-14; Jer. XXXI: 1-10; Ezek. XI: 15-20; Hos. I: 10, 13. Do the signs of the times, as well as the prophetic dates, indicate the time to be come when God shall have "accomplished to scatter the power of the holy people?" Dan. XII: 4-7; Is. VI: 11, 12,

3. Have not all previous attempts to find the lost tribes of Israel proved abortive, especially as to the accounting for Ephraim, the heir of the promises made unto the fathers, and of which was to come the promised fullness of the Gentiles, "or multitude of nations?" Rom. XI: 25; Gen. XIVIII: 19; Is. XLI: 25-29. Does not the Scripture declare, that the previous non-discovery of Israel has been occasioned by Israel's blindness, and not by God's having failed to fulfil his word? Isa XLII: 18-25; XLIII: 1-13; XLV: 17-21. Does not the Scripture expressly recognize our present condition as being that in which Israel would be found? And do they predict matters respecting Israel, which can only be fulfilled in these nations? Is, XXVII: 6-10; Jer. XXXI: 10, 11; Mic. VII: 16; Jer. III: 18; Ezek. XI: 16, &c.--

4. Does history which traces our Saxon ancestry back to the very countries into which Israel were carried captive by the Assyrians, present anything opposed to this view? Turner's "*Anglo-Saxons*," Vol. I: 94-102. Is it likely that the God of truth would utterly cast away the people unto whom the promises were made; and out of the same place bring forth quite a different people to have fulfilled to them the promises freely made unto Israeli and so solemnly confirmed to them by oath? Luke I. 68-75; Rom. XV. 8; Mic. VII. 18-20; Is. XXV: 1-7; Ps. CV: 10. Could it thus be said that the gifts and calling of God are without repentance? Rom. XI: 29; Is. XLI: 8, 9.

5. Are not the intellectual, moral, and physical characteristics of the English exactly those that were to be expected of the nations promised to come of Ephraim? See Leo. IV. on the Training

of Israel Can our ancient religious rites, political institutional, manners and acquirements, better be Recounted for than as having been derived from ancient Israel? See Lectures VIII.—XII. Do not the favours bestowed upon. these nations in the north-west, and the whole course of God's dealings with the English nation, indicate clearly their being under the kindness, and care of the good Shepherd of Israel? Gen. XLIX: 22-26; Ps. IXXX 1--3; CXLVII. 19, 20.

LECTURE I

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

THE GIFTS AND CALLING OF ISRAEL

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

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

GOD made man upright,—made him in his own image; and he was equally happy as he was holy. His will was in unison with that of the Framer and Sustainer of all things; and being in harmony thus with universal nature, suffered not those painful collisions, to which it is now so constantly exposed in consequence of sin As man became alienated from God—from the true good—the light of Jehovah's countenance, so did lie become subject to that wretchedness, which results from his possessing active powers, adapted for communion with the spiritual world, without these having anything proper upon which to fix themselves.

In this low estate man was not left by Him who alone could help him. God manifested himself unto Adam in a manner fitted to man's fallen condition. Salvation. through the great atoning sacrifice was then revealed. It was premised that the Seed of the woman should bruise the serpent's head; and, in place of the insufficient covering of his own workmanship, with which man, in his first emotions of shame, bad covered himself, he was clothed with skins--as we suppose, with the skins of the animals in sacrifice, in the first institution of that new mode of worship, which was now given to man, as requiring to be redeemed by the blood-shedding of the Lamb of God;—as requiring to be clothed with the righteousness of Him in whose name alone we may approach the Father.

The good seed being thus sown in the first family of mankind, they were allowed to multiply and replenish the earth. But, even in that early period of our world, there was a distinction of races.. The descendants of Cain were emphatically wicked; whilst the sons of Seth (see Gen. VI.

22) are called "the sons of God." In process of time these two races intermingled, and the result was a most powerful progeny; but their power was not consecrated to the Lord. Men, as they grew mighty, became monsters in wickedness; said as they replenished the earth, they equally filled it with violence. Their enormities called for vengeance from Heaven; and the waters of the flood were sent to quench the fire of their lust; and to sweep them, with their works of wickedness, from the face of the earth.

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

It has been remarked that God was preaching righteousness from the very beginning; and had been writing his Gospel in the very names of Noah and his progenitors, even from the creation of man upon the earth. Thus the name of Adam may either mean red earth, out of which man was formed, or it may be from the Hebrew word signifying image; and, made of earth, man was formed after the image of God; which image we lost in the first Adam, who is of the earth earthy; and we have it restored in the second Adam, who is the Lord from heaven, Seth, the son of Adam, hath his name, meaning placed man, made of earth, and in the image of God, was placed in Eden by his Maker; but, by his sin he placed himself in a wilderness of thorns and briers.

And thou Enos means mortal, referring to the deathful state into which man was precipitated by his fall into sin. Cain= means miserable, the character of that gate of spiritual death, in which man is now found. But Mahalaleel brings into view the Lord, the Saviour; this name meaning the Blessed God, or, God who is worthy of all praise,—which the Word was, even before He came down to earth to accomplish our redemption.

His humbling himself is in the next name expressed, Jared, meaning he shall descend; He humbled himself, to take upon him the form of a servant, and to become a Messenger to those who received his message with the utmost despite. This service is expressed in the next name, Enoch, which means teaching. The ministry which he fulfilled, until the time of his being offered up, was that of a Teacher, sent from God.

Never man spoke like this man; and the subject of his teaching to his chosen disciples, much related to the decease he should accomplish at Jerusalem. And this seems to be the object pointed at by the next name, Methuselah, meaning, he who died shall send. He died for our sins, and rose again for our justification. And then did He who said, " I am not sent but to the lost sheep of the house of Israel," send forth his apostles, with power, on the same blessed errand. Lamech means, to the afflicted; and to the afflicted, the "tossed with tempest and not comforted"— the desolate woman — the lost house of Israel, which had gone into the north country, was the Gospel more especially sent.

The name Noah, describes the character of the message, which bath proceeded from Jerusalem, through Judea,—through Samaria,— through Asia Minor, —through Greece,—and still more and more north-westward, until, having reached these "isles afar off," it is being spread unto the uttermost ends of the earth. It is rest, or consolation It is " Comfort ye, comfort. ye my people, saith your God. It is an invitation to enter into rest; into the enjoyment of perfect. peace, whatever troubles may outwardly abound: to take refuge in that ark, which was faintly shadowed forth by the ark that was built by Noah.

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

died He shall send—to the afflicted—rest or consolation." The "afflictions of Joseph," and the fact that the blessings of the Gospel have been manly addressed to his descendants, and, through them, to the world, will hereafter engage our attention.

With Noah, the new covenant was made. It was, that no such sudden destruction, by the water of a flood, should end the present, as it had the past dispensation. His children might, therefore, with confidence go forward to multiply and replenish the earth; and the bow in the cloud was appointed to be a token of this covenant, that, when they looked upon it, they might think upon God's remembering his promise, that the showers should fall in measure; that the clouds should be girt, as it were, with the band of the Almighty; and no more burst upon the world with the waters of a universal deluge.

The family of Noah seem then to have left the mountains, and come down to the more inviting plain, in the land of Shiner. If the land of Israel be, as there is reason to believe, the site of Eden, then the land of Shiner, which is eastward of that, may be the very land. into which the first great tyrant among mankind,

Cain, went from the presence of the Lord, and built a city for his son. Here, in the site of Babylon, the first of that list of tyrant empires, that have so sought to lord it over men, and persecute those that have occupied the place of righteous Abel; here, thus early, did they seek to centralise the human race, in a grand confederacy against the will of Heaven. Thus early did Babylon oppose itself to the King of Salem, who hash chosen Zion, and desired it for his habitation; saying, This is my rest for ever; here will I dwell, for I have desired it. The Lord confounded the folly of these early founders of a universal empire independent of Him who alone hath a right to reign. He forced the rebels to disperse; and the three families of Noah were at length, according to the divine appointment, scattered abroad upon the face of all the earth.

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

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

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

The Huns, or otherwise the Calmuc-Tartar race, seem to have been appointed the northern portion of the globe. There they exist, in very different conditions, As Laplanders, they, in the extreme north, live much unlike their brethren, traversing the great wilds between Russia and China; and still more are they unlike the Chinese themselves, who, as being most stationary seem to have retained more of the ancient civilization of the race, as received from the first fathers of mankind.

Europe appears to have been anciently possessed by this race; and America was found considerably peopled by them, when that country was discovered by the modern possessors of Europe; who, with much power, have, in the latter ages of the world, come rolling from the East. Except in the case of China the Japhetic race are generally found very thinly spread over a very wide territory.

The race we are describing have much breadth of face, and great width between the eyes. The cheek bones are wide asunder, and prominent; and the whole head is in general very broad. All this is correspondent with their general character, as being restless and roving, and in many cases addicted to violence and war; impatient they are of restraint, and ambitious of their proud independence. The warlike propensities, and those that principally tend to muscular activity have their organs situated on the side of the head, and occasion the breadth of head already described. The physiognomy, otherwise, is correspondent: the features are harsh; the parts not well proportioned according to our ideas of beauty; the hair is long and straight. The beard is scanty in some, as in the North American Indians, it does scarcely at all exist; but that seems to be partly produced by art, just as, in the case of the Charibs, the breadth of head has been aggravated by pressure in infancy.

The complexion is pretty uniform, being somewhat of an olive hue; but still it is varied, from that of the dun Laplander, to the colour of the red Indian, traversing the wide-spreading wilds; where the physical powers must of course obtain more free expansion, than amid the snows of Lapland, or where they are cooped up so closely as in China. Correspondent to their form of head, this race have in general manifested considerable mechanical skill; and they have frequently made very extensive conquests. These, however, they more easily make than retain. They can execute; but seem rather wanting in masterly wisdom. They require a superior moral and intellectual power, to guide their great force to a proper end. They do not sufficiently care for those under them.

Here, again, China seems to be rather an exception but, even there, the exposing of children is allowed. This the Japhetic race, has less care for their children than either of the other races; and it may easily be observed that in them, generally, there is less of a projection over the cerebellum in the region of the head allotted to that propensity which gives. an interest in the young.

On the apposite side of the globe, that is southward, and chiefly in the vast continent of Africa, we have the Negro race, the supposed descendants of Ham. These in general have the head elongated behind, forming in this respect a considerable contrast to the Japhetic race: and the Negroes are as remarkable for their love of children and fondness of nursing, as the Tartar tribes are for their indifference in these respects.

The forehead is narrower, and perhaps also lower; correspondent to their deficiency in reasoning power, and in mechanical ingenuity. They have generally a good height in the upper and middle part of the head, where is the organ of veneration; but they are considerably deficient in that which gives a tendency to form ideas respecting the spiritual world, and to hold communion therewith: the mind is consequently left more to the influence of objects of sense; and the worship is apt to be rendered to the sensible creature, rather than to the unseen Creator. They thus, the more easily, become subject to others. They can have intelligence, but they seem to have little forethought or power of planning.

They require to be cared for like children. They can, of course, be the more easily seduced into unreasonable acts; but they have much gentleness and affection, and power of being made useful when properly trained. Their mildness is indicated by a comparative narrowness of the head, over the ears. The wide-headed Japhetic race cannot be so easily managed. It need scarcely be remarked, that the Negro race are generally distinguished by the prominence of the lower part of the face, especially the month, indicating perhaps, considerable sensitiveness as to touch.

They have black, woolly, strongly-curved hair: and the blackness of the skin is about as uniform with regard to the children of Ham, as the brown colour is to the descendants of Japhet. That, however, seems mainly occasioned. by climate. In some countries, the children of Ham are comparatively white. This race appears to have early taken possession of the lands in which the families of Abraham were first to be planted: thus, Cush inhabited Arabia, destined for Ishmael, and Canaan took possession of the very land of promise itself and even north-eastward of these countries, in ill-fated Babylon, we find Nimrod, the mighty hunter before God, erecting the throne of his empire. This central position was not, however, designed for the descendants of Ham. They have long been expelled from their usurped domain,

The children of Shem, generally called the Caucasian race, occupy the central position; and chiefly inhabit Southern Asia. We find them spread over Armenia, Persia, Arabia, and the thickly-peopled regions of India. The Jews are an improved specimen of this race; and so also are "the chief of the nations," the modern inhabitants of Europe. These people are generally characterized by an oval face, with regular features. The head is more remarkable for height than either for length or breadth, although it has in general a goodly proportion of both. The upper part of the forehead, the reflective region, is especially well developed; and so also is the imaginative — immediately outward from thence. They have the largest proportion of those powers which regard the spiritual world, and, which tend to give an elevated and refined exercise to the intellect. In this race, the beard, when allowed to grow, is abundant. The hair is more soft and pliant than in any of the other two families. As for stature and complexion, they seem to be greatly modified by climate: in some quarters, as in the burning plains of India this race may be found quite black. In more elevated. situations, and in temperate climates. they are found fair, and more fair, until in Europe we find them with the lily hand and. rosy cheek, the azure eye and flaxen hair; and corresponding to Jeremiah's description of what his people once were. Lam. IV, 7:—

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

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

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

In Genesis, IX. 25-27, there is a remarkable prophecy of Noah, with regard to his three sons. We there find Ham V, 25) punished in his seed; and this is a point in which, judging from his race,

he would be most likely to feel: whilst Shem (V. 26) is blessed in the object of his religious regard; and the religious sentiments are in his descendants the strongest, And Japheth whose restless spirit sought large room in which to range, was promised enlargement (V. 27.) According to the view we have taken, Japheth has been originally given the largest possessions; and this race have been remarkable for their wide spreading.

They have also been given enlargement of a still more important kind. Having become much mingled with the posterity of Shem, they do as it were dwell in their tents, filling the place of upper servant: whilst, not only has Canaan been cursed, but the lower place—that of the mere slave, has generally been left to the other children of Cain. God has especially manifested himself, and his great salvation, to the posterity of Shem; who have even, as we have seen, the greatest natural capacity for this kind of knowledge: and, with the Semitic race, not only has the true religion been more abundant, but false religions have also been more plentiful. The truth, however, shall prevail; and then indeed shall Shem be blessed, and be given still more fully his place at the head of the human family. Japheth, intermingled with Shem, shall occupy the place of a servant born in the house; whilst Canaan shall have the curse removed, and be blessed through the ministration of Shem; and the whole human family, taking refuge in the ark of the covenant, shall become the blissful family of God.

A singular contrast may be observed to take place between the European. family, and even the most civilized portions of each of the three grand races already described. Beside the Nomadic branches of these races,—who, as being too far separated from the main stems to retain the full advantages of the ancient civilization, possessed by the immediate descendants of Noah; or, who, in consequence of other changes, have been thrown into a state of utter barbarism;—beside these, who have lost so much, and who, without the assistance of others, seem utterly incapable of regaining what they have lost—there seems to have been a portion of each of the three grand races, which, as being more stationary in the original seats of mankind, have retained a sufficient knowledge of nature and of art, to procure for them the appellation of civilized.

Thus, of the same race with the wandering Tartars, but considerably different, in consequence of circumstances,—we have the Chinese. Of the Semitic or Caucasian race, we have the Hindus; and of the children of Ham, of the same general race with the Negroes, we have the most anciently civilized empire of Egypt, and their kindred, along the coast of Palestine. These three nations, the Chinese, the Hindus, and the Egyptians, appear to have retained what they have, from time immemorial; and they seem in some instances rather to have lost than gained. And the practice of the arts they have often retained, without knowing the principle, according to which the effect they aim at is produced, They merely, as it were, with difficulty, retain what has been delivered to them from their fathers.

Not so the European family, and especially that of Saxon origin. They had lost all,—they were stripped naked, as the day when they were born, (see Hos. II: 3,) when they presented themselves here in the west; but they have not remained as those generally do, who are left thus destitute. They have evidently been given a principle of life—an onward tendency—which is not merely of use to themselves, but it, in general, gives an impetus to all with whom they come. into contact; who must either yield themselves its influence, or be broken down by it. Theirs is not merely a retentive capacity, but an inventive genius. Theirs is not a contentment in empirical practice they must know the principles of the arts they practise; by the knowledge of which, not only is the retention of the art the more insured; but a way is opened up for new improvements and discoveries. The great work of self-instruction is ever going forward. They are not bound down to the limits of the knowledge possessed by their fathers.

They are wiser than all their teachers among men, for God himself is their Instructor—both in nature and in grace; and He hath given them a capacity to receive his instruction, and communicate it to others, above what any nation, or number of nations, have ever possessed.

This is no matter of chance. We shall see that it is according to the original purpose, and whole course, of God's procedure with regard to Israel.

In that remarkable song of Moses, Deut. XXXII: we are told that—"When the Most High divided to the nations their inheritance; When he separated the sons of Adam, He set the bounds of the people According to the number of the children of Israel."

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

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

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

**"Rejoice O ye nations with his people;
For he will avenge the blood of his servants,
And will render vengeance to his adversaries;
And will be merciful to his land, and to his people."**

LECTURE II THE LAND OF ISRAEL

**"He made Him ride on the high places of the earth,
That he might eat the increase. of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock ;
Butter of Kine, and milk of sheep,
With fat of lambs and rams of the breed of Bashan,
And goats, with the fat of kidneys of wheat ;
And thou didst drink the pure blood of the grape." Deut. XXXII: 13, 14.**

Interesting Scenes and Objects to be passed in a Voyage to the Land of Promise.—Tyre—Important Transactions connected with the Land.—The Land identified with Eden, in the Language of Prophecy, Ezk. XXVIII: and XXXI.—Its Central Position by Land, and also as to Water—The Rivers, or Bodies of Water adverted to in the Description of Eden, Gen, II, found branching out from the Land of Israel—Central Position of the Land in relation to the British Empire, and all Varieties of Mankind.—Description of it from Scripture, and correspondent Human Testimony.—Its present State.—Its Future Renovation, as described, Zech. XIV; Joel, III., Ezek. XXXVIII-IX,—XIVII, Isaiah, XXX; Psalm XVI The land doubly lost and won.

In the very centre of the three grand families of mankind, as already described, is placed the Land of Israel: whilst, with regard to the nations of Europe, in relation to that Land, it may emphatically be. said, "They are at hand to come." They, in general, may reach it either by land

or by water. Our course is by the Mediterranean: as we ascend which, what interesting scenes open upon our view!

At the very entrance, we are, in Gibraltar, presented with one of the grand positions, which have been given to Britain, for the transmission of truth, and the establishment of righteousness, all over the globe. Alas, that these positions should hitherto have been so feebly occupied, as to the purposes for which they have been designed by the God of Israel. Here, also,—on the one side, Spain, and on the other, Morocco,—we behold the scenes of intense suffering: and of the attempted deep degradation of the Jews; our kinsmen, as we shall see, even according to the flesh.

As we ascend, Rome on the left hand, and Carthage on the right, remind us of most important events, connected both with ancient Heathen story, and with the history of the Christian Church. In the mean time, we may be passing over the treasures rifled from the Temple at Jerusalem; and, since, rifled from Rome and now lying, with much other treasure, in the bottom of this sea.

And here again, our nation has in Malta, been given a most important position, in relation to these interesting portions of the globe; whilst, farther to the left, and as it were, embracing Greece, we have the protectorship of the were islands, forming the Ionian Republic. We pass Greece, in which so much of an enduring nature was written and acted in the days of old; and unto which, by the Spirit of God, the Apostle Paul we so directly led: he being allowed to diverge to neither the right hand nor the left, until he reached the opposite shore; over from which he was then so miraculously called, in a vision, by a man of Macedonia.

As we ascend, we have, on this side, the site of the seven Churches of Asia, towards which, in its first movement north-westward, we have our attention called, by the spirit of prophecy, in the Apocalypse, that closes the volume of inspiration whilst, on the other hand, we have emptied into this sea, the Nile, the great river of Egypt, on the banks of which were transacted some of the most remarkable events recorded in the first books of the Bible. And now we have arrived on the coast of the land of Israel.

Here was Tyre, the root of that great maritime confederacy, which, in such early ages, connected very distant parts of the globe:—which, even thousands of years ago, brought the British Isles, the isles afar off, the Isles of Tarshish, into commercial alliance with the land of Israel, and which, in the providence of God was given the greatest facilities for transmitting the escaped of Israel westward: just as Assyria was appointed to carry into captivity the body of the people northward, Each of them, Tyre and Assyria, was the most fitting instrument for the part of that work to which it was appointed, although we may believe that nothing was further from their hearts than to accomplish God's good pleasure to his firstborn Israel; and thereby to the world.

We now enter upon the mountains of Israel, where wandered the Patriarchs, Abraham, Isaac, and Jacob,—where ministered Melchizedek, priest of the Most High God;—to which, by the cloud of glory, and the ministry of Moses and Joshua, were conducted God's ancient people—where was erected the throne of David;—where was reared. the Temple of Solomon;—where the prophets delivered the counsels of Jehovah;—and where the high priest of the nation was allowed to come into the very presence of the God of Israel;—where the Lord of Glory himself, in our very nature, condescended to tabernacle among man and where the great atonement was offered;—and whence the Great High Priest ascended up into the holiest of all;—and upon which so copiously descended the former rain, when, having ascended up on high, "He received gifts to give unto men, yea for the rebellions also," (that is, the backsliding house of Israel) "that the Lord God might dwell among them."

This land, so distinguished in the word and providence of God, must be at least, near that which was the most early favoured of God. In this neighbourhood seems to have been situated Eden, where was placed the first family of mankind, in a state of innocence and bliss. It seems worthy

of remark, that both the states already adverted to, Tyre and Assyria, are spoken of in Scripture as bordering upon Eden and the Garden of God, And the land which bordered upon these two states, in common, as being situated between them, was the land of Israel;—so marked as the theatre of God's grand manifestations to man. Tyre was on the western coast of the land of Israel; and in Ezek. XXVIII: 13, it is said of the Prince or King of Tyres:

“Thou hast been in Eden, the Garden of God,” “Thou wast upon the holy mountain of God.”
V. 14. ***“I will cast thee as profane out of the mountain of God.”***---(V. 16)

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

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

“Beheld the Assyrian, a cedar in Lebanon, with fair branches and with a shadowing shroud, and of an high stature; and his top was among the thick boughs; The waters made him great, The deep set him up on high, with her rivers running round about his plants; and sent out her little rivers unto all the trees of the field.”—(v. 3. 4.).

“The cedars in the Garden of GOD could not hide him. Nor any tree in the Garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches, so that all the trees of Eden that were in the Garden of God envied him.”--(v. 8, 9.) "

“I made the nations to shake at the sound of his fall. When I cast him down to hell with them that descend into the pit And all the trees of Eden the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth,”--(v 16),

“And then, speaking of Pharaoh him-aelf, the prophecy concludes”—(v. 18).

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

Thus are the trees of Eden. and of Lebanon, spoken of, as if the same thing were meant by either expression: and thus is the case of Assyria illustrated to Egypt, by imagery derived from the Garden of God; which, as we suppose, lay between them, and the advantages of which highly-favoured position, they both of them., in part, enjoyed. Even with regard to that portion of this intermediate space, which is now most remarkably under the Mane, it is said, Gen. XIII: 10:—

“And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed. Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.”

Even more eastward, in the land of Arabia, Mount Horeb is called the Mountain of God: and the ground there, was said to be holy ground; and there the Lord condescended to speak with man; and there the law was promulgated, and the tabernacle set up; and there it was that the rod of Moses drew water from the rock, to give drink to the hosts of Israel: a pledge, we may regard it,

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

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

By the Mediterranean, it has westward not only a connection by sea with the coasts of Africa and Europe, but with the great Atlantic Ocean, and thereby with America, the wore distant portion of our globe to the west. South-eastward of the land, we have the Red Sea, that compasseth the land of Ethiopia; and by which we reach out to the great Indian Ocean, and thereby gain Australia, the counterpart of South America, as the islands northward of it are of the West India Islands; and as the more eastern part of Asia, if separated from the more westward portion, would be the counterpart of North America We have, beside these, the Persian Gulf, "which goeth toward the eastward of Assyria," branching out to the coasts of India and China.

We must indeed see that the land of Israel is most centrally placed, with regard to land, and the three grand races of mankind, Here, our brethren is America, Australia, the Cape of Good Hope, and India, may most conveniently meet with the inhabitants of Britain. And, further, the land of Israel is one, in which the sun burnt Indian may meet with the inhabitants of Iceland: and the wanderer of the desert, with the children of Eric's green isle.

The inhabitants of all countries may here join in sweet fellowship, without any of them feeling as if he went far from his home, to meet with his most distant brother. Here, where the Most High hath appointed, may most appropriately, be placed the throne of universal empire. However widely scattered may be their possessions ever the globe, this is most fit to be the common home of the human family.

The Mind that appointed this, when the relations of this land to the more distant parts of the globe were to man unknown, must have been that of our Father in heaven, the God of that grace which was hence sent forth, to collect the scattered into one:—the God of that. glory which shall be enjoyed, when He shall here reign as described, Psalm. XLVII: 8:—

**"God reigneth over the nations;
God sitteth upon the throne of his holiness:
The princes of the people are gathered together;
The people of the God of Abraham
For the shields of the earth belong unto God:
He is greatly exalted."**

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

**"The Lord thy God bringeth thee into a pod land.
A land of brooks of water,
Of fountains and depths
That spring out of valleys and hills;

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

**A land of oil-olive and
A land wherein thou shalt eat bread without scarceness;
Thou shalt not lack anything in It.**

**A land whose stones are iron.
And out of whole hills thou mayest dig brass
When thou hast eaten and art full,
Then thou shalt bless the Lord thy God,
For the good land that He hath given thee,"**

The fecundity of this land was owing, naturalists have said, to several circumstances: such as, the excellent temperature of the air, which was never subject to excessive heat, or cold; the regularity of the seasons, especially the former and latter rain; and the natural fatness and fertility of the soil, which required no manuring. It was famous for its large and delicious grapes; for its palm-trees and dates; and for its balsam-shrubs, which produced the celebrated balm of Gilead; for the constant verdure of its fruit trees,—its citrons, and oranges. Its vines yielded grapes twice, and sometimes thrice, in the year. Its honey was abundant.

Its inhabitants cultivated sugar-canes with great assiduity; their cotton, hemp, and flax, were mostly of their own growth, and manufacture. Its vicinity to Lebanon, afforded them an ample supply of cedar, cypresses, and other stately and fragrant trees. They fed large herds of cattle, and flocks of sheep; and their hilly country afforded them, not only variety and plenty of pasture, but also abundance of water, which descended thence into the valleys and lowlands., which it fertilized.

They had plenty of fish; and they had salt, which. Galen affirms to have been preferable to any other. The fecundity of Palestine has been extolled, even by Julian the apostate; who frequently, in his epistles, mentions the perpetuity, excellence, and abundance, of its fruits and produce.

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

**"The land also shall be left of them,
And shall enjoy her Sabbaths
While she lieth desolate without them."**

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

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

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

be gathered against Jerusalem to battle," To distinguish this siege from the former, when Jerusalem was entirely destroyed, it is added;--

"The city shall be taken, and the houses rifled, and the women ravished, and half of this city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon. the Mount of Olives,"

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

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

The cause of this is adverted to, as being a literal earthquake, such as the Jews had previously experienced in the days of King Uzziah. Thus earthquake, although disastrous to the enemy, shall be the cause of blessing to Israel, The land, it would seem, is to be lifted up, and the valley into which the, Mount of Olives had been rent, is to be the bed of the river, which, like that of Eden, is to go forth eastward, to water the Garden of God, Thus it is said (verses 8-10):—

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

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

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

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

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

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

"Put ye in the sickle, for the harvest is ripe; Come, get you down, for the vats overflow, For their wickedness great, Multitudes, multitudes, in the valley of decision: For the day of the Lord Is near in the valley of decision.

The sun and the moon shall be darkened, And the stars shall withdraw their shining. The Lord also shall roar out of Zion, And utter his voice from Jerusalem ; And the heavens and the earth shall shake: But the Lord will be the hope of his people, And the strength of the children of Israel, So shall ye know that I am the Lord your God,

Dwelling in Zion, my holy mountains; Then shall Jerusalem be holy, And there shall no strangers pass through her any more. And it shall come to pass in that day That the mountains shall drop down now wine, And the hills shall flow with milk, And all the rivers of Judah shall flow with waters, And a fountain shall come forth of the house of the Lord, And shall water the valley of Shittim."

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

"All the men that are upon the face of the earth, shall shake at my presence, And the mountains shall be thrown down, And the steep places shall fall, And every wall shall fall to the ground. And I will call for a sword against him, Throughout all my mountains, saith the Lord God: Every man's sword shall be against his brother."

"And I will set my glory among the heathen, And all the heathen shall see My judgment, that I have executed, And my hand that I have laid upon them. So the house of Israel shall know that I am the Lord, their God, From that day, and forward."

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

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

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

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

So also, speaking of the great deliverance of Israel, it is said, (ch. XXXIII. 20; 21)i—

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

But there the glorious Lord... unto us, A place of broad rivers—streams. Wherein shall go no galley with oars, Neither shall gallant ship pass thereby: For the Lord is our Judge, The Lord is our Lawgiver, The Lord is our King: He will save us."

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

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

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

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

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

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

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

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

"And it shall come to pass in the last days, The mountain of the Lord's house shall be established In the top of the mountains, And shall be exalted above the hills And all nations shall flow unto it. And many people shall go and say, Come ye, And let us go up to the mountain of the Lord, To the house of the God of Jacob; And he will teach us of his ways, And we will walk in his paths: For out of Zion shall go forth the law, And the word of the Lord from Jerusalem. And he shall Judge among the nations, And shall rebuke many people And they shall beat their swords into plough shears, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war any more. O house of Jacob. Come ye, And let us walk in thy light of the Lord."

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

***"I will heal their backslidings,
I will love them freely
For mine anger is turned away from him.
I will be as the dew unto Israel:
He shall grow as this lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And the smell as Lebanon.
They that dwell under his shadow shall return;
They shall revive as the corn, and grow as the vine,
The scent thereof as the wine of Lebanon."***

LECTURE III

THE PROMISES MADE UNTO THE FATHERS

The Spirit invites to a consideration of the words of promise

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

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

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

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

**"They have corrupted themselves, their spot—not—of his children;
—A perverse and crooked generation.
Do ye thus requite the Lord?
O foolish people and unwise!
Hath not He, thy Father, bought thee
Hath He not nude thee, and established thee?" Deut. XXXII: 1-6**

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

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

The term world seems not to be so applied, except when the other parts of the globe are meant also to be included, The two are distinguished, both as to creation and redemption. In Psalm XC: 2, God is said to have "formed the earth and the world." And in Psalm XXIV, referring to the Lord's return, when He comes to claim his own, it is said "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." It is upon the earth, more especially, that the

physical changes are to take place, preparatory to the establishment of the millennial kingdom, as is intimated, Is. XXIV.

The earth, or land, will be dreadfully convulsed; after which the dry deserts will be found well watered, and blooming with perennial beauty. At the close of the Millennium, not only shall the barren land have been thus recovered from barrenness, but great revolutions having also occurred in the world abroad, the very sea will be made to give way to scenes of greater beauty, and more full of goodness to man. Then, as is expressed in Rev. XXI: 1, "***There shall be no more sea.***"

It is before that time of the world's entire recovery, and at the commencement of the Millennium, that the land of Israel is to be so entirely changed, This change, it is intimated, Heb. XI: 8-16. Was clearly understood by the Patriarchs. Abraham is there said to have been called to " go out into a place, which he should afterwards receive for an inheritance." And "he sojourned in the land of promise, as in a strange country?"

It was indeed the land of promise,—the land which he should afterwards receive for an inheritance; but the time was not yet come for the possession. It was as yet, to them, only as a strange country, wherein they, at that time, sought no permanent dwelling: but there Abraham, with Isaac and Jacob, heirs of the same promise, dwelt only in tabernacles. Abraham looked for something further than was yet in the land.

"He looked for a city, which hath foundations, whose builder and maker is God."

These Patriarchs, it is expressly said, "all died in faith, not having received the promises, but having seen them afar off; and were persuaded of, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly, that they seek a country." They looked for a more blessed state of things than was then to be enjoyed.

They looked for the land as it shall be, when the will of God shall be done on earth, as it is in heaven. They desired a better country; that is, a heavenly: wherefore God is not ashamed to be called their God, as if he had failed in his promise to them; but, even after they were dead, without having received the promises, God stills calls himself their God,—the God of Abraham, Isaac, and Jacob: and why? because He will perform to them the promises.

"He hath prepared for them a city,"—the New Jerusalem, that cometh down from God out of heaven; and which shall be the heavenly seat of dominion under the whole heaven. Then shall Abraham be found the heir, not merely of the land, but of the world. The promise of the land may, indeed, be said to imply that of the world; just as the possession of a throne implies the possession of the empire over which the throne is placed.

It is rather remarkable, that a spot so eminently fitted for being the throne of universal empire, as is this land, should yet never have been occupied, as such, by any of the great powers that, since the rise of the Assyrian empire, have aimed at the sovereignty of the world. It is true that these three great states of ancient times, Tyre, Egypt, and Assyria, were on its several bounds: but the eligibility of the land itself seems not to have been observed.

The Assyrian, with a force like that of his mighty river, swept over it, carrying away the house of Israel captive, and threatening also the destruction of Judah; but he stayed not in the land. He left only the wreck of some conquered nations, in the room of captive Israel.

The Babylonian came next, and completed the removal of the people of promise, by taking away Judah also; but he seems not to have thought of occupying this glorious position, from which to issue his arbitrary mandates to all people, nations, and languages, that dwell upon the face of all the earth. The Medes and Persians next bore sway. They gave so far release to Judah, as to allow

him to return to the land of his fathers; unthinking that they were thus parting with the throne of the world.

The Macedonian conqueror passed over the land, as one not knowing its value; and took up his abode in Babylon, which was to be destroyed. Three of the great kingdoms, into which his empire was divided, bordered upon this land; north, south, and east. Still the throne of the earth was left comparatively empty; but much disturbed by two of these,—Egypt on the one hand, and Syria on the other.

The Romans came next, throwing their covering wings over the oppressed Jews; and, at length, filling with desolation the land of Immanuel: but they thought not of making this the throne of their glory; although, ultimately, they removed the chief seat of their empire eastward, as far as Byzantium. These, the Macedonians and the Romans, as coming by sea, and drawing the people out towards them, seem to have been the fishers, that it was prophesied (Jer. XVI: 11) would fish Israel out of their land.

Afterwards came the limiters, who were to hunt them. These were the Arabians, or Saracens, on the one hand, and the Turks on the other. The former swept over the land from south to north; and, northward of the land, erected some principal seats of their empire, as in Baghdad and Aleppo. The Turks hunted from east to west, as far as Constantinople, [anciently Byzantium], where they erected the throne of that empire, which is now tottering to its fall.

It is remarkable, that although all these nations have in their turn trod Jerusalem under foot; and have, in all directions, swept over the land to further conquests, yet none of them have in truth enjoyed the land: and it is as remarkable, that the only kingdom of Jerusalem which has been at all set up, since the expulsion of the Jews, is that of the Franks, at the tune of the Crusades: — the only enterprise in which all the western nations ever fully united.

The land however was not then prepared for Israel; nor were they prepared for it: and their wisdom will be to wait their being given possession of it through the power of the blood of Jesus. They will again go up to take possession and the King of the North will come up to contend with them for this throne of universal sovereignty; and will seek to make a prey of them, when they are there gathered with their treasures, out of many countries.—Ezek. XXXVIII: By its being said in Daniel, (XI: 45), that:—

"he shall plant the tabernacles of his palaces, between the seas, in the glorious holy mountain,"

—it would seem that he will have perceived the eligibility of that land, as so beautifully seated between the seas, and as supplying such facilities for building; and will be making preparations for the erecting there a splendid metropolis for the immense empire he shall then have acquired; as having swept away the Turk, and overthrown the King of the South; and united Persia, Ethiopia, and Libya, with his many bands from the North quarters. But, as has been described by so many of the prophets of Israel, "he shall come to his end, and none shall help him." The land shall be kept for the people to whom it was promised in the days of old; and who have been ever in training to become a nation of kings and priests unto God.

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

of the inheritance. As marking this distinction, the apostle very beautifully argues (Rom. IV. 13—18,) :—

"The promise that he (that is, Abraham) should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect."

35 L next

Why? Because the law hath utterly failed of securing the heirship to Israel. In place of doing this, "It worketh wrath, for where no law is, there is no transgression, Therefore it is of faith, that it. might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law, (such as the Jews, who still retained the Mosaic ritual,) but to that also, which is of the faith of Abraham: who was justified by a faith which he had before circumcision. The main portion of Abraham's descendants, of the house of Israel, who had been then seven hundred years out of the Land, were already in circumstances similar to his, and in circumcision were growing up into the promised multitude of nations. And so the Apostle here takes notice of its being said to Abraham, "I have made thee a father of many nations." He is the father of us all, before Him, whom he believed; although, to the view of man, the literal accomplishment of the prophecy has not taken place, Israel, or Ephraim, the seed of Abraham, of whom the promised multitude of nations was emphatically to come, has been accounted dead, or not existent; but God quickeneth the dead, and calleth those things that be not, as though they were.

Abraham, against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be, that is, "as the stars of heaven for multitude." And that this was Spoken of the multitude of a natural seed, even as contrasted with an adopted, we shall presently see. The promises made to the fathers, with respect to the heirship of the world, are thus recognized in the New Testament as still standing; and they are sure to all the seed of Abraham, having faith in the promised Messiah, whether they belong to the circumcision or un-circumcision, to the Jews within the wall of separation, and as well to the branches of Joseph which have run over the wall.

The blessing is still more directly to Israel; and, through them, to other nations. Our business, therefore, is still with the promises made unto the fathers, Abraham, Isaac, and Jacob. The first of these promises, to which we refer, is recorded Gen, a II. 1-9:—

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

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

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

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

"And thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

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

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

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

There may be some dispute as to what is meant by the seed of Abraham here spoken of: Is it an individual, or many? Is it an adopted, or a natural posterity? It means One. This is plainly declared, Gal. III 16:-

"Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of One, And to thy seed, which is Christ."

It was Christ, then, to whom the land was promised. He is the Head, and only in him can the inheritance be enjoyed; none can come into the possession, except as being viewed in Him.

"Thou art worthy, sing the four living creatures, and twice twelve elders," Rev. v. 8, 9.

He only is worthy to claim the inheritance, having truly acted the part of a kinsman Redeemer: but He does not retain the possession to himself alone, the sole inhabitant of the land.—No, although it is to One that the land is given, yet many come into the enjoyment of it through that One. And, accordingly, the song concludes thus:—

"Thou hast made us unto our God, kings and priests and we shall reign on the earth."

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

The question then comes to be, whether this multitudinous seed, viewed in the One seed, Christi is the natural posterity of Abraham; or merely an adopted family, not the natural descendants of Abraham? The circumstances of Abraham at the time of receiving the promise, seemed to offer nothing but an adopted heir.

The doubt, however, is resolved for him, Gen. XV:.. He had been complaining that not a son of his own but that merely one born in his house was to be his heir. The Lord answers, (verses 4, 5):—

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

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

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

"And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations: Neither shall thy name be any more called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful; and I will make nations of thee, and kings shall come out of thee."

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

"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

And then God having, through all their changes, followed them with his everlasting love, brings them, at last into the promised inheritance(v. 8):—

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

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

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

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

That these promises may be made doubly sure, God confirms them with an oath, in Gen. XXII: 16— 18.

Abraham having, in purpose, offered up his son Isaac—a type of the offering up of the Son of God, the Heir of the promises; and whereby they all are confirmed: for “Christ. was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers," Rom. XV: 8: If God hath not withheld his own Son, but hath freely given him up for us all, how shall he not with him freely give us all things? Abraham having presented the type of this sacrifice, the God of Truth then condescends to address him thus:-

"By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed,"

Here, then, the three birthright blessings are distinctly promised to Abraham: These are, the multiplicity or double portion; the kingship or place of rule; and the priesthood or being made the medium of blessing. The double portion seems to be expressed in the first of these promises, which speaks of the immense multiplicity of the race; and the language in which the promise is conveyed, seems to intimate that they would possess both the more elevated portions of the earth,

and also the sea-shore: and their own land is one in which they may indeed most eligibly possess this double portion,—it being the most Centrally placed with regard to both land and water.

The second of these promises regards the place of rule---the kingship: which is expressed by its being said that they should possess "the gate of their enemies," It was in the gates, of old, that the people held. their counsels, and that rule was exercised. To possess the gate of the enemy, was the same with overturning his counsels and possessing his power. Now it may be observed that it was from the North, that the great enemies of Israel proceeded: the Babylonian, Median, Greek, and Roman, all proceeded from the North, These were the empires that composed the great image described in Daniel, chap. II as well as the Assyrian, who had previously ravaged the land, and led away the main portion of the people into the north country;—where they have multiplied as promised; and where they were given possession of the gate of their enemies; and have gone out by it, Unto all parts of the world.

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

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

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

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

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

But Isaac had two sons, both of the same mother, and born at the same time. Which of these was heir of the promises? wither are we here left in doubt. Even before they were born, the blessing was promised to Jacob. Isaac wished to have the blessing conveyed to Esau, in preference: but his purpose was overruled; and the blessing, after all, descended upon the child of promise, although by means which we cannot approve, it is a wonderful example of divine faithfulness, triumphing over human infidelity,—of Isaac to his God,—of Rebekah to her husband,—of Jacob to his brother. Jacob seems to be a type of the supplanting seed of Abraham, who have come into the possession of blessing, meant of God for them; but, by the human bestowers, for another.

And this is the blessing wherewith Isaac blessed Jacob, supposing him to be Esau, (Gen. ch, XXVII: 28, 29):—

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

The heirship of the world is thus. Most distinctly given to Jacob's posterity, even as distinguished from that of his own twin brother, Esau.

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

"And he dreamed, and, behold, a ladder let upon. the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and he said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou art, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth; and thou shalt spread abroad, to the west, and to the east, and to the north, and to the south."

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

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and wilt bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of."

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

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

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

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

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

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

**"Joseph in a fruitful bough,
Even a fruitful bough by a well;
Whose branches ran over the wall;
The archers have sorely grieved him,
And shot at him,
And hated him
But his bow Abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob;
From thence is the Shepherd,
The Stone of Israel
By the God of thy father,
Who shall help thee;
By the Almighty,
Who shall bless thee
With blessings of heaven above,
blessings of the deep that lieth under,
Blessings of the breast, and of the womb;
The blessings of thy father have prevailed
Above the Blessings of my progenitors,
Unto the utmost bound of the everlasting hills:
They shall be upon the head of Joseph,
And on the crown of the head of him
That was separate from his brethren."**

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

But, it is remarkable, that not only was the blessing as to the double portion more emphatically conveyed to Joseph, but, even of his two sons, Manasseh and Ephraim, a distinction again was made. Ephraim was the younger, the meaning of whose name is fruitful, and the fruitfulness was more particularly promised to him. In Gen. XLVIII. Jacob,—having referred to the first great birthright blessing—the double portion, as being his in the promise of God; and naturally belonging to Reuben, his first-born; or, to his next eldest son, Simeon —expressly adopts into the enjoyment of that blessing, the two sons of Joseph, Ephraim and Manasseh; and confers upon them, and especially upon Ephraim? The great promise of the multiplicity, which had been so carefully preserved to himself through Isaac, from Abraham, (verses 15, 16)—

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

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

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

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

"And so ALL ISRAEL shall be saved."

Paul recognizes, fully, the truth of God, with regard to Israel;—and, looking far into futurity; and, at the same time, truing back the procedure of God from the days of old, when he had called them; and, since which, he had been ever bestowing upon them gifts, according as they were able to hear the kindness of their God towards them;—he at length bursts out into that exclamation of wonder and praise, with which he concludes his reasoning, in these three chapters, respecting the darkness then hanging over this people. Looking beyond all the troublous darkness--to Israel, as coming up out of the great tribulation, and as fully accomplishing their destiny, he exclaims:—

**"O the depth of the riches,
And of the wisdom.
And knowledge
Of GOD,
How un-searchable are his judgments,
And his ways past finding out!
For who hath known the mind of the Lord,
Or who hath been his counsellor?
Or who hath first given to him,
And It shall be recompensed to him again?
For of HIM,
And through Him,
And to Him are all things;
To whom be glory for ever—Amen."**

It is not necessary that Joseph's posterity should hitherto have been known as Israel: Joseph was not known in Egypt as a son of Jacob, when the Lord made him fruitful in a strange land. Nay,

he had previously called the name of his first-born, Manasseh; as having himself forgotten all his toil, and all his father's house.

There was evidence, however, to convince his father and his brethren that the very Joseph found in Egypt, was the very Joseph who had been by his brethren thought lost, and by his father believed to be dead. And there is, as we shall see, abundant evidence to prove, equally, the identity of his descendants, as existent in the north country, out of which they are as really to be brought, as were their fathers out of Egypt.

It is remarkable that, in Rev. vii, after the sealing of the limited number from Judah, and his companions, we have the description of another company, who may most clearly be recognized as possessing the three birthright blessings, which we have seen were promised to Abraham, in the line of Isaac—and then in that of Jacob—and then, more particularly as to the double portion, to the house of Joseph, in the line of Ephraim, the chief of the tribes that have been called lost, and which were, by the Assyrians, carried into the same quarter from which the modern possessors of Europe have come. First, as to the multiplicity promised to Abraham, and written in his name:—

"After this I beheld, and a great multitude, which no man could number, of all nations, and kindred, and people, and tongues."

And, secondly, as to their having supplanted their enemies, and come into the place of honour and power, expressed in the names, Jacob and Israel, it is said that they "***stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.***" They are brought near unto the Supreme; the Source of all Blessing; and are given the tokens of victory. And then, thirdly, as is promised in the name of Isaac, they are full of rejoicing, and call upon all to rejoice with them. Their song is one of the most blessed which the heart of man can conceive:—

"And cried with a loud voice, Salvation to our God that sitteth on the throne, and unto the Lamb."

Here are the people, possessing the blessings of the first-born, This seems to be, that which is called (Heb. XII: 23) "***the general assembly and Church of the First-born, which are written in heaven.***" And it is worthy of remark, that the description given of them by the Elder, consists of exactly twelve lines, arranged in threes, after the manner of Hebrew poetry, as if they had a reference to "the twelve tribes scattered abroad;" but are, at the time referred to, gathered out of all nations and kindreds and. people, and tongues, into the enjoyment of the blessings of the Firstborn.

***These have come out of the great tribulation,
And have washed their robes,
And made them white in the blood of the Lamb:***

***Therefore are they before the throne of God,
And serve him day and night in his temple ;
And He that sitteth on the throne shall dwell among them.***

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

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



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Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

